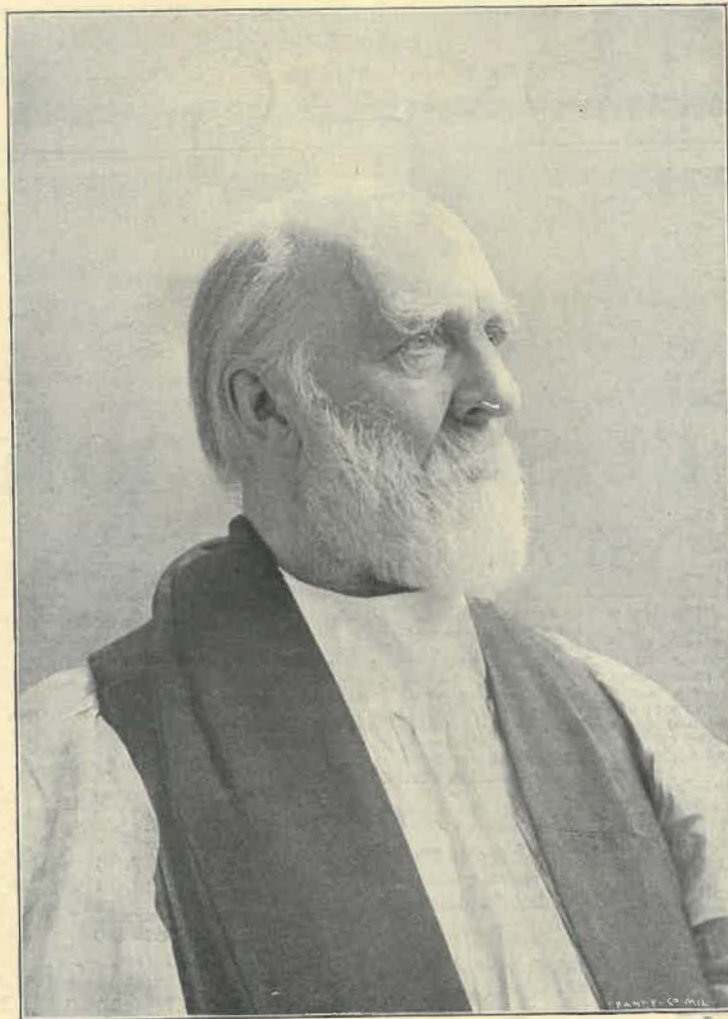


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THE GENERAL
CONVENTION, 1898

The Living Church



RT. REV. ALEXANDER BURGESS, D.D., LL.D.
Bishop of Quincy

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The Living Church

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

CHICAGO, OCTOBER 22, 1898

News and Notes

WE are in the midst of peace jubilees. Omaha has celebrated the ending of the war with an enthusiastic and patriotic demonstration, the event being graced by the presence of President McKinley and members of his official family, as well as a goodly representation of men whom the war has brought into prominence. This week Chicago had its jubilee, the event being one of the most notable in years. The great city was ablaze with decoration and electrical effects. The celebration opened Sunday with appropriate Church services. Distinguished guests were present, including those of prominence who gave the Omaha celebration a national character. The parade, made up of soldiers and civic organizations, was a leading feature.

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AN industrial outbreak of no mean proportions reached a climax at Virden, Ill., the centre of considerable soft-coal mining operations. Viewed strictly from an industrial aspect, interesting phases are presented. Strikes are not an innovation in the district, but a settlement was supposed to have been effected months ago, by an operators' agreement, whereby a stipulated scale of wages was to be maintained. Miners at Virden claimed the agreement had been violated by their employers, and a strike resulted. The company insisted it would operate its mines, and in order to do so arranged for the importation of Southern negro labor. This move was met by the miners with opposition which quickly developed into armed resistance. The few men at work were protected by armed guards, and last week the arrival of a train load of negroes precipitated an outbreak resulting in the loss of several lives. The governor of Illinois refused to provide troops to protect "ex-convict negro labor," but as soon as the outbreak occurred, the State intervened, and disarmed both the forces of miners and operators. From a mere temporary grievance, the question has broadened into a conflict between capital and labor, which may prove difficult of settlement.

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FROM press reports it is gathered that the work of the Peace Commission at Paris has been seriously interrupted by question as to the assumption of the Cuban debt. The Spanish Commissioners are of the opinion that the debt, amounting to about \$500,000,000, should go with the island, while the Commissioners representing the United States hold that the disposition of the debt should have no place in deliberations, as the protocol made no mention of it, simply stipulating that Spanish sovereignty be relinquished in Cuba. The matter has a great bearing on the future of Spain, as in the bankrupt condition of the country, payment is well-nigh hopeless. The Spanish position, that being deprived of her revenue-producing colonies, she should be relieved from further financial responsibilities, is not relished by the friends of Cuba, who insist that inasmuch as most of the debt was incurred in waging war against the island, Cuba should not be compelled to shoulder the burden.

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CONDITIONS have developed in Cuba which lead to the conclusion that Spanish sovereignty will be relinquished only after protracted diplomatic interchange, or the employment of force by the United States. The Military Commission of this government has notified Spain that the United States will assume the administration of affairs in Cuba, Dec. 1st, and the

Spanish Premier, Sagasta, has replied that he cannot discuss diplomatic and technical questions with the Military Commission. It is significant that few able-bodied troops have embarked from Cuba for Spain, the transports taking ill and feeble soldiers, women, and non-combatants. Havana is to-day in better shape to resist a siege than at any time subsequent to the outbreak of hostilities. There are approximately 100,000 well-armed troops in and around Havana. Hints as to the proceedings of the Peace Commission in Paris, convey an idea that the policy of Spain is to ask for everything and relinquish nothing. The ground taken by Spanish diplomats in the matter of the Philippines is that "occupation," not possession, of the city and harbor of Manila was provided for by the protocol. It is hardly to be expected Sagasta has in contemplation a step so unwise as resistance to what the United States may deem just terms of the final treaty of peace, but it is in line with Spanish diplomacy to create complications which will cause great delay. In the meantime, Spain continues to enforce unjust and oppressive laws in that part of Cuba under Spanish control.

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AN article treating of the "mistakes" of General Shafter has aroused the ire of the latter, and in an interview he gives facts concerning the Santiago campaign which discredit the statements of the correspondent uttering the criticisms. That newspapers played an important part in the war is not questioned, neither is it questioned that they had much to do in bringing it about. Newspapers typifying the "new journalism," when war had been declared, displayed an astounding knowledge as to how the campaign should be conducted, and commanders whose judgment, backed by years of training in the science of war, did not coincide with views of more or less enterprising correspondents, were assailed without mercy. Subsequent investigations have shown that many harrowing reports given publicity during the campaign were utterly without foundation in fact. In their desire to be first in purveying the news, many press representatives went beyond, and by anticipation, criticism, and prognostication, filled their journals with much which was untrue, biased, and unjust.

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WITH the completion of the fifty-five war vessels now under contract for the government, the United States will assume the rank of third in naval strength. Twenty vessels are in various stages of readiness, and material is being gathered for thirty-five more. Of the fifty-five vessels, eight are first-class, heavily armored, sea-going battleships, thirty-eight are torpedo boats, four are monitors, and one is a powerful cruiser. Of the twenty vessels in process of completion, seventeen have been already launched, and the remainder will be afloat before the New Year. The sailing ship, "Chesapeake," building at Bath Iron Works, for use as a training vessel at the naval academy, is 30 per cent. ready. She has the distinction of being the first sheathed vessel designed for the American navy, and the first sailing vessel laid down for naval purposes in over twenty years. The last ship under construction, except those whose keels have not been laid, is the cruiser "Albany," building at Armstrong's, Ipswich, England. She was only 40 per cent. completed when purchased, together with the cruiser "New Orleans," from the Brazilian government, just before the war with Spain was declared, and work was recommenced on her only two weeks ago. The contractors have all their material ready, and have promised to deliver her within six months.

MUCH interest attaches to the journey of Emperor William and an extensive suite to the Holy Land. This royal pilgrimage is on a scale far more elaborate than any similar event which has taken place since the Middle Ages. The imperial party will proceed in state from Venice to Constantinople, and from thence to Syria, Jerusalem, Jericho, Damascus, and Baalbec. Two months will be occupied by the journey. At Constantinople, the Sultan has made magnificent preparations for the entertainment of his guests. A palace has been specially erected for their occupancy, furnished throughout in a style of luxury peculiar to the Orient. The announcement that the trip has no official significance is not accepted by diplomats who are of the opinion that the Kaiser wishes to look over the ground personally, in order to intelligently form plans for German aggression. The control of the tropics seems to be the goal of European diplomatic ambition, and it is a significant fact that most of the channels through which such control might be secured are already, or have been recently, objects of contention. Syria, Suez, and the Red Sea are of great importance geographically. Significance is also attached to the fact that Germany did not join in the concert of the Powers which forced the Sultan of Turkey to give orders for Turkish evacuation of Crete.

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IN a speech at Epsom, Lord Rosebery, leader of the liberal party, and Gladstone's successor, gave utterance to sentiments expressive of the attitude of England toward questions which are engaging the attention of European diplomats. The Fashoda incident he characterizes as one of extreme gravity, being an affront by France against England. The latter, he states, will never recede from the position taken. To summarize the matter, Lord Rosebery says that "the nations of the world are under the impression that the ancient spirit of Great Britain is dead, or that her resources are weakened, or her population less determined than it ever was to maintain the rights and honor of its flag. They make a mistake, which can only end in a disastrous conflagration. The strength of British ministries does not lie in the votes they can command in Parliament, but in the intrepid spirit of a united people. Let other nations remember that cordiality between nations can only rest upon mutual respect for one another's rights. Both Africa and Asia have recently furnished strange object lessons in international law and international practice. If that mutual respect be not cultivated, we shall ultimately relapse into a state of things most perilous to peace and the welfare of humanity."

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SOCIAL and political aspects of the Philippine Islands occupy the attention of our statesmen and men in public life, while men of business look into the question from a purely commercial standpoint. Secretary Wilson, of the Department of Agriculture, not to be outdone in securing ground floor advantages, has made a discovery and evolved a plan both profitable and palatable. There is a variety of bee peculiar to India, Borneo, and Asiatic islands, which is way ahead of his American cousin as a honey-producer, his qualities being fully recognized by bee-keepers and agriculturists generally. He is believed easily capable of domestication, and it is reported Secretary Wilson will ask Congress for an appropriation to provide for his introduction to this country. It is believed Southern California and the extreme Southern States would afford advantages for the bee equal to the Philippines.

The General Convention of 1898

SUNDAY, OCTOBER 9.

At Epiphany church the Bishop of California preached before the Board of Missions, the church being crowded to its full capacity. Bishop Nichols took his text from Ecclesiastes iii: 1 and 3, "To everything there is a season, and a time to every purpose under heaven. . . . A time to kill and a time to heal; a time to break down, and a time to build up." Speaking of mankind as having a lesson of experience showing failure and despondency, he said that there was a movement of humanity toward God and a movement of God toward humanity. Man would be propelled by his impulses toward God if there were no pulpit, no Bible. The Lord Jesus Christ projected his Church before us under three figures, which he characterized as voices. "You are the branch," said He. "That is one voice that might be speaking to us to-night. There is another—the Church which is the body of Christ; that is another voice that might speak to us to-night; each one with its own lesson emphasizing the result, the fruit. But there is a voice which fits more into our present conditions than the other two, and that is when the Church of God is compared to a building fitly framed together." Referring to the modern method of erecting a large building, where the interior framework is riveted together, he said how much more fitly is the building put together where the outside is dependent on the inside rather than the inside dependent on the outside. Men as builders are, first, men of vision; the genius of the architect is there before the stones are laid. There are visions which make us see the missionary duty of the Church. There is a vision for the Christian Church and for our own civilization. Take the vision of the Church, let it be the glory of this Church that it is the Church of daylight, that it is the Church to go into the gloomy recesses of humanity and flood them with illuminating light. In the South Sea Islands, on the coast of Africa, in all the marts of the world where the races are brought together, it is a law that is inevitable that the contact develops the very worst features of the different races. But when you have a race contact through the Gospel of Christ, and especially that Gospel which is preached by our Church, you have the best results. No better proof of this fact could be afforded than was furnished in the last Lambeth Conference, in which were two full-blooded African bishops, born in Africa, educated in Africa, and right from Africa. There was an effort to make them feel at home; but the moment they began to speak everybody there learned that they were leaders. And so you can see the opportunities presented in our missionary work.

In closing, the Bishop spoke of the importance of Prayer—that more of it should be in the Convention now in session here, and less of debate; that the noon-day stroke of the bell should suggest prayer, and if nothing else could be thought of, to say: "Thy kingdom come," which he thought the greatest missionary prayer that could be uttered, having with us the vision of One who said: "Lo, I am with you always, even unto the end of the world."

MONDAY, OCTOBER 10—FIFTH DAY

At the opening of the Convention, the Chair announced the appointment of the following members of the Joint Committee on Resolutions of the Lambeth Conference: the Rev. Dr. Waterman, of New Hampshire; the Rev. Dr. Cobbs, of Alabama; the Rev. Dr. Harris, of Pennsylvania; Mr. Temple, of Vermont; Mr. Westfeldt, of Louisiana, and Mr. Sewell, of Maine.

The Rev. Dr. Higgs, of the missionary jurisdiction of Southern Florida, submitted a resolution providing that the organized missionary jurisdictions of the Church within the territory of the United States be entitled to send one clerical delegate and one lay delegate to the Convention to vote on all questions; except

when the vote be by dioceses. Referred to the Committee on Canons.

The Rev. Mr. Patton, of Tokyo, presented a memorial from the missionary jurisdiction of Japan, in favor of erecting a new jurisdiction in Southern Japan, to be called the diocese of Kyoto. Referred to the Committee on Missions.

Dr. Spalding, of California, presented a memorial from the Church in Honolulu, favoring the reception of that Church into the Anglican Church of America as a missionary jurisdiction. Referred to the Joint Committee on the Increased Responsibility of the Church.

Mr. Carpenter, of New Jersey, submitted a resolution requesting the President of the House to tender to the President and Mrs. McKinley the thanks of the House for their kindness and hospitality at the White House on Friday evening last. Unanimously agreed to.

Dr. Perry, of Pennsylvania, presented the report of the Prayer Book Distribution Society accompanied by a resolution favoring the repeal of Title 3, Canon 9. Referred to the Committee on Canons.

Mr. Morgan, of New York, submitted a concurrent resolution providing for the appointment of a committee of five members of the House of Deputies to act with a similar committee appointed by the House of Bishops, on the selection of a place of meeting for the Convention of 1901. Agreed to, and the Chair appointed as such committee: Mr. Morgan, of New York; Dr. Spalding, of California; Dr. Mann, of West Missouri; Dr. Lindsay, of Massachusetts, and Dr. Waters, of Louisiana.

Mr. McBee submitted a resolution providing that the Committee on Amendments to the Constitution be instructed to report as to the power of this Convention to add a jurisdiction to a diocese without the consent of the diocese. Referred to the Committee on Amendments to the Constitution.

The House proceeded to the consideration of matters on the calendar, the first in order being a memorial from the clergy and congregation of Nice, France, accompanied by a resolution favoring better provision for episcopal oversight of American churches in foreign countries. On motion of Dr. McKim, of Washington, the petition and accompanying resolution were referred to a joint committee, consisting of five members of the House of Deputies and five from the House of Bishops, for consideration and report.

A resolution offered by the Rev. Mr. Short, of Missouri, and another resolution offered by Mr. Stotsenburg, of Indiana, relating to the manifesto of the Czar of Russia asking for a conference of the Christian Powers to consider the question of a general disarmament. On motion of Mr. Paine, of Massachusetts, placed at the foot of the calendar.

The resolution offered by the Rev. Dr. Taylor, of Springfield, relating to the widespread and increasing evil of divorce, was placed at the foot of the calendar, to be considered next after the resolution with reference to the manifesto of the Czar of Russia.

The next business of the calendar was the resolution of Dr. Davenport, of Tennessee, providing that the consideration of the Canons on Marriage and Divorce be with closed doors. After discussion, on motion of Dr. Olmsted, of Central New York, the further discussion of the resolution was postponed until immediately before the consideration of the subject of the canons in question.

The next business on the calendar was the resolution of Rev. Mr. Taylor, of Los Angeles, that the General Convention place on record its deep gratification at the many manifestations of friendly feeling which have been so freely shown by the government and empire of Great Britain in the late war with Spain. Mr. Biddle, of Pennsylvania, moved the postponement of that resolution; but the Chair suggested that the more appropriate motion would be the privileged motion that the House proceed to the con-

sideration of the special order. Mr. Biddle having so moved, the House proceeded to the consideration of its special order, which was the report of the Committee on Amendments to the Constitution, with Mr. Packard, of Maryland, in the chair.

Dr. Dix, the chairman of the committee, moved the adoption of the concurrent resolution: To add to the Constitution as Article IV:

In every diocese a Standing Committee shall be appointed by the convention thereof. When there is a bishop in charge of the diocese, the Committee shall be his council of advice; when there is no such bishop, it shall be the ecclesiastical authority of the diocese for all purposes declared by the General Convention, etc.

He said that this Article to the Constitution will bring the Standing Committees—an existing institution and very ancient institution, the functions and duties of which and the history of which were amply discussed at the meeting of the House on Saturday—into the Constitution. It appeared to the committee an appropriate thing to make this transposition of the Standing Committees from the canons to the Constitution, and they disclaimed that there was any change whatever in existing orders or arrangements proposed in the fore part of it.

Mr. Fairbanks, of Florida, moved to amend, by inserting after the words "Standing Committees," the words, "which shall consist of both clergymen and laymen." Mr. Adams, of Western New York, moved to insert after the words, "consist of," the words, "equal number of clergymen and laymen." Mr. Brown, of Washington, objected to both amendments.

The question being on the motion of Mr. Brown, of Washington, to lay the amendment of Mr. Fairbanks and Mr. Adams on the table, on a division it was decided in the affirmative, ayes, 181; noes, 126.

Mr. McConnell, of Louisiana, submitted an amendment to insert the words, "Constitution and" before the word, "canons," in line 6, and after the words, "provided in"; which was agreed to. The Chair then announced that the question was on Article IV, as reported by the committee and as amended by the amendment of Mr. McConnell, of Louisiana, the question being taken by dioceses and orders, and resulting, clerical vote, 57; lay vote, yeas, 51.

Dr. Dix moved to adopt Article V of the report, regarding the formation of a new diocese; if said diocese is formed by the union of two or more dioceses, or parts of two or more, the mutual agreement of the conventions of dioceses concerned, and the approval of the respective bishops, must be secured.

Dr. Dix said that the subject presented in the proposed Article is one of very great interest and very great importance, having occupied the careful and thoughtful attention of many members of the Convention. He therefore asked that the learned deputy from Nebraska, Chancellor Woolworth, who had given a good deal of attention to the subject and had proposed the amendment to the Article in great measure, take charge in his place of the pending measure. In reply to a question of Mr. Henry, of Iowa, Mr. Woolworth said that if he understood the question, it was that, in case of the death of one of the bishops of several dioceses, the requirement was made in respect of the diocese whose bishop is deceased. He said he could not conceive of a requirement of the assent or approval by a bishop of a diocese when that diocese is without a bishop in consequence of the decease of its former bishop. Mr. Henry said that Chancellor Woolworth had not answered his question. The Article, said he, requires the approval of the bishop, and it is gravely doubted whether there could be a division of the diocese, there being no bishop, and the section required the approval of a bishop. He therefore offered the following to amend Article V as reported by the committee, by striking out the sentence beginning with the word, "the" in line 7, and

ending with the word "bishops" in line 13, and inserting in lieu thereof, "the proceeding shall originate in the convocation of the clergy and laity of the district, or a convention of the diocese to be divided."

Dr. Fulton, of Pennsylvania, said that he was quite sure that the members of the committee, of which he had the honor to be a member, were not set on anything they had done, but would be willing to receive any improvement which might be offered. On his part, there seemed to be an obscurity which he for one would be glad to have removed. He thought it might be assumed in the case of a vacancy in a diocese, no bishop's consent being possible, it should not be required, and that the diocese might proceed without any consent at all. That, he claimed, was a possible and legitimate construction of the language. On the other hand, the opposite; namely, since the consent of a bishop must be had, the convention should wait until it could be had, was an equally possible and legitimate construction.

The first part of Section 1 was then recommended to be recast.

Messages from the House of Bishops were read, announcing the adoption of a new canon on missionary councils, the erection of the missionary district of Kyoto, in Japan, repealing the Canon on Distribution of the Prayer Book, and concurring in the resolution to appoint a Joint Committee on the Place of Meeting of the Next General Convention.

AFTER RECESS

The Chair announced the appointment of the committee to meet with a committee of the House of Bishops, to consider and report on the memorial of churches in Europe: the Rev. Dr. Richards, of Rhode Island; the Rev. Dr. Parks, of Massachusetts; the Rev. Dr. Huntington, of New York; Mr. Davis, of Washington, D. C., and Mr. Fuller, of Chicago.

The House then proceeded to the consideration of the special order, Mr. Packard in the Chair, the question being on the amendment of Mr. Lightner, of Minnesota, to amend Section 1 by striking out the last clause in line 20, commencing with the words, "provided that no city shall form more than one diocese."

Dr. McConnell, of Long Island, hoped that this amendment striking out the proviso would obtain. The reasons for retaining the proviso are, first, because it is there. That ought to weigh something, but not very much, because it has not been there very long. Second, because it has been alleged to be a Catholic principle or custom that there should never be more than one diocese in any one city. He did not believe that to be a Catholic custom that could be invoked to maintain this proposition.

The Rev. Mr. Rogers, of Texas, followed by stating that the people were the ones who knew what was needed. They should control the matter of what kind of harness they should wear in order to do their own work. He also referred to the argument with regard to Catholic custom, and said if there is anything used in the worship in some obscure portion of England, it is quoted here as Catholic custom. He would like to say more about Catholic custom, but time would not permit.

The Rev. Mr. Tayler, of Los Angeles, said that in looking over the old Constitution, he found that there were constitutional provisions for the formation of new dioceses, which constitutional provisions did not appear in this new proposed Constitution. He was struck by the absolute lack of provisions for the support of a new diocese and the necessary number of parishes, and he asked why there had been no constitutional provision for the matter.

Mr. Woolworth said that it was the opinion of the committee that this was such a matter of detail as might very well be referred to the General Convention, and he dealt with by canon rather than constitutional provision. After further discussion, Mr. Woolworth moved that this Article of the Constitution be referred back to the committee, in order that it might take into consideration the subject which was first

brought forward, and such other matters as appeared to be the proper subject of further discussion. This motion was made after the Chair had given to the House the fullest opportunity to amend Sections 2, 3, 4, and 5. The motion of Mr. Woolworth was to recommit the remainder of the Article; which motion was agreed to. Whereupon, Dr. Dix moved the adoption of Article VI of the report, concerning the formation of missionary districts.

Mr. Old, of Southern Virginia, asked the committee to explain why they had allowed the House of Bishops to establish missionary jurisdictions. Mr. Woolworth said, in reply, that the custom of the Church since the organization of the country had been to permit the erection of missionary jurisdictions by the bishops; that it had been taken for granted that it was a matter proper for the bishops to deal with, and could be dealt with by them more expeditiously and satisfactorily than by the House of Deputies.

The question being on the adoption of Article VI as proposed by the committee, the vote by dioceses and orders resulted, clerical, yeas 50, nays 1, divided 2; lay, yeas 48, nays 1; so the resolution was adopted.

Dr. Dix moved to adopt Article VII of the report. That Article provides that "dioceses and missionary districts may be united into provinces by the General Convention, in such manner and under such conditions as shall be provided by canon." Dr. Dix said in moving this Article that the committee intentionally presented this very brief Article, it being the opinion of the committee that in the Constitution, upon this most important and very long and thoroughly discussed subject of provinces, they should confine themselves to simply recommending the principles, and exclude so far as possible all details, leaving them to be provided for by the General Convention by canon.

Dr. Egar, of Central New York, submitted and read a minority report on the subject of Article VII. This developed a long and interesting discussion, participated in by Dr. Taylor, of Springfield; Dr. Huntington, of New York; Dr. Fulton of Pennsylvania, and Dr. Greer, of New York. Dr. Taylor took up the objections raised in the minority report in their order, and defended the position of the committee in favoring Article VII, he having been requested to do so by Dr. Dix who makes the report of the committee.

Dr. Huntington earnestly hoped that the motion of Dr. Egar would prevail. He said that it was difficult to add anything to what was contained in the report submitted by him, and he should endeavor to confine himself to a few points not in that minority report. He asked Dr. Taylor whether in the analogy of the relations of the Republic to the several States which make it up, there was something to guide the Convention. He spoke under submission to constitutional lawyers in that body when he said that everything in the organization of the United States of America which has to do with the relations between the States and the Union is of the nature of organic law. Imagine any one standing up in the House of Representatives and proposing the passage of statutes regulating the relations between the States and the general government; he would be laughed out of court. Let us decide whether we want a provincial system or do not want it; if we want it, let us put into the Constitution, into the organic law, all that pertains to the real structure of the province.

He was followed by Mr. Faude, of Minneapolis, who said that he perhaps was not the only one in the House who was extremely disappointed by the explanation given by Dr. Taylor of the reasons of the majority report, and in answer to the presenter of the minority report. Dr. Taylor, said he, informed the House that the writer of the minority report desired this Convention to go too far; that the committee desired the Convention to take but one step, and it was intimated that that was so short and so innocent a step that no one ought to hesitate to take it. But because the committee has presented an Article of the Constitution

which is so very short, the House should hesitate about giving its assent to it.

Dr. Fulton was the last speaker before adjournment. He said he hoped that some one abler than he would say something on the merits of the proposition of the Committee. He apprehended that the Convention desired to do that which would promote the growth and the facilities of growth of the Church. He said that he understood there was, and ought to be, some doubt of the advisableness of consenting in any manner to any kind of provincial system. Such a doubt was perfectly reasonable. As said by one of the speakers who preceded him, some of the schemes that had been presented for the creation of a provincial system in the Church had been just as reasonable as if the movers had proposed to treat the Church, as he expressed it, as a great cheese. Dr. Fulton said he apprehended no one would ever succeed in having the Church sliced up in that manner. He asked if there was any good reason why there should be a provincial system. There were several good reasons: first, because there were several things they were attempting to do, and which they could not do efficiently. The passage of the papers, as it is called, of a bishop-elect by all the Standing Committees of a Church like this results in dissatisfaction. Nevertheless, the House put it into the Constitution. He said that he had defended that on the express ground that, while the present action of Standing Committees is not satisfactory, we thereby retained in the hands of the General Convention this power which might wisely be permitted hereafter to smaller bodies; that is, to provincial bodies.

The Chair interrupted Dr. Fulton to lay before the House a message from the House of Bishops transmitting a concurrent resolution providing that the report of the recorder of ordinations, with accompanying list of ordinations, be printed as an appendix to the Journal; which resolution was agreed to by the House, and thereupon, at 5 P. M., the House adjourned.

HOUSE OF BISHOPS

The House has been occupied to-day in the discussion of the Canon on Marriage and Divorce as reported by the Joint Commission on Revision of the Canons. The bishops have sent down to the Lower House messages proposing the canon providing for four missionary councils in as many localities every year, the setting off of a new missionary district in Japan, repealing the canon on the distribution of the Prayer Book, and appointing on the Joint Committee on the Next Place of Meeting, the Bishops of New York, Southern Virginia, Nebraska, Massachusetts, and Duluth.

TUESDAY, OCTOBER 11—SIXTH DAY

At the meeting this morning the Chair laid before the House a dispatch from New London, Conn., announcing the death of the Hon. Benjamin Stark, a lay deputy from that diocese. Mr. Seymour, of Connecticut, after some appropriate remarks eulogistic of the deceased member, submitted a resolution referring the news of the death of Hon. Benjamin Stark to the Committee on Memorials of Deceased Members. Agreed to unanimously.

The Chair laid before the House a letter from the Rev. Mr. Forrester, transmitting a letter from the clergy of Mexico indicating their sentiment toward the American Church.

Dr. Foute, of California, submitted a resolution providing that the meeting of the next Triennial Convention be held in San Francisco. Referred to the Joint Committee on Place of Meeting of the next General Convention.

Dr. Hodge, of Massachusetts, submitted a resolution relative to the anniversary of the publication of the Book of Common Prayer, and requesting the House of Bishops to call the attention of the Church to the fact in their Pastoral Letter. Referred to the Committee on the State of the Church.

Dr. Prall, of Michigan, submitted a concurrent resolution providing for the formation of a joint committee consisting of five bishops and five members of the House of Deputies to take into

consideration the subject of the validity of the orders of the Reformed Episcopal Church, etc. Placed upon the calendar.

Dr. Davenport, of Tennessee, from the Committee on Canons, to whom was referred a proposed amendment to the Constitution relative to the administration of the Holy Communion, reported the same back with the recommendation that it be referred to the Committee on the Prayer Book, and that the committee be discharged from further consideration of the subject. Agreed to.

He also, from the same committee, to whom was referred a resolution looking to the revival of the Order of Evangelists, reported the same back with a recommendation that it be referred to the House of Bishops for that body to take the initiative, and that the Committee on Canons be discharged from further consideration of the subject. This report was opposed by Mr. Stotsenberg, of Indiana who introduced the resolution. After discussion, on a vote of 218 ayes and 23 noes, the report of the committee was agreed to.

He also, from the same committee, to whom was referred a resolution from the diocese of Florida, favoring an amendment to Title 1, Canon 19, Section 3, of the Constitution, reported the same back with the recommendation that the committee be discharged from its further consideration. Agreed to.

Dr. Davenport, of Tennessee, submitted a resolution proposing an amendment to the Constitution by inserting as Section 6 of Article 5 of the proposed Constitution, the following:

If during the recess of the General Convention, any diocese should be desirous of the erection of one or more new dioceses within the said diocese, the Standing Committee of said diocese shall forward to the Standing Committees of the Church in different dioceses the books and documents required by the canons of the Church, etc.

Referred to the Committee on the Messages of the House of Bishops.

Dr. Spalding, of California, submitted a resolution relative to the Fund for Aged and Infirm Clergy of the Church. Referred to the Committee on the State of the Church.

Dr. Battershall, of Albany, submitted a concurrent resolution to omit from the title-page of the Prayer Book the words "Protestant Episcopal." Referred to the Committee on the Book of Common Prayer.

At 11 A. M., the House adjourned to meet with the House of Bishops as the Board of Missions.

BOARD OF MISSIONS

This session of the Board of Missions was to be devoted to the consideration of resolutions commemorating the 25th anniversary of Bishop Hare in his work among the Indians in South Dakota. Mr. Geo. C. Thomas, treasurer of the Domestic and Foreign Missionary Society, offered the resolutions. He said that it was a high privilege to do so because of his association with Bishop Hare in the early days of his boyhood when, under the care of Bishop Hare's most honored father, he and the Bishop sat together in the same Episcopal Academy, in Philadelphia. He thought this was not the time to make a speech on the subject, or to express his feelings as a member of the committee, and therefore he would simply read the preamble and minute; which were agreed to unanimously.

Bishop Whipple followed Mr. Thomas in a complimentary speech, in which, after stating that he had nominated Dr. Hare for the bishopric of Niobrara, he reviewed the faithful work which Bishop Hare had accomplished among the Indians.

Bishop Potter, of New York, said that when it was suggested some appropriate action should be taken recognizing the completion of the 25 years of service of Bishop Hare, it was thought bad to do it because it would be creating a precedent; but it was very justly answered that if that were so, it was a good kind of precedent, because it was no ordinary thing for a bishop to survive his hardships for twenty-five years. Bishop Hare had brought to his work not only courage and devotion, but an exceptional power of endurance. He would not attempt to speak

of Bishop Hare's work. Referring to the remark of Mr. Thomas that he had been a school-mate of Bishop Hare, Bishop Potter said that he, too, might refer to those days, but there was possibly a good deal that Mr. Thomas and he would like to forget. At that time Bishop Hare was as good an example for Mr. Thomas and himself, as he is to-day. He referred to one or two instances connected with Bishop Hare when he (Bishop Potter) was rector of a parish in the city of New York. One night, when he was sitting down to dinner, the servant came to the door and said that there was some one who wanted to see him and would not go away. He went out into the hall with the natural impatience of a man interrupted at his dinner, and found there a man about thirty-five years old, dripping with the rain of the storm prevailing on that November night, and with his hat on. The man appeared to be dazed, and when he uncovered his head he saw one of the most remarkable faces he had ever looked upon. This man was a clergyman of the Church of Ireland who had been dragged down by the infirmity of drink, and who had been dismissed by his English bishop from his cure, and had come to this country meaning to strive to recover himself if he might, but had fallen into evil company. He said that that day and the night before he had spent the hours in the street. Bishop Potter said that he spoke to him as one may be permitted to do in the face of such a history, and asked him if he believed he could get on his feet. By the grace of God, the man said he could, if helped to do so. He placed him under the oversight of one of the assistant ministers of the parish, and made him report every morning. Each day he was asked the same question. He held out a week, two weeks, a month; and one day when Bishop Hare was in Dr. Potter's study, he told him about the man, and said that the English bishop refused to give him any letter whatever, or any paper which would authenticate this brother to any American bishop. What should he do with him? Without a moment's hesitation, and in fine indifference to canon law, Bishop Hare said: "I will take him." He took him to his jurisdiction and placed him in charge of an Indian mission, and there he labored, and there he fell a martyr to Christ and his devotion to Christian Indian work, saved by the love and broad character of Bishop Hare.

"I put beside that, Mr. Chairman, an incident which happened during the Lambeth Conference, when my brother, the Bishop of South Dakota, in a foreign land, found himself, at an entertainment, next to a very charming woman, on the other side of whom was an Anglican bishop who has passed to appropriate obscurity. This lady, who had found in the Bishop of South Dakota what any lady would find in him, turning to the Anglican bishop for information, said: 'Who is this gentleman on my right?' The answer, which the Bishop of South Dakota overheard, was: 'Only a missionary bishop.' I confess that when I heard that story, there flashed into my memory that incomparable and dramatic story by Thackeray of Jonathan Swift, where he spoke of his having found a folded sheet of paper and on it the word 'Stella,' and then, underneath, describing the contents of that sheet of paper, 'only a lock of hair.' And then Thackeray with great pathos, repeats the words: 'Only a lock of hair; only devotion; only consistency; only infinite patience; only the largest love; only the sweetest sacrifice.' And so I say, 'only a missionary bishop;' only heroism; only the most patient and devoted service; only the most constant compassion; only the most splendid and gracious illustration which our missionary service has given us of devotion to the cause of Christ, and those who are forgotten of their fellow men."

At the close of his remarks, Bishop Potter presented to Bishop Hare a silver loving cup, bearing the inscription, "William Hobart Hare, Doctor of Divinity, 1873-1893." Bishop Hare came to the platform and said:

"Brethren, what means this noble act of confidence; this merciful *auto da fe* in which the fires

of brotherly and fatherly love are consuming me, their happy victim? What means it, but this, that there pervades the Church the tender appreciation of service, of long tried service. Just as the atmosphere is charged with moisture, and an electric shock will make the moisture distil into a refreshing shower, so an anniversary in my life has made the pervasive love of the Church coalesce and take outward shape in this distinct and gracious act. I feel that for the time being my individuality is lost, and that in me are summarized and capitulated, all those servants of the Church who have done long service, and so I would summon to my side Bishop Williams, who for more than twenty-five years has labored in Japan; Archdeacon Thomson, who for more than twenty-five years has labored in China; Bishop Holly, of Hayti, who has labored there for more than twenty-five years; Bishop Ferguson, who has labored in Africa for more than twenty-five years, and Bishop Morris, of Oregon, my dear father, who for more than twenty-five years has labored there. And I would summon all those dear men and dear women who have given long service in South Dakota, for them 15, 20, 25 and 27 years is no rare thing. Those dear men and women, my fellow workers and noble laborers, have lifted me aloft and put me here. I would remember the dome of the capitol, while most conspicuous, is not after all the most important part of that building, but that the structure which supports it is the most important. So with those men and women who have supported me in my despondency, have made me believe in myself—a very important thing to do—because I found that they believed in me. And yet, my dear friends and brethren I must not detain you. In this case, as I am sure all of you would in circumstances of great emotion, I find some sweet comfort in the words of the psalm—words which tell out all the pains of my body, all the sorrows of my heart, during these twenty-five years, all my hopes, all my thankfulness to my sympathizing brethren—'Oh, what great troubles and adversities hast Thou showed me; and yet didst Thou turn again and refresh me, yea, and broughtest me from the deep of the earth again. Thou hast brought me to great honor and comforted me on every side. Therefore will I praise Thee and Thy faithfulness, O God.'"

The Bishop of Alaska then addressed the Board of Missions. He said that the country over which the Church appointed him, is one which the name implies—a great land. Its area is 580,000 square miles, with a coast mileage of 26,346 miles; taking into consideration the islands of Alaska, Alaska is almost equal in length and breadth to the United States. It has one river which is easily navigable for almost 2,000 miles, and is 3,000 miles in length. Over this vast country there is a scattered population consisting of many sorts of people. He gave some statistics showing the growth in the Church's work in that country. On the Yukon river, for 1,200 miles, after leaving the Roman Catholic mission, the only Church represented upon that great stretch of country, is the Protestant Episcopal Church. The Bishop spoke at length and gave a very glowing account of his work in Alaska.

Just before adjournment, Bishop Lawrence, of Massachusetts, offered a resolution thanking the Woman's Auxiliary for their offering of \$80,000, which was agreed to unanimously.

Bishop Gilbert, of Minnesota, offered a resolution that the Board of Missions consider the propriety of sending representatives to present the missionary cause to the Church. Agreed to.

On motion, the Board of Missions adjourned to meet on Monday evening, the 17th inst., at 8 o'clock P. M.

THE HOUSE OF DEPUTIES

The House met at 2 P. M. and proceeded to the consideration of the special order, Mr. Packard of Maryland, in the chair, which was Article VII of the Constitution, with the amendment of Dr. Egar, in the nature of a minority report, from the committee.

Dr. Jewell, of Milwaukee, said that there was no question as to the general desire of Churchmen to see progress made in the direction of a proper provincial system; but there is a doubt as to the time when it can be established. The question is whether we are yet ready for it. There are those who have doubts as to the condition of things, those who feel that we are not strong enough or harmonious enough. He admired the maker of the minority report for having the courage of his conviction, and standing forth and advocating something positive.

Dr. Lwyd, of Olympia, said that there were certain practical advantages about the provincial system which must commend it to every reasonable mind. It would reduce the size of the House of Deputies, which would facilitate legislation, inasmuch as sectional and other local legislation could then be intrusted with safety to the provinces. Then it would certainly have the effect of energizing the missionary zeal of the Church.

Dr. Hoffman, of New York, said that the question before the House was a choice to be made between two plans, one of which was submitted by the Committee on Amendments. The Convention almost unanimously resolved in favor of dividing the Church into provinces, six years ago, when they appointed a joint committee to prepare a plan for that purpose. The committee did not report, because there was a plan reported by the Joint Commission on the Constitution and Canons. He felt that the time is at hand when the Convention is to take steps to divide this Church into provinces; that the Church would not go forward until that was done. The other plan was a narrow plan, which was to put into the Constitution a provision directing the General Convention to divide the Church into provinces by a certain method. There were many methods of doing it, and all that was open to discussion, but the Convention had not the time to do it. He did trust that the House would not commit itself to one single plan without the other projects being fully and fairly considered.

Dr. Dix said he did not propose to detain the House more than a few minutes in its obvious desire to vote upon the pending question, but that he hoped the House was fully aware of the result of an affirmative vote on the motion of Dr. Egar, which would substitute Dr. Egar's proposition for the report of the committee, and if that were done the House would have the whole subject of the provinces before it.

The vote on the pending question resulted: Clerical, yeas 2, nays 54, divided 2; lay, yeas 2, nays 50, divided 1; so the proposed amendment of Dr. Egar was lost, and the question recurred on Article VII as reported by the committee.

Mr. Drown, of California, moved to amend the Article by striking out the words, "by General Convention." Dr. Richards, of Rhode Island, offered an amendment to substitute the present canon on Federate Councils, but both amendments were, on motion, laid on the table, and the Chair announced that the question recurred upon the report of the committee. Dr. Huntington, of New York, offered an amendment to add to Article VII as proposed by the committee, the words, "but no province shall be so bounded as to contain a fractional portion of a State or States." Agreed to.

Mr. Mansfield, of Connecticut, offered an amendment to insert in line 1 of Article VII after the word, "district," the words, "with their consent." Dr. Taylor, of Springfield, said that, speaking in behalf of the committee so far as he was able to do so, he did not see any special objection to the amendment.

Dr. McKim, of Washington, expressed himself in favor of the amendment; but the Rev. Mr. Weller, of Fond du Lac, thought that the adoption of this amendment would spoil what they had been laboring for for the last quarter of a century—the provincial system, because a mere majority in a diocese may prevent that diocese having any connection whatever with the province. He said that they wanted provinces as a check on individualism of bishops and dioceses, and secondly, as courts of appeal. Dr. Nelson,

of Virginia, said that the words of Mr. Weller left upon him the impression that the House was about to inaugurate a piece of machinery in order to compel the majority to submit to the wishes of the minority.

Dr. Parks, of Massachusetts, said that the House had had what some of the members had waited a long time for, and were very sure they would get if they only kept silent—a true statement of what lay behind this proposed canon. It has been said that we need a court of appeals, as if the clergy of the Church were a set of criminals who had committed so many wrong-doings that they were afraid the present court would not be able to deal with them, and that therefore new machinery should be set up to try the brethren. He did not know that that was the case, but he was not prepared to deny that there have been cases of injustice in the ecclesiastical courts. But it is said that that is due to the fact that they were diocesan courts and not to the fact that there is no other court to which the accused might appeal.

Dr. Fulton, of Pennsylvania, said that it was due to the committee to state what he believed was the universal sentiment of the committee, or at least the general understanding of the committee, that it never once occurred to any member of the committee that the notion of compulsion in this matter could ever come in. He called attention to two or three objections which he entertained to the minority report; first, that it immediately would have made the organization of provinces compulsory over the whole country—that it was mandatory. There were many parts of the country where that mandatory enactment would be impossible of execution, and in other parts it would not appear to the judgment of the people that there was any immediate necessity for the arrangement. At present, if the modest proposal of the committee were adopted, it would be possible in the future that the Church in the State of New York should constitute one noble province; the Church in New England likewise; but in no one of these cases would it be possible or desirable that any province should forcibly come into existence, or any single diocese be forced into union with it.

After further discussion, Mr. Stotsenburg, of Indiana, moved a substitute both for the section as proposed by the committee, and the amendments thereto, as follows: "Suitable provisions may be made by canon for the erection of provinces."

Dr. Parks, of Massachusetts, moved that the Article offered by the committee, with all amendments and substitutes, be recommitted to the committee with instructions to report to the House to-morrow; which motion was agreed to.

The Chair laid before the House a message from the House of Bishops transmitting a resolution inserting in the Prayer Book certain changes in the Golden Numbers; which was unanimously agreed to.

The Chair also laid before the House a message from the House of Bishops transmitting a resolution making corrections of certain typographical errors in the Book of Common Prayer. Agreed to unanimously.

The Chair also laid before the House a message from the House of Bishops transmitting a resolution dissolving the organization created by the General Convention of 1889, known as the Board of University Regents; which was agreed to.

The Chair also laid before the House a message from the House of Bishops transmitting a resolution asking a committee of conference on the disagreeing votes of the two Houses on the resolution contained in Message No. 9 of the House of Deputies, relating to Article II of the proposed Constitution.

The Chair also laid before the House a message from the House of Bishops transmitting a resolution making a change in the Constitution, and providing that the proposed legislation be made known to the several dioceses, in order that the same may be adopted in the next Gen-

eral Convention; which change was to strike out Article V in the present Constitution, namely, that no city shall form more than one diocese. Referred to the Committee on Amendments to the Constitution.

Thereupon, at 5 P. M., the House adjourned.

HOUSE OF BISHOPS

Resolutions were adopted changing the Golden Numbers, and correcting certain typographical errors in the Prayer Book. A memorial was received from the Swedish churches in our Communion in this country, recognizing the earnest labors of the Church among their countrymen. The House non-concurred with the deputies in the adoption of Articles II and III of the proposed Constitution, and voted to amend Article V of the present Constitution by striking out the provision, "No city shall form more than one diocese."

WEDNESDAY, OCTOBER 12—SEVENTH DAY

Dr. Huntington, from the Committee on Amendments to the Constitution, to whom was referred resolutions relating to the cession and retrocession of missionary jurisdictions to existing dioceses, reported that there was no constitutional provision touching the cession or retrocession of a portion of a diocese for the purpose of having it established as a missionary jurisdiction, and asked that the committee be discharged from further consideration of the subject. Agreed to.

Dr. Bliss, of Vermont, from the Committee on Christian Education, to whom was referred a resolution asking that the committee consider the practicability and advisability of consolidating the several societies now existing for preparing young men for the ministry, and placing the society among the institutions of this Church, reported that, while sympathizing with the object aimed at, the committee deemed it inadvisable, on account of the legal and other embarrassments, to pass the resolution, and asked that the committee be discharged from the further consideration of the same. Agreed to.

Dr. Faude, of Minnesota, presented a memorial, unanimously adopted by the Conference of Church Workers among the Colored People, held in St. Philip's church, Richmond, Va., in September last. Having been read in full, it was referred to a committee consisting of five members of the House of Deputies, to act with a similar committee of the House of Bishops.

Dr. Nevin presented a concurrent resolution favoring an amendment to Title 3, Canon 3 of the Digest relative to the organization of congregations in foreign countries other than Great Britain, Ireland, and the colonies, and dependencies thereof, and not within the jurisdiction of any bishop of this Church, and moved the reference of the resolution to the Committee on Canons. Agreed to.

Mr. Bollard, of Northern California, submitted a concurrent resolution favoring an additional canon under the title, "Standing Order," relative to the collection at each visitation of a bishop, and providing that the same be set apart by the Board of Managers toward the endowment fund of the Church, and moved its reference to the Committee on Canons. Agreed to.

Dr. Brand, of Maryland, presented a resolution, requesting the Committee on the Prayer Book to make an addition to the last rubric of the Holy Communion, keeping a rubric of the First Book of Edward the Sixth, which was omitted in the Second Book, etc. Referred to the Committee on the Book of Common Prayer.

Dr. Enos, of Albany, submitted a concurrent resolution, providing that the words, "Protestant Episcopal" be stricken from Canon 22, Title 1 of the Digest. Referred to the Committee on Canons.

Dr. Davenport, from the Committee on Canons, reported a resolution favoring concurrence with the House of Bishops in their Message No. 8 on missionary councils, and asked for its immediate consideration. Objection being made, it was placed on the calendar.

Mr. Paine, of Massachusetts, submitted a concurrent resolution in favor of a letter to the

Czar of Russia, expressing the profound satisfaction of the General Convention of the Protestant Episcopal Church of America, at the peace manifesto of His Majesty. Objection being made, the resolution was placed on the calendar. Mr. Paine also submitted a resolution directing that all pending resolutions relating to the peace manifesto of the Czar of Russia, be referred to a special committee of the House. Agreed to.

Dr. Huntington, of New York, submitted a concurrent resolution, providing for an addition to Canon 18, Title 3, and Section 1, Sub-section 2:

On the visitation of a bishop to a diocese, the alms received shall be appropriated, one third to domestic missions, one-third to foreign missions, and the remaining third to the diocesan mission for such objects within the diocese as the bishop may designate.

Referred to the Committee on Canons.

Dr. Battershall, of Albany, presented a letter from the secretary of the Corporation of the Church House, London, to the secretary of this House, which, as he said, was the basis of the resolution which he offered:

WHEREAS. The council on the Corporation of the Church House, Westminster, London, has presented to the library of the General Convention of this Church, a complete set of the chronicles of the convocation of the Province of Canterbury;

Resolved: The House of Bishops concurring, that the secretary of this House be requested to express to the Corporation of the Church House, London, the profound thanks of the Convention for the thoughtful and generous gift.

Agreed to.

The House then proceeded to the consideration of the special order, Mr. Packard, of Maryland, in the chair.

Dr. Dix said that when the House adjourned yesterday, it had recommitted to the committee the proposed Article VII, with instruction to report the same back this morning. In its new form it reads as follows: "Dioceses and missionary districts may be united into provinces, in such manner, under such conditions, and with such powers, as shall be provided by canons of the General Convention. Provided, however, that no diocese shall be included in a province without its own consent."

Dr. Dix thought it due to the committee and to the House to say that the introduction of the words, "with such powers" was made on the suggestion and by the unanimous request of the legal and judicial gentlemen forming part of the membership of that committee. He said it would be noticed that the proviso appended appeared to remove the fear, if it were ever seriously entertained, that any diocese would be forced into a provincial system, contrary to its own wish and without its own consent; that the proposal to introduce into the Article the words, "with such powers," had for its scope the idea that in such provinces there does not reside naturally any mysterious, mystical power or authority, but the provinces when formed were to exercise such powers, and such powers only, as might be provided by canons of this General Convention which is recognized as the supreme authority in the Church. He therefore moved the adoption of the Article in the form in which it was returned by the committee.

Dr. Faude, of Minnesota, inquired: "What is the necessary connection between our adoption of the provincial system and the things which we have been told will result therefrom? For instance, it is said there will be a reduction of the number of members of this Convention, the establishment of courts of appeal, and the promotion of our missionary and educational work. There are those who feel that every single one of these things must be effected by the General Convention. There had been before the House, or before General Conventions in times past, several propositions to reduce the number of members of the Convention, the number of deputies from the dioceses, which had been voted down. Would the provincial system make it more desirable for the Convention to reduce its numbers than in times past? Would not courts of appeal have to be created by the General Con-

vention? Would not the missionary work still be under the control of the Board of Missions?" He declared himself in favor of any and everything that would help on the progress of the Church. He hoped that the House would not think that he was opposed to this system, root and branch; if any one could show that the adoption of the provincial system, even in the mild form in which it was presented, would accomplish the things claimed for it, he would favor it. He declared that the provincial system was one of the most variable things which the Church could deal with. He pointed to the provincial system of Canada. The provinces of Ireland were different from the provinces of the Church of England, where there are two. In this country we could not have anything of that kind. The provinces and dioceses in the earlier portion of the Church's history were very different things from the provinces as they are proposed to-day. Not in a spirit of opposition, he asked that some one state at least some result of the necessary connection between the provincial system and the benefits that are hoped to come from its adoption.

Dr. Taylor, of Springfield, claimed that Dr. Faude had practically answered his own question. The way, the how, the method and the means, of the development of the provinces, were matters which would be before the Church, for the wisdom of the Church and the prudence of the Church to determine. No government of any great body could be carried on without some kind of subdivision. With one word more he would leave the matter with the hope that the vote might be taken without debate, and that was: "What are you to do? Are you asked by this vote to establish the provinces or system of provinces? No; you are simply asked to vote on this subject and hand it down to the dioceses for their consideration for three years. You may at the next General Convention adopt this proposition which is now proposed for adoption. We may then debate or not debate." He most earnestly desired that the House would hand down this proposition to the dioceses for their consideration, so that, at the end of the appointed time by the Constitution, the House might accept or reject it, or amend and propose it again; but what was now needed above all things was, first, patience then, peace, and then, provinces.

Dr. Gibbons, of West Virginia, said that about fifteen years ago, in the City of Baltimore, he heard a very distinguished divine deliver a lecture; he commenced his lecture by stating that he did not deliver any more profound lectures; first, because he did not think the people quite understood them; and, secondly, because he did not quite understand them himself. Dr. Gibbons said that the House of Deputies, in his opinion, were in that fix—that they were going to deliver a lecture that they did not quite understand, and he thought it would be better to move very slowly. He reminded the House of the old adage, "Be sure you are right, then go ahead."

Dr. Davenport claimed that there were serious constitutional questions involved in the proposition to cut off debate so quickly. (This was in reply to the motion of the Rev. Mr. Talbot who had moved that the vote on the pending question be taken in two minutes.) When you put in an Article which will result in a revision of the canon of the Convention by diocesan action, you send down to the dioceses something that may pass very readily. He claimed that the House was adopting the Article, not merely proposing it.

The Chair announced that the question was on the motion of the Rev. Mr. Talbot that the vote be taken in two minutes, and declared that the ayes appeared to prevail. A division having been called for, and the House having been counted, the result was announced: ayes, 174; noes, 160; so that the motion was agreed to, and the Chair declared that the vote should be taken in two minutes. Dr. Elliott, of Washington, made the point that a two-thirds vote was necessary to limit debate. The chair held the point good, and the Rev. Mr. Weller, of Fond du Lac, proceeded to address the House. It had

been understood that the General Convention was the supreme authority in the American Church, and he believed that the Convention, without any constitutional amendment at all, or constitutional provision at all, could enact a provincial system. He thought that would be recognized as good law. It was proposed to put into the Constitution a statement that the House shall not adopt a provincial system which it itself can trust. It was provided in the clause under discussion that if the House enact a canon on a provincial system, every diocese in the country could say that they would obey that canon or not as it pleased them. It seemed to him that that would be a very grave mistake; that it was a serious matter—that it was a matter after all whether the Convention was a Church or a union of dioceses. When the Convention put in a canon on provinces it put in a thin entering wedge. The Convention could give the provinces just as little as it chose—make it a province on paper, which would not work any better in Illinois than in New York.

Mr. Parker, of Quincy, said that he had not intended to speak on any subject before the Convention, but he was reminded of the remark of the distinguished Governor of Iowa at a banquet, who said: "Gentlemen, I will not speak myself, because there are a great many gentlemen here who desire to speak, and I know of no agony comparable to that of having an undelivered speech." Mr. Parker said that he was not suffering any agony; but he felt that the words of the president on taking the chair were very wise—that speeches should be held down to the minimum. He was a provincialist; that when they were considering the question of dividing the diocese of Illinois, that question came up as the paramount question. They wished to do away with the proposition that any division there should be separation, and in all their preliminary meetings, they adopted resolutions that provinces should come and that the Church of Illinois should not be sundered. He claimed that in New York they were suffering in Church administration from the lack of provinces. Yesterday the House heard the echo of the great Church trial in Illinois; what has been the result of the trial of Dr. Cheney? If the Chief Justice were here on this floor, he could tell you something of the laws growing out of that trial in Illinois. Mr. Parker thought that we ought to have an appellate court of a province, and a dignified court which would command respect—a court under which any one of the gentlemen present might some day be glad to take shelter. Answering the deputy from Minnesota, he said, politically, in union there is strength—that in a business way if the interest of the separate dioceses were combined in a State or province, the resources would be united and the expenses would be brought down to a minimum, and there would be an achievement of the maximum of results. That is the principle upon which syndicate trusts are organized, and that would be a syndicate or trust applied to ecclesiastical matters.

In order to test the sense of the House upon the two questions presented, Mr. Stotsenburg, of Indiana, moved an amendment to strike out all of the proposed Article after the word "Convention," so that the proviso reported by the committee should be stricken out or kept in as the House might see fit to vote on his amendment. After discussion, this amendment was laid on the table.

The question was then upon the proposition reported by the committee: "Dioceses and missionary districts may be united in the provinces in such manner, under such conditions, and with such powers, as shall be provided by canons of the General Convention; provided, however, that no diocese shall be included in a province without its own consent."

The question being taken by dioceses and orders, resulted: Clerical, yeas 47, nays 8, divided 3; lay, yeas 42, nays 8, divided 6; so the resolution proposed by the committee was adopted by a majority of the dioceses.

Dr. Dix, referring to page 12 of the printed report: "Inow move, on the part of the committee,

the following: Strike out Article VII of the Constitution, and insert the following as Article VIII of the Constitution; viz: No person shall be ordered priest or deacon until he shall have been examined by the bishop and by two priests, and shall have exhibited such testimonials and other requisites as the canons, in that case provided, may direct. No person shall be consecrated bishop or ordered priest or deacon, unless he shall at the time subscribe and make in the presence of the ordaining bishop or bishops, the following declaration:

I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation, and I do solemnly engage to conform to the doctrines, discipline, and worship of the Protestant Episcopal Church in the United States of America.

No person ordained by a foreign bishop, or by a bishop not in communion with this Church, shall be permitted to officiate as a minister of this Church, until he shall have complied with the canon or canons in that case provided, and shall have subscribed the aforesaid declaration.

"I believe that this Article can hardly provoke discussion, and I trust that it may be immediately put upon its passage. It is the existing order of the Church, with some very slight changes by substituting instead of 'no person shall be admitted to Holy Orders,' the words used in the Book of Common Prayer, 'no person ordered priest or deacon,' and fixing the time at which the subscription before ordination shall be made. The declaration is without any change whatever; and the bishop elect is required to sign the same declaration before his consecration."

Dr. Easter, of Los Angeles, stated that he had no desire to prolong debate on the Article, but wished to offer an amendment, which was that Article VIII of the proposed Constitution be amended by striking out the word, "doctrines" in line 9, so as to make it read "doctrine." Dr. Easter stated his reasons for the amendment, claiming that it brought the language of the Article in harmony with the preface of the Book of Common Prayer; that there was a difference between the doctrine of the Episcopal Church of the United States and the doctrines of the same. He said that doctrine meant teaching, and one could consent to the teaching of the Church, meaning thereby when the teaching of the Church is clearly made known, but difficulties might be found in conforming to the doctrines of the Church—that it might be difficult to decide whether a certain doctrine was a doctrine of the Church.

Dr. Dix said that in presenting the declaration in its present form, the committee conformed precisely to the language in the existing Article VII, wherein it is "doctrines" and not "doctrine."

After discussion, the amendment was agreed to.

The Rev. Mr. Aves, of Ohio, moved to strike out in line 10 of the Article reported by the committee, the words, "Protestant Episcopal," which amendment, on motion, was laid upon the table.

Dr. Alsop, of Long Island, moved to amend by striking out the first clause, and inserting in lieu thereof the clause in the old Constitution: "No person shall be admitted to Holy Orders until he shall have been examined by the bishop and by two presbyters, and shall have exhibited such testimonials and other requisites as the canon in that regard shall have required; nor shall any person be ordained until he shall have subscribed the following declaration." On motion this was laid upon the table.

The question recurring on the amendment of the committee with the amendment adopted as proposed by Dr. Easter, of Los Angeles, the question was taken by yeas and nays (dioceses and orders) and resulted: Clerical, yeas, 58; lay, yeas, 51; so that the amendment was adopted unanimously.

Dr. Dix then moved the following: "Strike out Article VI. of the Constitution and insert the following as Article IX of the Constitution; viz: The mode of trying bishops shall be provided by the General Convention. The court appointed for that purpose shall be composed of bishops

only. In every diocese, the mode of trying presbyters and deacons may be instituted by the convention of the diocese until the General Convention shall provide a uniform judicial system. The decisions of all courts of first instance shall be subject to review by courts of revision or appeal when the same shall be established or provided by the General Convention. None but a bishop shall pronounce sentence of admonition, suspension, or degradation from the ministry; on any clergyman, whether bishop, presbyter, or deacon. A sentence of suspension shall specify on what terms, or at what time, the penalty shall cease."

Said Dr. Dix: By reference to page 35, it will be seen that the committee struck out a large part of the matter contained in Message No. 18. It retained without change all the language of Article VI of the present Constitution, providing that the mode of trying bishops shall be by General Convention and the bishops only. Very important matters are introduced into this Article and now presented to the Convention for consideration. By it the General Convention might provide a uniform judicial system for trying presbyters and deacons; that it further provided for the establishment of courts of first instance and courts of revision or appeal by the General Convention. In calling the attention of the Convention to this portion of the Article, and speaking for himself individually, he seemed as one invoking spirits from the vasty deep; that the subject before the House involved an infinite possibility of discussion; but he would suggest that, as the House decided to take the germ of the provincial system, and that only, and imbed it in the Constitution, it would be proper for the House to take the germ of a judicial system and place that in the Constitution. It would be observed that the Article required no such judicial system to be established; it simply provided that when the General Convention should be ready to do so, it might provide for courts of first instance and courts for revision and appeal; that the proposition was on a line with that so fully debated in the case of the formation of provinces, and that whatever arguments were used *pro* and *con* on that occasion, would, it seemed to him, be but a repetition of debate which had already been carried on at great length.

Dr. Richards, of Rhode Island, moved to amend Article IX as reported by the committee, by inserting in line 8, after the word, "suspension," the word, "deposition." Dr. Elliott, of Washington, who had been requested by Dr. Dix to answer questions touching this amendment, said that by Canon 1, Title 10, "deposition" and all like expressions were the same as "degradation."

Dr. Egar, of Central New York, moved an amendment to the amendment of Dr. Richards, omitting the word, "degradation," and substituting therefor the word, "deposition." The Chair thought that the object sought by Dr. Egar would be reached by a vote on the motion of Dr. Richards. On motion, the amendment of Dr. Egar was laid upon the table, by a vote of 202 to 79.

The Chair stated the question to be on the amendment of Dr. Richards, of Rhode Island, by inserting the word, "deposition" after the word, "suspension"; it was agreed to.

Dr. McKim inquired whether, if the proposed Article of the committee be adopted, the decisions of the diocesan courts of appeal would or would not have power in the Church. Dr. Elliott, replying to the question of Dr. McKim, said that the principle underlying the adoption of the Article was that in reference to provinces: to plant a germ and leave it for development; that it was simply to give the Convention power to do certain things in the future. The reason why the committee had pursued this course was that in times past there had been numerous reports upon the judicial system—reports upon appellate courts; that many of the ablest men in the past had labored upon that matter, but that every attempt to introduce a uniform judicial system had been defeated. At that time there was a grave doubt entertained

whether under the Constitution the General Convention had the power to institute such courts. Having read from a previous action of the House, Dr. Elliott said: What is proposed now is, that the General Convention, by amending the Constitution, shall remove that question from the arena of debate, leaving for the future the desirability of courts of appeal, and the desirability of the proposed system. Replying more specifically to the question as to existing courts of appeal in the diocese, he said that there would be no interference with such courts until the General Convention had acted. There are two new propositions in Article VI, and they should be kept clearly distinct; first, that until the General Convention shall have provided a uniform judicial system, the present system would continue. It is very possible there would be a very great lapse of time before the General Convention would succeed in carrying that into effect. Up to that point the Article proposed reads with the Article now existing. The other proposition was that all matters shall be subject to revision by the court of appeals, when the same shall have been established or provided for by the General Convention.

The hour for recess having arrived, the Chair announced to the House two messages received from the House of Bishops: Message No. 22, informing the House of Deputies that the House of Bishops had appointed a Committee of Conference on the disagreeing votes of the two Houses on Message No. 9 of the House of Deputies relating to Article II; Message No. 23, transmitting a resolution providing that the next triennial meeting of the General Convention shall be held in the city of San Francisco, California. Mr. Morgan, on behalf of the committee of the House of Deputies, moved that the House concur in the resolution with the House of Bishops. Dr. Mann said that he had offered a resolution favoring Kansas City as the next meeting-place of the Convention, but was prepared to vote for the present resolution, because the reason that would govern in the selection of Kansas City, was equally as good with regard to San Francisco—that the Convention should be held in those portions of the country where the influence of the Church is not felt. That, said he, applies to San Francisco. The vote being taken by a division of the House, resulted, yeas, 194; noes, 110; and the resolution was placed upon the calendar. Dr. Spalding, of California, stated that the deputation from California, for obvious reasons, had abstained from voting.

AFTER RECESS

The House resumed the consideration of the special order, the question being on Article IX as reported by the committee.

Dr. Tucker, of Southern Virginia, moved to amend Article IX, by striking out in lines 4 and 5 the words, "until the General Convention shall provide a uniform judicial system"; which, on motion, was laid upon the table.

Mr. Fairbanks, of Florida, moved to amend by substituting in the 4th line the word, "establish" for the word, "instituted"; which, on motion, was laid upon the table.

The Rev. Mr. Restarick, of Los Angeles, moved to amend, by striking out the word, "presbyter" in lines 3 and 10 of Article IX, and inserting the word, "priest"; which, on motion, was laid upon the table.

Mr. Paine, of Massachusetts, moved to strike out, in lines 2 and 3, the words, "the court appointed for that purpose shall be composed of bishops only"; which, on motion, was laid upon the table.

Mr. Old, of Southern Virginia, said that he proposed to offer an amendment to a part of the 5th, 6th, 7th, and 8th lines of the Article as proposed by the committee. In lieu of the words, "the decision of all courts of first instance shall be subject to review by courts of revision or appeal, when the same shall be established or provided for by the General Convention," he would substitute the words, "the General Convention shall have power to establish a court or courts of appeal; and, when established, the de-

cisions of all courts of first instance shall be subject to review by such court or courts in such manner as shall be prescribed by canon." It was moved that this amendment be laid upon the table, but upon a division of the House this motion was defeated by a vote of 144 yeas to 112 nays.

Dr. Fulton, of Pennsylvania, said that he apprehended the General Convention had power to establish courts—*ipse facto* power; that he thought that would be admitted; and then he thought it exceedingly doubtful whether the General Convention ever would establish one court of appeal in cases ecclesiastical. He wanted to know how that could be done. A trial might take place in some remote part of the country, and where would any general court ever be found to meet that necessity? It seemed to him to be quite impossible; and, therefore, he did not think the power which this amendment was intended to assert for the General Convention was a necessary power; but, if it were, it was sufficiently included in the power to establish courts. Again, the language used by the committee provided for another contingency than the present amendment would—it permitted "courts of revision or appeal when the same shall be established or provided for by the General Convention." That is something the General Convention has never been able to make up its mind to do; but, if ever the Church should be divided into convenient districts known as provinces, it might then provide that the provincial synod should establish courts of appeal in cases arising in its jurisdiction. Dr. Fulton, therefore, thought that the proposed amendment was not needed.

Mr. Old, of Southern Virginia, claimed that it was doubtful whether the General Convention was clothed with the power of providing courts of appeal or revision. One of the difficulties was that the provision for courts of appeal, as used in the language of this proposed revision, necessitates the formation of provinces; in other words, that there could never be courts of appeal except by establishing provinces in the Church. If that idea were carried out there would be provinces all over this broad country. You would have different courts of appeal, and they would never reach a question of uniformity in decision until an appellate court to review those decisions should be established.

Dr. Egar, of Central New York, said that the object desired to be accomplished by the motion before the House, was considered by the committee and provided for in the report of the committee; that the committee had taken great pains to consider almost every word of their report, and that when they put in the word, "established," and also the words, "provided for," they designated two different ways in which the courts might be established when the wisdom of the General Convention should turn itself to that matter.

After further discussion, Mr. Stetson, of New York, said that in legislating upon the question of courts of appeal the House was not only dealing with a subject that is difficult because of the constitution and character of the Church, but with a question which involved the civil jurisdiction in California, and he therefore desired to offer a substitute for Mr. Old's amendment; which was to insert in Article IX the following: "From time to time the General Convention by canon may establish or provide for courts of appeal with power to review the final determination of an inferior court, in the manner and to such extent as shall be provided by canon."

Mr. Wilmer, of Maryland, said that he agreed with the views expressed by the lay deputy from New York, and the language used in his amendment; but he thought the gentleman had not covered the amendment of the gentleman from Southern Virginia. It seemed to him that if such a division could arise in the House when there was no question before it, it would arise when there is a subject upon which men's feelings and passions may have been greatly excited. He thought the question should be settled when it could be done dispassionately.

Mr. Old, of Virginia, at the suggestion of the Chair, withdrew his proposed amendment in favor of the one offered by Mr. Stetson, of New York.

After discussion, Dr. Dix said that the committee had not had the opportunity of conferring with all the members of the committee, but it appeared from those who had conferred that the amendment before the House met the views of the committee.

The Chair stated that the question before the House was to insert in lines 5, 6, 7, and 8, beginning with the word, "decisions" and ending with the word, "conventions," the words, "From time to time the General Convention, by canon, may establish or provide for a court or courts of appeal, with power to review the final determination of an inferior court, in the manner and to the extent provided by such canon." The amendment was agreed to.

On motion of Mr. Stetson, of New York, and after discussion, Article IX, together with all suggested amendments, was recommitted to the committee. Thereupon, Dr. Dix moved the adoption of the resolution striking out Article VIII of the Constitution and inserting Article X, as follows: "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, together with the Psalter or Psalms of David, the form and manner of making, ordaining, and consecrating bishops, priests, and deacons, the form of consecration of a church . . . shall be in use, etc."

Dr. Dix said the Convention, by turning to pages 30 and 31 of the printed report, would have before them Article VIII of the Constitution as it now stands, and Article X of the Constitution which is proposed to be substituted for it. The first change suggested is in the language of the first sentence of Article VIII of the Constitution, when it speaks of "a Book of Common Prayer," etc., "when established by this or a future General Convention, shall be used," etc.

Dr. Huntington, of New York, said: "In no spirit of bravado, and I trust in no spirit of obstinacy, do I venture to renew to-day an amendment to this Article which was offered three years ago, and which suffered defeat; not dishonorable, but defeat. I venture to do it because during these three years many things have happened, some of them at Rome, some of them in London, and some of them in this country. There is reason to believe that in many cases the minds of men have been changed with reference to the purport of that amendment and to its probable working in practice. Upon this point, of course, I may be error—that is only my opinion. But, if I am in error, it can be easily demonstrated. This House has acquired a facility, which I never before knew it to attain, for tabling matters. It will be open to any one to prevent me appearing a nuisance to this House in renewing the motion made three years ago, by moving to table my motion. But I make it in conscience. It is a measure which I believe to be essential to the unification of the Christian Church. My amendment is as follows:

Add to Article VIII of the Constitution the following, to-wit:

"But nothing in this Article shall be construed as to restrain any bishop of this Church, acting by and with the advice and consent of the Standing Committee of his diocese or missionary jurisdiction, from taking under his spiritual oversight any congregation of Christian people, not heretofore in communion with this Church, which accepts the Apostles' Creed and the Nicene Creed, and whose minister having received episcopal ordination, shall covenant, as may be prescribed by canon, to use in public worship such form or directory as the said bishop shall set forth and authorize;

"Provided, such form or directory shall contain or enjoin nothing contrary to the doctrine of this Church, shall make provision for the apostolic rite of Confirmation, and shall require, in the administration of the Sacraments of Baptism and the Supper of the Lord, the unfailing use of the words and elements ordained by Christ Himself; and, provided, further, that no such

congregation shall be admitted into union with a diocesan convention or council until it has been organized as a parish or congregation of this Church, in accordance with canonical requirements."

"I should be sorry to see this Convention, while holding its first session in the capital city of the United States, do nothing to promote the cause of unity. You ask me what bearing this resolution has upon the cause of unity. Let us look at the situation. Where do we stand? We stand confronted on the one side by the solid wall of Roman discipline. Is there any hope of corporate reunion with Rome to-day? Let the most sanguine speak. On the other hand, we are confronted by organized bodies having a history back of them of which they are justly proud—to whom we have appealed in times past as organized bodies, and to whom we have appealed in vain. For myself, I may say that for the last twenty years I have had no faith whatever in the projects of corporate reunion with existing denominations of the land. They have too many traditions back of them; they have bound hand and foot ecclesiastical property, which makes corporate reunion impossible. What remains? Only appeal to scattered portions of Christendom. You may say that is a forlorn hope. Consider the Lutheran bodies in this country. The other day, in our missionary meetings, when the missionaries were talking, I noticed—I am quick to notice this point after the experience of three years ago—no speaker called forth a response so hearty and so earnest as that of the Bishop of The Platte, and no point that he made struck home so forcibly as his remark that the preacher must go before the Prayer Book.

"Mr. Chairman, can we constitutionally do that to-day? Three years ago my tongue was tied in the diocese of Minnesota. It was impossible, without being guilty of, indelicacy for me to speak as frankly as I could have wished; but what was the fact in the diocese of Minnesota, where the session of the General Convention was then being held? The fact was—and if I am in error I ask the deputation from Minnesota to correct me—that the handsomest piece of missionary work in that diocese, and one of the handsomest pieces of missionary work ever done in this Church, was in accordance with the principle of my amendment, and in direct defiance of the Article of the Constitution. God forbid that I should sit in judgment for a moment upon the diocese of Minnesota. I recognize that they proceeded upon the principle that necessity knows no law. But are we prepared to enact that as a part of the organic law of this Church? Most of us believe in liberty that is regulated by law and the rubric of common-sense. We want to have the liberty legalized by constitutional law.

"Now, sir, I say it will be open to any one to move to table this resolution; I have a sincere desire to save the time of the Convention. I have not the slightest wish to push this matter if I am doing it in defiance of good taste, or in defiance of the wishes of this body. But I venture the assertion that no more important measure can possibly come before us, than this which removes a fatal bar to the first step toward the reunion of scattered Christianity in America."

The Chair announced that the hour of adjournment had about arrived, and that the special order would be suspended that he might lay a message from the House of Bishops before the House; which message announced that the House of Bishops had appointed as members on its part on the Board of Managers of the Board of Missions, the Bishop of Dallas, the Bishop of Southern Ohio, the Bishop of Western New York, the Bishop of Milwaukee, and the Bishop of Tokyo.

Dr. Davenport, from the Committee on Canons, submitted a report on the memorial relating to the missionary jurisdiction of Southern Florida with regard to the right of a vote in the House of Deputies, and asked that the committee be discharged from further consideration of the subject; which was agreed to, and the matter

was referred to the Committee on Constitutional Amendments.

Whereupon, at 5 P. M., the House adjourned.

HOUSE OF BISHOPS

The first important business in the House was the consideration of the report of a committee on the re-arrangement of missionary jurisdictions; no final action was reached. At the present time many of the missionary districts are not so laid out as to be most conveniently reached by the bishop in charge, and the purpose of the House is to make some desired readjustment of boundaries which will be the most advantageous possible.

The vacancy on the Joint Commission on Christian Unity was filled by the Bishop of Delaware, while the Bishop of Marquette was appointed a member of the Joint Commission on the Orders of the Church of Sweden. The memorial of workers among colored people was referred to a committee consisting of the Bishops of West Virginia, Pittsburgh, Easton, South Carolina, and Kansas.

San Francisco was selected as the place of next meeting, provided the Deputies concur, and a message to that effect was sent to the Lower House.

At the afternoon session the canon of marriage and divorce was discussed, and some action was taken, but no final results were made public.

THURSDAY, OCTOBER 13—EIGHTH DAY

Dr. Carey, of Albany, from the Committee on the General Theological Seminary, submitted a report of the committee on that institution, the basis of which was the triennial report of its trustees. The report showed the institution to be in a most flourishing and flattering condition.

Dr. Fiske submitted a report of the Committee of Conference on the disagreeing votes of the two Houses on Message No. 9 (on Article II), from the House of Deputies, recommending to the House of Bishops concurrence in the amendments to the Constitution proposed in that message.

Dr. Battershall, of Albany, submitted a concurrent resolution favoring the appointment of a committee to attend the next general synod of the Church of England in Canada. Agreed to.

Dr. Davenport submitted a report from the Committee on Canons on the proposed amendment to Canon 18, relating to the distribution of alms on the visitation of bishops, and asked that the committee be discharged from further consideration. Placed upon the calendar.

Dr. Bodine, of Pennsylvania, submitted a concurrent resolution proposing an amendment to the canon in relation to foreign and domestic work in the missionary field. Agreed to.

Mr. Morgan, of New York, from the committee to select a place of meeting for the next General Convention, reported that the Joint Committee had united in recommending the city of San Francisco, California, as the place of meeting of the General Convention of 1901, and moved that the message from the House of Bishops now on the calendar be taken therefrom and considered in connection with the resolution he had reported. Agreed to; and the House proceeded to consider the subject.

Dr. Spalding, of California, said that it was his profound conviction that the General Convention should go to that portion of the country where it would be of the most service for the work of the Church; that personal feeling and personal desire should not enter into the matter at all; that he believed he voiced the sentiment not only of the people of California, but of the entire Pacific Coast under the circumstances that now exist, that the triennial meeting of the Convention in 1901 in California would bring with it the greatest advantage to the Church. He begged the Convention to learn that California was no longer the farthest part of the West, but that it was between the East and the West—in the middle of the country. He thought that before long it would be an Eastern diocese. He said that in the next three years great problems were to confront not only the

Church, but the people of the whole country, by the inpouring of a vast population, due to the annexation of Hawaii and the possible colonies growing out of the Spanish-American War.

Dr. Huntington, of New York, suggested that during the month of October in 1901, the ancient University of Yale would be keeping its bicentennial, and while he did not say that that and the fact that forty graduates of that university were members of the Convention, were a controlling argument in favor of the Convention being held in the East, yet he thought it was worthy of consideration.

Mr. Stiness, of Rhode Island, thought there would be many who could not spare the time to go so far, and many who would not have the means, and the Convention would, from those facts, be small, and as it was to pass upon the Constitutional revision, which the present Convention had before it, he doubted the propriety of holding the Convention in San Francisco.

Cries of question coming from all portions of the House, the question was put on agreeing to the resolution, and it was passed by an overwhelming majority.

Dr. Bliss, of Vermont, submitted a concurrent resolution providing that the report of the Committee on Christian Education be made the special order of the day for Saturday, Oct. 22d, at 11 o'clock, the two Houses sitting in joint session. Agreed to.

The Rev. Mr. Bollard, of Northern California, submitted a concurrent resolution providing that at the close of this session of the General Convention, the treasurer of the Board of Missions be authorized to refund to the clerical deputies from the several missionary jurisdictions now in attendance on the Convention, and upon vouchers of the bishops in charge, the necessary expenses of the several deputies during their attendance on the Convention. Referred to the Committee on Expenses.

Mr. Spittle, of Oregon, submitted a concurrent resolution providing that a committee consisting of one bishop, one presbyter, and one layman, be appointed to draft an amendment to the Constitution of the United States, providing that Congress shall have power to establish uniform laws throughout the States and Territories, on the subject of marriage and divorce. On motion, placed on the calendar.

The hour of 11 o'clock having arrived, the House proceeded to the consideration of the special order, Mr. Paekard, of Maryland, in the chair, the question being on Article X as proposed by the committee, with the amendment proposed by the Rev. Dr. Huntington, of New York. Dr. Huntington desired to change the form of his amendment; instead of tacking it on as an amendment to the Article, which might interfere with the passage of that Article, he would put his amendment on its merits, and therefore moved that it be taken up after Article X had been disposed of. This motion was agreed to.

The House by dioceses and orders, then unanimously adopted Article X as reported by the committee.

Dr. Faude, of Minnesota, said: "I am sure that there was not a single person who felt the other day that there was any danger of Dr. Huntington being possessed of a spirit of bravado in bringing this very great subject before the House for the third time. If I believed as intensely as he believes that this measure would bring to us even the beginning of the union of the Church, I would advocate it as profoundly and as persistently as my time and strength would enable me to do. The Rev. Doctor has given more time to the question of practical methods of attaining that unity for which so many of us long, than perhaps any other member of the House. His opinions are entitled to that respect which they receive. It will be remembered that the subject was first brought before the General Convention in 1892 in Baltimore; that after it had been discussed for a long time, the whole matter, on motion of Dr. Huntington, was referred to the Committee on Amendments to the Constitution, for the purpose of having that committee report something which would be

more acceptable to the House. In consequence of that recommendation, the committee presented two resolutions: one that the Convention reaffirm the Chicago-Lambeth Declaration; the other, that the Committee on Amendments to the Constitution report on the subject whether the Chicago-Lambeth Declaration required any change to be made in the organic law of the Church. The first of these resolutions was passed; the second was voted down, indicating on the part of the House the opinion that it was not necessary to have any legislation by which the wording of the Chicago-Lambeth Declaration might be made effective. In 1895, practically the amendment which we have before us now, was presented and referred to the Committee on Amendments to the Constitution, from which there was a majority and minority report. The signers of the minority report had grown in number since the last Convention, from one to six. The final vote on the matter in 1895 was in fractions rather than numbers; but they can be verified by reference to the Journal of the Convention. One third of the dioceses through their deputies, voted for the proposition; two-thirds either against it or divided. The proposition is now before us for the third time, and its terms are practically the same. I will not repeat what I have before said on the subject, but will call attention to the provisions of this amendment.

"In the first place the bishops of the dioceses shall set forth certain formulas to be used in public worship by ministers who having received episcopal ordination, shall covenant to use the same. The Bishop must act with the advice and consent of the Standing Committee. The first objection, it seems to me, is right there—that we are placing in the power of the bishop alone, and not in the bishop as a college or a house, but of single and individual bishops, the power of prescribing formulas of worship, provided such form shall contain or enjoin nothing contrary to the doctrine of this Church. But it will be an exceedingly difficult matter to determine what is contrary to the doctrine of this Church, because we do not always know just what these formulas are. They are not to be presented to the General Convention; they are not to be presented to the House of Bishops; they can be found out occasionally from time to time, and then there might result ecclesiastical trials, something having been set forth and permitted to be used which it is believed is contrary to the doctrine of the Church. Moreover, the Convention wisely reserved to itself all changes in the Book of Common Prayer, and we have a great security therein; for oftentimes it has happened that clergymen in charge of parishes are mystic, sometimes bordering on the heretical; but the people have always felt that our safeguard is in the Book of Common Prayer, and, moreover, men have come to feel that in this Church of ours there is a stability, a strength, and a firmness, which is gratifying in view of all that is so ephemeral and transient in the religious bodies about us. If it be said that the Standing Committees are a safeguard in this case, let me call attention to the fact that it is possible for a bishop to control a Standing Committee. We have known instances in which the bishop was able to control the election of a Standing Committee, in which he was able to control the election of other officials. But, at least, the Standing Committee has been under the control of a bishop oftentimes. And let me remind you that it is the bishop whose views are the most extreme who will use that power of controlling the Standing Committee.

"Now, Mr. Chairman, I know that it is well for us to assume that everything will be done in an honorable and upright way. But suppose a bishop believes that such a thing is necessary not only to the well-being of the Church, but even the being of the Church, can we find fault with him because he uses all the power in his control, moral influence, and every other kind of influence which his position as a bishop grants to him? We have said to him: 'Use the order, and permit to be used whatsoever formulas you see fit.' It seems to me a great

safeguard of the Church would be taken away by adopting this Article to the Constitution.

"I think this amendment is one that will give two mistaken notions. In the first place, it will give the mistaken notion to the people about us that we differ from the religious bodies around us only in our Church polity, and what has been sometimes expressed as the Ecclesiastical Order. There is no difference between us only in that, and even that we are proposing to modify so that it shall be acceptable to all. In the next place, it will give the mistaken notion that we now have become larger-hearted—that we now repent of our narrowness and exclusiveness—and that was all the lack there was. And we now open the doors. But the difference between us and American Protestantism is something more than mere Church polity. Underlying it all is what I shall call the Church idea—the idea of a divinely established Church, which idea involves subordination and submission, and does not permit the individual to magnify his personal preferences into a matter of difference, into a matter of separation, into a matter of schism.

"May I call attention to what the reverend Doctor from New York said—to what he was pleased to call the finest example of missionary work in the entire Northwest? I do not know that I use his exact words; but the impression that was left upon my mind was that he wished to convey the idea to members of this House that that work was an exceedingly fine piece of work. Be it so; there are parties in Minnesota who recognize it as being just what the reverend Doctor expressed it to be to us. Then I would say to you that, in the first place, there is not very much of parallelism between the proposition which is before us and that work of which he was pleased to speak so highly. And I call the attention of this House to the fact that in this great congregation—and there is only one, by the way, to which the reverend Doctor must have referred—the situation is not at all a parallelism to this. There the members of the Swedish National Church had been brought up under liturgical forms, accustomed to bishops, believing in the Apostolic Succession, confirmed as they understood Confirmation (though we know it was by presbyters, but in that matter the Greek Church is at one with them); the instances are not at all similar. Those people desire to be placed under the government of bishops simply and solely because they are accustomed to bishops, and for a time they had done in this country the only thing that they could do; namely, attached themselves to the Swedish-speaking people in a Lutheran Communion found here. When the opportunity presented itself, they expressed a desire to return to the fold. The success seen in the Swedish work in the city of Minneapolis is not due to any sort of system such as this proposed. The success of it is due to the fact that there is there one of the most earnest and godly men, highly educated in the universities of his own country, a believer in the highest of sacramental creeds—a man of such earnest and intense enthusiasm that no matter what particular form his environment might take, he would make that a success. But he has done that work because, on the one hand, he has been able to restore to his people that which circumstances had taken away, and in the next place, because of his own earnest and intense godliness."

Dr. Leffingwell, of Quincy, spoke next: "It is a great satisfaction to be allowed to follow my reverend brother from Minnesota, and to corroborate—though such may not be needed—his remarks upon the Swedish work that is going on in Minnesota, of which I know something in particular, and especially as the one to which he refers, and who is doing such a grand work, was under my observation before he went to Minnesota. As this work in Minnesota has been taken for an illustration, urged upon us as a reason for the adoption for this amendment—a reason satisfactory to those who have used it—I am very glad that it has been shown that no amendment to the Constitution is needed to give to that work all the power that it needs. The same

may be said of the Swedish work in Chicago. For forty years the Swedish Prayer Book has been used in Chicago by the Swedish congregation, and at first under the sanction and by the appointment of the late Bishop Whitehouse who was a great man among the Fathers, and about whose action no suggestion of defiance was ever made, no question of violation of the Constitution was ever raised, in the General Convention. Similar work is going on in Galesburg. The Bishop of Quincy has authorized the use of the Swedish Prayer Book there. The question is one of opening the Church to any congregation of Christian people which has not been in communion with the Church—whether they should have another kind of worship and we should have two kinds of congregation, and the missionary would have to ask: Will you have the Church with the Prayer Book, or the Church without the Prayer Book? It seems to me a very strange condition of things would be established. We have been straining at gnats, and now we are asked to swallow a whole camel! The conservatism of this body may be trusted to resist anything which will minimize the use and benefit of the Prayer Book in the Church. Of course, conservatism may go too far, and in some directions, perhaps, it has gone too far; and for one, I have to thank the deputy from New York, the author of this resolution, more than any other man, for having overcome that conservatism and set in motion the enrichment and revision of the Prayer Book. I remember with great pleasure to-day how, twenty years ago, in the Convention in Boston, he made that magnificent speech in favor of Prayer Book enrichment, for from that the movement was begun. It seems that we have another twelve or fifteen years of consideration of how the Prayer Book is to be used. We have been reasonably consistent about that, and the world knows what to expect about the use of the Prayer Book. The amendment which is suggested, or the addition suggested to the Constitution, as we have seen, is not needed in the Swedish work, which is going on without it. Then, what is it needed for? Can it be shown how there is to be any benefit come from opening the doors here and leaving the use of the Prayer Book practically voluntary? Rather than encourage Christian denominations to come to us with the permission to neglect the Prayer Book, ignore the Prayer Book, I, for one, would encourage them to use the Prayer Book *before* they come to us. I would like to take the sect name of the Prayer Book, the 'Protestant Episcopal,' and have it read, 'The Book of Common Prayer according to the use of the Church in the United States.' I believe the use of the Prayer Book is increasing, that love for it is growing outside of the Church, and what we need in the way of Church extension is to distribute that Prayer Book throughout the land. If we do this the people will come to us, and before they come to the door of the Church, they will know something about the Prayer Book. It is not the disuse that we need, it is the encouragement of the use of the Prayer Book by all the people of the land before they come into union with this Church."

Dr. Prall, of Michigan, said that there had come into the Church in Michigan a parish of the Reformed Protestant Episcopal Church. How did they enter the doors of the Church? In a very short way, and practically in the way that was outlined in the amendment offered by the deputy from New York. This denomination used the reformed Prayer Book, as they call it. They came to the bishop of the diocese, and the bishop had statesmanship enough to have himself elected rector—of what? Of a Reformed Episcopal parish. He did not say to them: "Now you must use your old Prayer Book or the Prayer Book of the Church," but he said it would be a good thing to use that Prayer Book. They were not Episcopalians; they were not members of this Church; they chose to use our Prayer Book *ad interim*; they might have chosen to use only some parts of it *ad interim*. Not the bishop and not the diocese could force them to use anything—until when? Until they

knocked at the doors of our Convention and asked to be admitted as a parish. Then they were told to obey the canons. That was the position of the deputy from New York.

Dr. Greer, of New York, said: "Mr. President, members of the Convention: It gives me great pleasure to second and endorse, and, with such capacity as I possess, to advocate, the proposition of my colleague from New York. I confess that three years ago when he introduced this, or a similar proposition, although supporting it, I was lukewarm in my support. But subsequent reflection, and particularly subsequent experience, has persuaded me that the proposition is wise and right in the broadest sense—statesmanlike and practical. I believe in it because, as has been said upon the floor of this House—not at this session but at other times—because it is consistent with the declaration which this Church has put forth in the Chicago-Lambeth four-fold principle or platform, and which it declared to be, so far as it was concerned, the best for the unification of the Christian world.

"Gentlemen, did we mean it, or did we not mean it? If we did not mean it, or if we have changed our minds, then let us go back to that point, and there at the beginning withdraw that proposition from the vision of the Christian world. That, I submit, in such a case is the only manly and straight-forward thing to do. If we did mean it, and I take it that we did, and that we do, let us make room for the logical, legitimate, and practical operation and application of the principle. Gentlemen, it is wise to do one thing or another; this or that, and to do each of them thoroughly. It is not wise, we are told, to pursue in some cases a middle course. It may be wise, it has been said, either to jump the chasm or not to jump; but it is certainly foolish after we have started to jump, to exhibit a faltering purpose and to check the horse; for then the last estate will be worse than the first, and we will fall into the ditch of American contempt."

"Again, I believe in the amendment, because I believe this is the place to do it—that this is the time. What is it we are doing now? We are formulating the fundamental law of the Church. What is the fundamental law of the Church? We have been required by the exigency of circumstances to-day to look at ourselves carefully, searchingly, in order to ascertain what we fundamentally hold; and we have said to the world that we fundamentally hold, and shall forever hold, the great fourfold declaration as set forth in the Chicago-Lambeth Platform; that we will never surrender the two Creeds, the two Sacraments, the Historic Episcopate, the Canonical Scriptures. That is the fundamental norm of this Church. Other things perhaps we may hold; but we hold that to be fundamentally true, and now we are elaborating still further the fundamental law of the Church. This, I maintain, is the time, and this the place, in which to make provision in that fundamental law of the Church for the free development and growth of what we declare to be the fundamental norm."

"Finally and chiefly, I believe in the amendment, because I believe it is the most effectual way in which to reach not only the Swedes of the North-west, New York, and New England, but the most effectual, perhaps the only way in which we can reach the peoples who are coming here in large numbers through all our ports of entry, crowding in our cities, spreading over our plains, cultivating our farms, working our mines, becoming integral parts of our American life and population. They come from the Old World. They come, even the most illiterate of them, with the instinct of history in them, in sympathy, by inheritance, with an historical Church such as ours. They do not know the Prayer Book yet nor love it as we do; but give them a chance, and they will learn to take it and to love it, if we can only meet them half way, not by changing the Prayer Book—that is not the purpose of the resolution—but by setting forth in a proper way a sort of provisional office, a sort of pontoon bridge thrown out to

them, and over which they may cross into fellowship with the Church.

"Mr. President and gentleman, I know whereof I speak. May I not be permitted a personal reference? In the parish with which I have the honor to be connected, there are every Sunday, and more or less during the week, ministrations in seven different languages and to seven different peoples. They are all using the offices of the Prayer Book, as they would not be using those offices if it had been required of them that they should use them at first. Fortunately, there is a wise, practical statesmanship administering the diocese of New York, and it is not required of us that we shall ask that they use this Prayer Book; and as a result, they are using it, if not in translated form in every case, on paper, and before them, they are doing so by means of a translator who translates the offices for them.

"It requires no prophet's vision to look forward and see the time in the not distant future when all peoples, tribes, kindreds, and tongues will be crowding this great American continent from ocean to ocean. Let us exhibit a wise, practical statesmanship, let us be wise men and brethren in our day and generation, and these peoples, coming from the Old World, will be prepared to be gathered into the old Church. Through the agency of the Church they will be prepared for good citizenship. We shall do a great religious work and a great patriotic work, and we will make this Church indisputably, beyond cavil and question, not merely in name, but in fact, the Church of the American people."

The Rev. Mr. Nichol, of Minnesota, said: "The splendid spectacle of our Swedish missionary work in Minnesota is familiar to you all. What is the key-note to that work, what lies behind its strength and power? Gentlemen, it is the exceptional and splendid statesmanship of the episcopate of Minnesota, who saw the necessity when that great body of Swedish Christian people came in our midst and was before us as a religious problem, to grant to them this provision that the honorable deputy from New York desires to incorporate into the Constitution—to grant to them for the time being to worship according to their established usage. Members of their national Church can come to us with their historic Churchmanship, can come to us in America with all the things to which they are accustomed, but they cannot bring to America their national Church. And shall not the American Church, in incorporating Swedish Churchmen, or any other national Churchmen who have an historic ministry, sacraments, and creeds of our Lambeth Platform, be allowed at least for the time being the formulas to which they are accustomed and which are endeared to them? Why, gentlemen, it is one of the saving features, as this plan comes to us, that they shall find in the American Church the old liturgy which they have loved. Little by little they may become accustomed to our liturgy.

"The Article of the Constitution to which this addition is to be made is an Article bearing on the Prayer Book. It has been shown in the sessions of the Board of Missions, and with the applause of this House unconcealed, that in our great missionary work as an American Church, there must go forth certain features of our Christianity before the Prayer Book, and that this Church must commend itself to those who are not familiar with our Prayer Book. There must be given an opportunity to learn to love the Prayer Book, and the Prayer Book must commend itself to them by degrees. I say it was the splendid statesmanship of the Bishops of Minnesota that secured the results in that State. That parish is not the only parish in Minnesota in which the same results have been obtained on just the provision recommended by the honored member from New York; but this thing has been accomplished contrary to the law of the Church. What the learned deputy from New York desires to secure is that this thing which you all applaud, which commends itself to both your consciences and American Christianity, should be made a matter of law; that we should not be found saying amen to the action of

a bishop of this Church, which is not in accordance with our fundamental law. It is well that the fundamental law of the American Church should embody somewhere in its language that which is courageous, that which lifts up the vision and the heart to the splendid future in which the American Church shall be the Church all-embracing of the peoples and tongues that come into the American nation. I exhort you, gentlemen of this House, to admit into the Constitution this addition to the tenth Article presented by the prophet of the American Church, which, while it may have some features that may not commend themselves to your judgment, will have a large feature of prophetic outlook for which this Church is seeking."

Dr. Jewell, of Milwaukee, took the floor in opposition to the amendment. "It is with certain regret that I shall endeavor to speak upon this question. I do so only because I feel that there are vital principles at stake. My aim is to call the attention of this House calmly to those principles. I ask the members of this House to keep in mind the fact that this is not a matter of sentiment; it is a matter of constitutional law; and those who are acquainted with the workings of law, know that there is nothing more dangerous in the enactment of law for the administration of justice, than the admission of that one thing, sentiment.

"I stand, I venture to say, with you in behalf of the ancient traditions of the Church. This is a wholly new movement. You do not find it in the past; it has not been the tradition of the Church; it has not been a principle of this Church; it has not been a voice of this Church to open two doors of entrance into the Church—a main door and a side door—and side doors are always suspicious! [Laughter] And I hold, sir, that the door by which the children of the Church come into the Church, is none too straight for those who are not the children of the Church. There are those here who know how this principle works in other bodies, and who say, with us, every man has to come in through the same door. And I take it that was practically the voice of our Blessed Lord; for He said, 'I am the door of the Church,' and not the 'doors of the Church.'

"I stand, also, for consistency in our legislation. Are we to be called upon to make a fundamental provision in our law for an exceptional case, a rarely exceptional case, a totally exceptional case? There is no great demand for this; and while I say this, I have the profoundest sympathy for that Swedish congregation of which mention has been made. I know something of those men, have had some correspondence with them, and if I had the means of some men, I would not talk about the Swedish congregation, but I would put my hands in my pocket and give it everything it needed. I ask you if it is a principle in the American nation to attempt class legislation? And is not this an effort at class legislation—legislation for an exceptional and isolated class—a class with which I sympathize. But this is a matter of constitutional law and not of sentiment.

"I stand not only for our traditions and consistency in legislation, but I stand for the integrity of our system and the honor of our Prayer Book. This proposition, if carried, will relieve the minister of the daily offices, and those daily offices have been the Church's safeguard against those things commonly known as irreverent in the house of God. Let them observe the Morning and Evening Prayer, and then let the bishop allow them to have such supplementary service as may be suitable to their condition. But by the adoption of this resolution we shelve the liturgy of the Church. Are you prepared to do that—the liturgy of the Church which has come from the fire of persecution—a liturgy like the white garments worn by the elect in the kingdom of God—a white garment which has been touched and illuminated with divine splendor? Are we willing to place this before the world? I hold that we are bound to stand by the Prayer Book, and that if we adopt this we are laying the ax at the very root of the Prayer Book—we are cast-

ing discredit on it; we are saying this is not and cannot be the unalterable law of the Church.

"I ask you not to indorse this resolution. It is contrary to the traditions of the Church; it will produce dissent instead of unity; it legislates for a class, and lays upon the shelf the liturgy of the Church, and discredits and lays open to aspersion the Book of Common Prayer."

Dr. Stone, of Chicago: "Mr. Chairman, it is with some anxiety and much reluctance that I venture to claim the attention of the Convention upon the subject now before it, and this is because I feel very deeply the importance of our Church liturgy. I am one who should be numbered among those who look forward with hopeful hearts to the day when a divided Christendom will be united in one Holy Catholic and Apostolic Church. But, though I have that feeling very strongly in my heart, I nevertheless feel that the present resolution will not reach the desired end, will not help toward it; and that for several reasons.

"First of all, it has been stated in the House that the very thing which is proposed to be done by this resolution has already been done; and the charge has been made that the Bishops of Minnesota have already departed from the constitutional law of the Church in admitting into their communion religious bodies under similar conditions with those suggested by the resolution. It is further stated that in a great church in the city of New York seven communities have learned to use the Book of Common Prayer, having first permission, or some allowance whereby they might use some other form beforehand. I do not wish to say or imply that the bishops referred to, or rector who made the statement, did violate any principle of ecclesiastical law. But, if they have the privilege, if they have done it—if it is being done again and again—if we find a way whereby an exceptional case (if one arises) can be taken into our consideration, and we may take that into our Church, why should we be asked to make a law which has already been acted upon, and which many of us do not desire to say anything about." Speaking of the Chicago-Lambeth Platform, Dr. Stone said that he did not know that the four conditions were intended to be at any time more than the minimum. In this matter he said he was speaking for himself, not as a representative in any way; that if anybody wanted to come in on those four conditions, we should speedily find some other condition. We have put it before the world, and bow has the world received it? Two bodies only ventured to touch upon it; one, our Presbyterian friends who have refused any further communication with us in the matter, and the other body has condemned our orders altogether. They did not consider the Lambeth Platform. But now we come out and say that we are so anxious, that if, upon any condition, they may desire to come in, we will make room for them.

"Let us look at this proposition for a moment. I believe in the first place that any congregation that is willing to accept the spiritual oversight—I am not quite sure whether I understand what that means, whether legally or morally, compulsory, suggestive, or advisory—whatever it may be, any congregation that is willing to put itself under the direction, spiritual or otherwise, of our bishops, will be quite ready to accept the Church's teachings. I do not think for one moment that they will accept the whole Church teaching. They will accept the Episcopacy and accept the Book of Common Prayer. The clergyman is to receive episcopal ordination, and having received episcopal ordination, what is he to do? He is to violate the condition upon which he receives that ordination. He signs a declaration that he will conform to the doctrines, discipline, and worship, of the Protestant Episcopal Church. He has no sooner signed it than he is allowed to go out and perform a worship that will not be the worship of the Protestant Episcopal Church. He is not obliged to conform to that which every other regularly ordained clergyman is obliged to do. Are we willing to give episcopal ordination without episcopal obligation?

"Then, again, I claim that in doing this and allowing these congregations to use such form and directory as the bishop shall set forth, we are opening the door to Congregationalists. We give to these separate congregations under the law and will of the individual bishop, just such a form of worship as they may desire; we give to the stranger what we deny to the son. If I were to claim the right to use in my parish the First Book of Edward VI, there would be a storm throughout the country, notwithstanding the fact that the First Book of Edward VI. is in Catholic conformity with the doctrines and discipline of the Protestant Episcopal Church. But a stranger, forsooth, may use any form that an individual bishop may choose to permit.

"I do not wish to speak disparagingly of bishops, but there are bishops and bishops. It is possible that the bishop who presided over the diocese with which I might be connected, may put forth for these brethren a form of worship that might not be altogether acceptable to some dioceses. Therefore, I say it is bringing in the principle of division. I ask: Is there any application coming from any religious body outside this Communion asking us to do anything of the sort? They do not ask us to take them in. It seems that when a separate little body comes, the bishop, as in Minnesota, or the rector, as in New York, finds a way in which it may be done. But we, as a body, have had no application presented to us. We are not asked to do it. Sentimentalism outside, if you will allow me say it, induced the Chicago-Lambeth Declaration. But our approaches have met with no favorable response; outside bodies are refusing to yield to our charm. I contend that, until they ask, until they are convinced that they are in a wrong position, it is beneath the dignity of this body to make any further overtures—it is unnecessary, it is unwise, it is laying the foundation for division among ourselves; and, therefore, I, for one, sincerely holding to the principle of Church unity with the honored and respected deputy from New York, hope that this resolution may not be carried by this Convention."

Dr. Huntington, the mover of the resolution, in answer to the inquiry whether there was any application from, or desire on the part of, outside denominations, read a pencil note which he had received from a highly cultivated colored man asking him to state how his resolution, if adopted, would effect the colored Church.

Dr. McConnell, of Long Island, hoped that the resolution of Dr. Huntington would prevail, and he said the feeling of the Church generally, and to some extent that of the Convention, was that they not only wanted to do the thing which was right, but that which was generous; but were restrained from doing the generous thing from fear of some consequences which might follow. The proposition from the deputy from New York was not the proposal of a new thing, but to regulate by law a principle which already exists, and which, without regulation of law, was unspeakably dangerous. Attention had been called by a number of speakers to the fact that the power which this resolution asks for already existed, and was in the hands of the bishops; also, that they had exercised the power, and might continue to exercise it at their own will and pleasure. Do the gentlemen who make that contention realize what it means? That if it be true that any bishop, anywhere, had the constitutional right to provide exceptional services for exceptional congregations within his missionary jurisdiction, what regulation was there to control the services which he might allow them?

There are certain persons in the Church, as in a certain political party, who, above all things, want to keep it select; it was not a great many years ago when a political party of this country was represented by leaders who desired to keep it select, and its selectness was at the expense of its numbers, for at the next election its leaders were all retired. To keep an organization select is not its first object, and, least of all, the object of the living Church of God, whose first object is propagation—to extend

itself. In this country there was a condition of things which the Church had never before faced, and members of the Convention should be men of understanding of the times and ready to do the things which they ought to do. He asked whether gentlemen were prepared to say they were going to make the Prayer Book the first consideration, and fly in the face of Catholic custom. Look at what the House had done. It has made it practically impossible by the provisions which have just been adopted—a provision which requires the consent not only of the House of Bishops and House of Deputies, but a majority of all entitled to seats in the House of Bishops and House of Deputies for two conventions—has made impossible any other change in the Prayer Book for a hundred years to come. That being done, all congregations of the Church have their rights safeguarded—the Prayer Book cannot be mutilated. This was not a proposition to emasculate the Prayer Book; this it has nothing whatever to do with any member of the congregation of this Church, but is a regulation of the way in which bishops should deal with people who were not members of the Church until such time as they should become members. He asked whether the Church wanted those congregations—whether it was wanted that the Church should grow or remain select. "You can take your choice, but you cannot have both. One-third of the ministry has come from other denominations, and more than one-third; every year ministers from other denominations are asking for ordination, and they are received into our Church, sometimes gladly and sometimes not so gladly. Notice the conditions—every one who came was compelled to come alone, and was stripped of his constituency; could bring no one with him. But let the pending proposition be enacted, and the minister could come and bring his congregation with him; could come without having to wander up and down in dry places (having been stripped of his priesthood) seeking something to eat and finding little."

Dr. Parks, of Massachusetts, said: "Mr. Chairman, as I have listened to some of the speeches that have been made this morning, I have been reminded of a story familiar, no doubt, to a good many, of a captain of a tug boat in a race with a rival tug boat. He called down the tube to the engineer: 'Say, Mac, is them bolts all tight?' The answer came up: 'You bet! and the boy is settin' on the safety-valve!' [Laughter.] In this Convention we may tighten up the bolts of the machinery in such a way that we shall be in danger of breaking the machine rather than of accomplishing the voyage. It has been said that sentiment has no place in law. I do not care to enter into the discussion of that question. I venture to assert that it is impossible to keep sentiment out of discussion of questions of law, unless you have questions of law discussed by phonographs. If you have living men discussing things, you must have the whole of the man discuss them and not one part of him. Now, sir, in regard to this matter of the fear that some men seem to have that the bishops might suddenly break out into the wildest sort of antics; in the history of the Church, what reason have we to anticipate such a dreadful calamity as that? We can either trust the bishops or we cannot trust them; if we cannot trust them, let us abolish them; but if we trust them, let us make it possible for them to do the work of the Church in the largest and noblest way. We are the possessors and, with the clergy, are the custodians of the most inestimable blessing in our liturgy, or we are slaves under a heavy yoke which we would gladly break. If we are the custodians of this inestimable treasure, let us rejoice in our opportunity, and not complain that somebody may get it in a way in which we have not received it. I have had the great fortune to be born and bred in this Church, and have never known anything but our liturgy, and I am still in the House of Deputies. [Laughter.]

"Now, to deal with this thing seriously. Let us admit, as the distinguished and learned

deputy from Milwaukee has said, that it is contrary to our traditions. I admit it. But I call your attention to the fact that we have come to a critical period in the history of the United States, when traditions of the past will no longer help us in the untrodden paths in which we are called to walk. We need a new light for a new day; and while it may be true that this would be a departure, we must remember that heretofore in the history of the United States we have been dealing with individuals, or at most, with families, in the country. But now, we are dealing with islands and nations, and perhaps adherence to the old rule will not work in the new exigencies. In this Church the only problem which has been before us in the past hundred years, was so to place ourselves before an American community that we could influence them against their prejudices. But the opportunity is opening before us as a Church, as the opportunity is opening before us as a nation, to enlarge the bounds no longer by the process of admission here and there through the Custom House, but we welcome great bodies of men with all the traditions that are healthy, with all the customs that are not contrary to our conception of the highest civilization. The opportunity has come for us to do something more than we have done in the past—to make it possible for the minister of a Christian congregation to stand before his people and say: My brother, the time has come when I can no longer worship God in the old provincial style; I will not leave you, but I will ask you to go with me that we may learn together this new way of God, and take up the heritage of our fathers in England, which, under the evil exigencies of civil war in England, were laid aside for a little while—we will take up the old way and use it little by little as it seems to us possible in our changed condition. If, Mr. President, once in a while the ancient feeling were to come upon that minister and that congregation with no stated form of prayer that would fully express their gratitude to the Spirit's voice, and the minister were to lift up his heart in unprepared phrase to thank God for his mercy in Christ, who would be shocked, who would be hurt if God received it?"

Mr. Temple, of Vermont, read an extract from the report of the Lambeth Conference on Christian Unity, adding that the Convention had been reminded by the clerical deputy from Chicago, that the outside Christian world would smile a broad smile at the impracticability of the utterances of the resolutions of the Lambeth Conference. What they are smiling at is the gross inconsistency of the Convention. No one on the floor would deny, in common sense and common hospitality, that when one invites a gentleman to visit him in his home, and be at home there, it would be wrong to muzzle the knocker and tie up the door bell.

The Chair announced the appointment of the delegation to present the greetings of the American Church at the Canadian Church council.

AFTER RECESS

The House resumed the consideration of the special order, the question being on a resolution of Dr. Huntington, of New York. The Rev. Mr. Rogers of Texas said, that when the Bishop of Vermont so clearly stated his reasons for the use of the Prayer Book in parochial Missions, and equally clearly made it known that the work of the Church should be done by other methods than elaborate ritual, he did not mean that the Prayer Book was not afterward to be used in the same place and by the same people. Mr. Rogers thought that the Bishops who followed him, the Bishop of Marquette and the Bishop of Kentucky, fully agreed with the Bishop of Vermont, that there are occasions when, in dealing with men or women, they must be approached more from the personal side than through the methods of the ritual. He said that was not new in the Church, and the Bishop of Vermont had made it clear that it had not been new for a long time in parochial Missions. When the missionary in the great West and Southwest goes to his work, he often goes with the same idea in mind that the Bish-

op of Vermont had—uses just so much ritual as to him seems best; he finds a class of people that he must get in contact with and sympathy with, and he must do it in his own voice, his own language, and his own ideas. He knows that later they will use the Prayer Book as other members of the Church use it. He knows equally well that by means of the Prayer Book alone he cannot enlist the sympathies of the people. Necessity knows no law, and when we go out to do the Master's work, we use the Prayer Book where we may, and leave it out in part where we must. "He said it was a question of doing the work of the Church and not of the dignity of the Church. He thought that the deputy from Milwaukee had uttered a great truth when he said the question before the Convention was a vital one; but it was not vital in his (Mr. Rogers') mind as the deputy from Milwaukee saw it—that the question of dignity was no vital question, and the question of tradition was no vital question compared with the work of the Church. If there is to be any necessity in the future for receiving these congregations, whether they be from one nation or another, or from one denomination or another, when they knock at the doors of the Church with faith, and with ministers who have been brought into the fold under the episcopal regimen, who are prepared to teach nothing that this Church does not allow—who are to become valuable members of the Church and accept all she has to give them, the Church is not wise if it does not provide a law touching that necessity.

Dr. Mann, of Missouri, had heard some reasons urged against the pending proposition with which he did not agree; he had heard no reasons urged for it with which he agreed. In the first place, it seemed to him that if the provision were wanted the Constitution was not the proper place for it, but that such an experiment should be by a canon which could be repealed in three years, if found to work unsatisfactorily; that the proposition, so far as it contained anything of value, seemed to him to be unnecessary; that, so far as it contained something which in the view of its originator may be necessary, it seemed to him to be dangerous. "What does it offer to do? To give the bishop of any diocese acting by and with the advice and consent of his Standing Committee, the power to take under his spiritual oversight any congregation of Christian people not heretofore in communion with the Church, and so on. Mark the word, congregation. We had read to us this morning some very admirable resolutions, or parts of a resolution, of the Lambeth Conference, and we were told that it bore directly on this case." This, Dr. Mann denied, stating that the Lambeth Conference resolutions contemplated dealing in an orderly way with organized bodies of Christians making overtures of peace and unity to great organizations. That is entirely another matter. This resolution contemplates dealing with parishes and comparatively small bodies of people in towns and cities. He asked what was meant by the words "the bishop is allowed to take them under his spiritual oversight," when a body of Christian people in some town or city say to the Bishop of Minnesota or the Bishop of New York: "We are not prepared as yet to enter the Episcopal Church, but we are not satisfied where we are; we have some drawing toward your Church; we believe that on fundamental matters you are right; we are willing to accept the Creed but (I pass by the sacraments; there is something to be said about that later) we want your godly advice and counsel, we want you to be unto us in the place of a father, and it may result finally in our coming into your Church." Does any gentleman in this House suppose for an instant that the bishop of that diocese is not competent to give to those people everything that they may ask for? Why, of course he is. On the other hand, if it does mean that in the town where there is a parish of our own Church with its rector, and where, for one reason or another, some minister of another body says he would like to have our ordination, and that he would like to make that profession, the lack of which

was so deplored this morning, and had a congregation to which he had been ministering and he wanted that congregation to come with him—if it means that, we should have, not the Episcopal Church, but some Episcopal Churches. And I can conceive of nothing that will lead to more revolutionary and heartburning dissension and schism. This provision does not say that they shall come into our communion, does not say that they are to come to our altar, does not say that they are to be with us, until they have taken the Prayer Book from one end to another. It is hard to charge the Prayer Book with standing in the way of what this resolution itself stands in the way of.

"I have pointed out one ambiguity which seems to be a dangerous one in this provision; I have pointed out, not an ambiguity, but a defect in another place, by the way they are to prepare for the apostolic rite of Confirmation. The Prayer Book says that he shall not be confirmed until he answers all questions, and so on—the administration of Baptism, the Supper of the Lord, and the words of Christ Himself. We all know what that means. When it comes to the Lord's Supper it means, of course, the words of consecration; it means the words of distribution, it means the bread and wine. But it does not mean the altar, does not mean one manual act of benediction; it does not mean one knee bent when receiving; it may mean a tray passed down the aisles to people sitting in the pews, and individual communion cups.

"Mr. President, we have been asked: If the bishop is competent to do what this resolution contemplates, why should you object to having it in the Constitution? In the first place, because it is unnecessary. Gentlemen have said that the Bishop of Minnesota broke the law of the Church when he took that Swedish congregation. What law did he break; what provision of the Constitution did he break? What canon did he break? The old Constitution provides that the Prayer Book shall be used in our churches—I forget the exact language, but I know that the words, 'Protestant Episcopal' are in there—the Prayer Book shall be in use in our dioceses and missionary jurisdictions. That means nothing less than that it shall be in use in our congregations here—our parishes and missionary jurisdictions and dioceses. What law was broken when the Bishop of Minnesota took under his oversight the congregation of Swedes in his broad statesmanlike way? Every case cited in this House as having happened and likely to happen is the case of foreigners. It is perfectly competent for this House to make provision by canon, if any provision be necessary for such cases. I believe now that it is right in the hands of the bishop to make such provision. But I believe that this thing put into our Constitution, if it does not itself contain, at least suggests, a disregard of the Prayer Book—a widespread diversity of worship which would be most pernicious.

"Our Prayer Book is not a bar to unity. More people have come to us by the way of Common Prayer, I believe, than even the gentleman who moves this Article, in his most sanguine moments, ever expected would come by the road of this Article. I take it that there is nothing ungenerous in our attitude in this matter. We have been willing to give to such cases all that they ask; but we are not willing to set up something that shall act as a constant incentive to somebody to establish some new mode of worship and some mongrel species or sect."

Rev. Mr. Tayler, of Los Angeles, said: "We have been spoken to this afternoon as if those who are to be admitted into the Church, the congregations knocking at the door of the Church, were our separated Protestant brothers. I am under the impression that if we make such a constitutional provision as proposed by the gentleman from New York, we advertise ourselves to receive not only congregations who may like to come to us, but that the door is open to a great many of our Roman Catholic brethren who are desirous of a dearer Catholicity than is presented to them by the Church of Rome. There

is a strong leaven working in the Church of Rome to-day—the spirit of reform is at work, and we see on the surface evidence of that reform. And it occurs to me that the time will come speedily when some ecclesiastical question may be decided otherwise by the Pope of Rome than may be desired by some congregations, and that congregation of the Church of Rome might elect with its priests to come to us. And I see no reason why it should not come into communion with this Church as the ordinary parish or congregation is to be received, and received under episcopal supervision, under the oversight of some bishop, and that they may use if possible some liturgy, their own form of the service, until they should become accustomed to our service. I am a firm believer in the open-door policy of our Church, with proper restrictions and safeguards."

Mr. Saunders, of Massachusetts, asked: what need have we for any law on the subject? How, in any way, could the work done by the Bishops of Minnesota have been better done if we had this amendment in our Constitution? It is said that the bishops have no authority to take these people under their spiritual oversight. When the Bishop said: 'Receive thou the Holy Ghost or the work and office of the Church of God,' they got their authority. The deputy from New York said we would be changing our fundamental law. The fundamental law of this Church was made eighteen centuries ago; it is not contained in our Constitution and Canons. The Constitution and Canons are for the government of this part of the Church which we call the Protestant Episcopal Church. What provision is there for the bishop taking under his oversight a congregation, whether they be Congregationalists, Unitarians, or anybody else? Why put this section in the Constitution to give them the right that they have already. We are not giving them a liberty, for they may now have it; but we are restricting them. If we say in this amendment that they are only to have the right with the consent of their Standing Committees, they will not have the right they now possess to stretch out their hands to anybody who may want them—and I pray God they may be constantly stretching them out—but they will say that they must first ask the Standing Committee. There is another dangerous tendency. You propose now to give the bishop and Standing Committee the right to authorize an office, and thus, in a certain way, make the whole Church responsible for it, because the right is given them in the Constitution from the whole Church; and you may find before you get through that you have authorized the use throughout the length and breadth of this land, not by independent congregations, of their own motion, but under the authority of this Church, perhaps a canon of the Roman Mass, perhaps the First Prayer Book of Edward VI. And, as I said, this will not be under their individual responsibility, nor even the responsibility of an individual bishop, but under the quasi-authority of the whole Church. Gentlemen, is it safe to give any bishop and Standing Committee the right to authorize an office which may be stated in a general way to bear the imprimatur of the Church? I feel that I cannot vote for this proposition."

Dr. Dix said that he did not propose to detain the Convention by any lengthened remarks, but simply to say a few words, not as chairman of the committee, of course, but as one of its individual members. With due respect to his order, he thought the priests in the Convention had already had their innings long enough and quite sufficiently, and he had been waiting to hear something from the laymen. While charmed with the eloquent addresses made this morning, and in sympathy with the earnest Christian spirit in every word and every sentence, he would frankly state he had heard nothing to cause him to change his mind from what it was three years ago when the subject was before the Convention in Minneapolis, and he could not conscientiously and in the fear of God give his vote for the amendment. He had grave fears as to the result, grave doubts as to the practi-

cal working of the plan. It was a proposition to place in the Constitution of the Church, where it would be almost impossible to change it, a provision which three years ago was condemned by some of the most able men in the Convention. He alluded to his learned friend from Minnesota, Chancellor Woolworth, from Nebraska, Mr. Temple, of Vermont, and others, who thought the proposition to be fraught with very grave controversies and danger—consequences which those gentlemen pointed out in the minority report which was then presented, and which, in fact, was signed by an equal number of those who signed the report of the committee. He doubted very much the wisdom of placing in the Constitution a measure which was supposed by those distinguished men to be fraught with dangerous consequences, which has caused one honored and reverend deputy of this House who came to us from a body outside, deep anxiety, because he feared he was being brought into a system far different from that which he supposed he would enter into when he left his former denomination and came to us; a measure which it is believed by a good many persons, if passed, will lead to greater difficulties, greater dissensions, and greater diversity, than now exist among us. The Church is in a state of profound peace, a state in which Christian feeling is growing and strengthening every day.

"Now, Mr. President, let me say this as the earnest conviction of my heart. I believe our beloved Church to be the greatest conservative element in this country. I do not care whether she be few in number or large, I do not care what converts she makes and brings in at this particular time; I think lawlessness is the curse and peril of the age. One point more, Mr. Chairman. We have just adopted an amendment to the Constitution making it next to impossible for us to change the Prayer Book. As was said here awhile ago by a deputy upon this floor, the Prayer Book may be said to be safe for a hundred years to come, if this amendment should be ratified or defeated. Is it wise to place in the same Constitution immediately following that Article on the Prayer Book, another provision where it would be almost impossible to get it out or to change it, annulling the use of the Prayer Book in certain quarters—giving every bishop the right in his diocese to establish a separate use so that we might have as many different uses as there are bishops in the dioceses, and thus, as it seems to me, weaken the force of what we have already done to conserve our Book of Common Prayer? I would far rather see this measure, to which I do not wholly object, if you come to consider it in its mere substance, provided for by canon than placed out of our own reach in the Constitution of the Church. If provided for by canon, it could be easily changed; but when once put in the Constitution, there is an element of danger that may lead to consequences in which we do not know where we are, and for these reasons I should decidedly prefer that the Convention be satisfied with the work adopted this morning—an amendment of the Constitution protecting the Book of Common Prayer—and adopt this measure in the form of a canon; or, better still, that it should defer action on this matter for the present, that we may in time work out those results which we have at heart. And let me say before I take my seat, that I do hope the laymen of this body will be heard upon this subject. We know, men of the clergy, all know how warmly interested we are in the matter, and I would like to hear from the lawyers and laymen, and men upon the bench, accustomed to deal with constitutional amendments."

Mr. Fairbanks, of Florida, said his innate conservatism compelled him to oppose the amendment. He opposed it upon the ground that it was unnecessary. He believed that the bishops had the power, if in a few instances it was necessary to exercise it, to take such action as that taken in Minnesota. He did not think that any constitutional amendment was needed, or any canon, to give the bishops that power. He objected to the amendment, moreover, because it was special legislation; that so far as he had

heard upon the floor, a small number of foreigners in the diocese of Minnesota and some foreigners in the city of New York seemed to be the only people affected by it. Because one individual case of the kind had come up and had been wisely managed and acted upon, is that a reason why we should go into a constitutional amendment? Our missionaries who are at work throughout the country do not need it. He objected to it, moreover, on account of the various uses which might spring up in different parts of the country under emasculated parts of the Prayer Book. He agreed with Dr. Dix that the Prayer Book was the conservative representative of the Church, representing its doctrine, its worship. There were other people who called themselves bishops beside ours; there are other usages adopted which are similar to ours; but when it comes to the Prayer Book, we have one Prayer Book which is the conservative power of the Church. The doctrine of the Church is enshrined in that Prayer Book, and cannot be changed to suit the individual wishes of anybody except this Convention. That being the case, he did not want to see any legislation that would disparage in any way, in any sense whatever, the use of that Prayer Book. Another thing was that the proposition was to require the consent of the Standing Committees in reference to this variant use of the Prayer Book, thus putting the Standing Committee in the position to overrule the bishop in reference to any action he might choose to take. He hoped that the conservative feeling of the Church would not be carried away by the mere declaration of unity and progress, and references to the Pacific Coast, and Hawaii, and things of that kind, but that the Convention would come down to solid matter and say whether it would make this innovation and introduce into the Constitution an unnecessary and unwise proposition.

Mr. Butler, of Central Pennsylvania, said it did not require any long effort of memory to look back to a time when a resolution like this would have been the subject of ridicule of all the priests in the country; it did not require a long effort of memory to look back to the time when the people were not looking at this Church except with feelings of distrust. But he thanked God that time was gone, and there was scarcely a diocese in all this broad land where there were not people belonging to other bodies of Christians looking longingly toward this great Church of ours.

Dr. Taylor, of Springfield, said it was because the American Church had always been at home loyally and faithfully doing her duty as a good wife and bride of the Son of God, because she had been faithful to the trust committed to her charge, and in spite of persistent efforts in years past, had refused to change her Prayer Book, to emasculate it, or to make it something which it is not—efforts, Mr. Chairman, which culminated in a division in the Church and in the setting up of a body which does not and could not and would not accept the Prayer Book as it was. In spite of all those attacks in the past upon the integrity and authority of the Book of Common Prayer, this American Church has kept steadfast in the truth—she has held to that truth loyally; she has held to it faithfully, and to that which was given her. The resolution as proposed casts a stigma upon that book. Dr. Taylor agreed with the statement that when the resolution passed it would practically render nugatory the Article of the Constitution which was passed unanimously by the House of Deputies.

Mr. Biddle, of Pennsylvania, said that he could not expect to keep up to the high level of the debate and eloquent discourse that he had heard in the morning. He was glad that they had adjourned immediately after, because it reminded him of the English House of Parliament after Sheridan's speech on Warren Hastings, when Mr. Pitt moved that the House adjourn, as they were not in a condition to come to a judicious conclusion; that if he had any of the roses of oratory about him he would spare the House and distribute them to the galleries, where they belong. The first objection of Mr. Biddle was that the proposition, in a sense, might be said to

qualify the Prayer Book. The bishops are allowed to make overtures and receive overtures from congregations; but, having endeavored to induce great bodies of Christians, Methodists and Protestants, to come to us, the latter had paid no attention whatever to our overtures, and this was a proposition to say to outsiders, If you will come to us we will let you do what you please, pretty much; and not only that, we will write a new Prayer Book for you. In that way there will not be a very good constituency added to the Church—or rather to the annex of the Church. He characterized this as a more serious objection than some persons supposed. He agreed with Dr. Mann, of Missouri, that spiritual oversight was a very grave objection. Another grave objection which seemed to strike his Catholic friends was that the congregation applying, or to whom the bishop is making overtures, must come with a minister having episcopal ordination, thus making every bishop the judge of the validity of the orders of that gentleman. A Swedish clergyman comes, and what is he going to say to that? That is a question which has not been decided by the Church, but is still under discussion, and there is a commission on that very subject. One bishop might say it was all right, another, not at all, and there would be great diversity of opinion. In the next place there is to be a sort of covenant—to do what? To use in public worship a form gotten up by the bishop. Very well. There are 53 dioceses and 58 forms of public worship, which he did not think was according to the spirit of the Church at all. He did not think the Prayer Book was an obstacle to public worship, and challenged anybody to rise and say that he had found it an obstacle. He said, with the President of the House, he would prefer to keep the Church pure, well-defined, and clear-cut in principle than to have it a very large, promiscuous Salvation Army concern. How are you going to enforce the proviso that the form of directory shall contain nothing contrary to the doctrines of the Church?

Judge Stiness, of Rhode Island, said that the question presented was the adoption of an amendment to the Constitution, which proposed no change in the Prayer Book or any services of the Church; that the congregations of the Church and the parishes throughout the land would go on just as they had before the adoption of this amendment, should it be finally adopted; that it did not interfere in any way with, or permit a bishop to authorize a different use of, the Prayer Book in any parish other than is used at the present time; that it was a use permitted to those entirely outside of the Church, non-communicants of the Church, and he could see no danger to the glorious heritage which was held so dear. This Church has put itself on record as being in favor of Christian Unity; the bishops of the Church had issued a declaration in which they stated the four essential points of Christian Unity; that declaration throughout the land was heralded as the harbinger of great leadership. He asked whether the Church was to stop there and go no farther. Representatives of different denominations have applied to the bishops of this Church and asked what they could do under the circumstances to avail themselves of the Historic Episcopate. Clearly, it was to go to the bishops and be ordained, and in order to do that, the bishops of the Church must require of those clergymen the use of the Book of Common Prayer in all the services in which they engaged in their dioceses. So far as the clergymen themselves are concerned, they would be able to administer to congregations of our Church, but, they would say, we cannot bring our people with us, because they have not been educated into the use of the Common Prayer Book, and they should be permitted a system to which they have been accustomed. The declaration of the bishops was issued twelve years ago, and he begged the gentlemen to note that that had been the only proposition in that direction. If that was not right, why does not somebody present a better proposition? Another objection that has been stated is, that this amendment

is not needed; that our bishops are doing the very thing proposed, and have been all along; that that is the way in which our Western dioceses have been built up. The very fact that it has been done, and that it needs to be done, is the reason why permission to do it should be in the Constitution.

Judge Wilder, of Minnesota, did not understand that the position he took was in opposition to the views of his bishop; on the contrary, he was a most earnest advocate of the work contemplated by the proposition. In the diocese of Minnesota a great percentage of the population is of foreign birth, and as yet are not in harmony with the Church, but he did not believe that the work could be more efficiently done under the amendment, if adopted, than it has been without it. His reverend friend from Minnesota had told the Convention what had been done and what was being done, and yet in violation of law. He asked whether it was in violation of the rubrics in the Prayer Book; was it at variance with the polity of the Church or its purposes? What is to be done, and where are you to begin, in the missionary field of Western States and Territories? Must you have a constitutional provision providing a way to teach an uneducated or educated foreigner what is meant by the Lord's Prayer, our General Confession, or the Apostles' Creed. The truth is, the Prayer Book, the liturgy of our Church, is the great educator of the people outside of the Church, and he asked whether it was necessary to have forty, or fifty, or sixty liturgies in order that the people might be taught the dignity, the character, and the truth of our liturgy.

Dr. McKim, of Washington, closed the discussion of the day by saying that he had no flowers of eloquence for the galleries and no sugar plums of witticisms for the ground floor, but he desired to say a few words on the subject because of its great importance, and because he felt it involved a crisis in the development, in the progress, in the advance of the Church of which all present were proud, and thankfully so, to be members. Three words had been used during the afternoon and morning in connection with the discussion, upon which he would like to make a few remarks. It was represented that the proposition of the reverend deputy from New York involved a lowering of the dignity of the Church. He asked whether when the Church put forth the Lambeth Platform she meant it, or only meant it in a Pickwickian sense; whether it was more or less consistent in the Church that they should follow up that declaration by both the House of Bishops and the House of Deputies, and show that the Church desired to do something in the direction of those four great principles laid down in that platform. It had been affirmed, and the affirmation had been taken to be based upon truth, that after all we were not very much in earnest in that declaration, not willing to follow it up, not willing to stand by the plans that that declaration proposed. For the dignity of the Church, let us go forward and do this which it is asked we shall do in the interest of Catholicity, and of our advance along the lines of development of the Church in this land. A great deal had been said about loyalty to the Prayer Book, as if the pending proposition in the least involved any disloyalty to that book of our fathers. He ventured to say that those who are in favor of the proposition love and reverence the Prayer Book as much as any of the brethren of the Church. It was not a proposition to put the Prayer Book upon the shelf, but it was to take it down from the shelf and distribute it among the simple folk, those not trained in its use, that they may learn to love it as all present have. That was the purpose in view. Referring to the statement that there would be fifty-eight uses of the Prayer Book by the adoption of this proposition, and, on the other hand, everything which was proposed by the proposition had been done and was being done both by the bishops and clergy, he said that they were rather inconsistent, but called attention to the fact that if the statements were true, we have not fifty-eight different uses, but as many

uses as there were missionaries on the frontier who are compelled by the rubric of common-sense and by the rubric of charity, not to insist upon the use of the Prayer Book in all their congregations.

The hour of adjournment being near at hand, the discussion of the pending resolution was postponed until the next day, and Dr. Dix, chairman of the Committee on Proposed Amendments to the Constitution, reported to the House Article I, which was recommended to it, Article V proposing amendments to that Article, and a report on Article IX on the mode of trying the bishops, and asked that they be printed for the information of the House. Agreed to.

The Chair laid before the House messages from the House of Bishops numbered 26, 27, and 28. Message No. 27, relative to the appointment of a joint committee to consider the subject of pensioning aged and disabled clergymen, and submitting a resolution thereon, was concurred in. Message No. 28, informing the House of Deputies that the House of Bishops had adopted the House resolution and report of the Joint Committee on Christian Education, making them a special order, the two Houses sitting as one body, was concurred in.

Whereupon, at 5 P. M., the House adjourned.

HOUSE OF BISHOPS

The House of Bishops made important changes in the missionary jurisdictions of the Far West by marking out new boundaries. The former boundaries observed State lines, but the new divisions are mapped out according to the routes of travel, so that each bishop may more easily reach every portion of the jurisdiction under him. Several of the districts in the sparsely populated areas of the States of that section embrace vast territories, much larger than any of the States which formerly constituted similar jurisdictions.

1. A new missionary district, the boundaries of which shall be those of the present Missionary District of The Platte, so changed as to include all that portion of the State of Wyoming lying east of the west lines of the counties of Sheridan, Johnson, Natrona, and Carbon; the district so constituted to be called the Missionary District of Laramie, and the title of the bishop to be the Missionary Bishop of Laramie.

2. A new missionary district, the boundaries of which shall be those of the present Missionary District of Utah, so changed as to include the present Missionary District of Western Colorado, and all that portion of the State of Nevada lying east of the west lines of the counties of Elko, White Pine, Eureka, Lincoln, Lander, and Nye, together with that portion of the county of Uintah, in the State of Wyoming, lying south of the 41½ degrees of longitude; the district so constituted to be called the Missionary District of Salt Lake, and the title of the bishop to be the Missionary Bishop of Salt Lake.

3. A new missionary district, which shall include the present Missionary District of Northern California, and all that portion of the State of Nevada lying west of the west lines of the counties of Elko, White Pine, Eureka, Lincoln, Lander, and Nye; the district so constituted to be called the Missionary District of Sacramento, and the title of the bishop to be the Missionary Bishop of Sacramento.

4. A new missionary district, which shall include all that portion of the present Missionary District of Idaho lying south and east of the southern and eastern lines of the county of Idaho, together with all that portion of the State of Wyoming lying west of the west lines of the counties of Sheridan, Johnson, Natrona, and Carbon, except so much of the county of Uintah attached to the Missionary District of Salt Lake; the district so constituted to be called the Missionary District of Boise, and the title of the bishop to be the Missionary Bishop of Boise.

5. A missionary district, which shall include the present Missionary District of Spokane, together with that portion of the State of Idaho lying north of the southern line of the county of Idaho; the district so constituted to be called the Missionary District of Spokane, and the title of the bishop to be the Missionary Bishop of Spokane.

The Bishops of South Dakota, Newark, and Central Pennsylvania were appointed a committee of nomination for trustees of the Fund for Aged, Infirm, and Disabled Clergymen and Widows and Orphans of Deceased Clergymen.

FRIDAY, OCTOBER 14—NINTH DAY

The Chair announced the appointment of

members of certain committees under resolutions of the House.

Mr. Old, of Southern Virginia, presented a resolution providing for the appointment of a committee to consider the possibility of guaranteeing a small salary to every missionary of the Church, the minimum of which would be \$400. Referred to the Committee on the State of the Church.

Mr. Butler, of Central Pennsylvania, submitted a resolution declaring it to be the sense of the Convention that no congregation should be established on the continent of Europe where the Church of England held regular services. Referred to the Committee on Memorial of the American churches on the continent of Europe.

Mr. Trask, of Albany, presented a series of resolutions relative to an amendment to the Constitution of the United States, on the subject of marriage and divorce. Placed on the calendar.

Dr. Richards, from the Committee on the Admission of New Dioceses, to whom was referred the memorial on the diocese of Indiana praying for a division of that diocese by the erection of a new diocese in the northern portion, reported that the constitutional requirements had been complied with, and recommended the adoption of a resolution favoring such division and erection. Agreed to.

Mr. Thomas, of Pennsylvania, submitted a concurrent resolution relative to services in celebration of the act of the government of the United States in taking full possession of Puerto Rico on the terms of the protocol. Agreed to.

Dr. Hodges, of Maryland, submitted a report from the Committee to Nominate Trustees of the General Theological Seminary. Agreed to.

Dr. Green, of Iowa, submitted a report from the deputation appointed at the last General Convention to convey the fraternal greetings of the Church to the general synod of the Church of England in Canada.

Mr. Sowdon, from the Committee on Expenses, submitted a report approving the accounts of the treasurer, and nominating Dr. Winthrop as treasurer of the Convention.

Mr. Brown, of Washington, presented a petition from All Saints' church, of South Plains, N. J., praying that the Office of Institution be stricken out of the Prayer Book. Laid upon the table.

Dr. De Rosset, of Springfield, offered a resolution relative to the saying of daily offices by the priests. Placed on the calendar.

Mr. Neale, of California, submitted a resolution favoring the insertion in the Hymnal of the original text of the hymn, "Rock of Ages," by A. M. Toplady. Referred to the Joint Committee on Hymnal.

The Rev. Mr. Faude, of Minnesota, submitted a resolution requesting the House of Bishops to favor the two committees on the Memorial of Colored Workers sitting together as a joint committee. Agreed to.

Mr. Old, of Southern Virginia, submitted a memorial relative to a plan for assistance to build colored churches. Referred to the Committee on Colored Work.

Whereupon, the House proceeded to the consideration of the special order, Mr. Packard, of Maryland, in the chair, the question being on the adoption of the amendment of Dr. Huntington, of New York.

Dr. Fulton, of Pennsylvania, said: "There have been brilliant debates in the House of Deputies in former years, participated in by some of the best-known and highly esteemed deputies to the Convention; but I have never heard a debate in this House which surpassed or equalled in earnestness, in logic, in strength of conviction, in nobility of spiritual eloquence, that we heard yesterday from gentlemen who entertained opposite views on the subject before the House. It is not to set myself before those men—not to endeavor at all to meet them on the ground of capacity which they possess, that I am here to-day, nor is it to enforce any of the arguments which have been presented; but for the twofold purpose, first, to call attention to fundamental principles—I will call them con-

stitutional principles—of the Church of Christ which have not yet been mentioned; second, a purely and most pleasant irenic purpose although my brother yesterday said that the gentlemen of the advanced school to which he belongs were opposed to the motion of Dr. Huntington. I am not sure that they would be so opposed if they had thought that what Dr. Huntington has proposed is in the strictest sense a Catholic measure. And my desire is, in the few moments at my command, briefly and cursorily to call attention to several points of undisputed Catholic law which I trust will conciliate the opponents either to their support for the measure or, reconcile them for its adoption contrary to their views. I have written down the points that I have to make. The first is, "Go ye into the world"—go ye into the nations—"baptizing them." Baptizing nations! When any Church goes out under this commission to a nation as a national Church, it says to the nation that it is sent to baptize that nation as a whole, and not merely to maintain a denomination within its boundaries. Now, Mr. President, the Protestant Episcopal Church maintains her constitutional position and her rightful jurisdiction as a national Church in this country. In Title I, Canon 19, Section 6, Sub-section 4, we find these words: "The jurisdiction of this Church extending in right, though not in form, to all persons belonging to it within the United States, it is hereby enacted," etc. Our Church, then, claims jurisdiction in right, though not always in fact, over all persons belonging to it. I ask you to mark that point and wait a moment. If the Church has jurisdiction, the Church has a duty to perform. There is no such thing as having power without having responsibility. Therefore, if this Church claims jurisdiction, this Church should have a duty to perform because of that jurisdiction; and, if our jurisdiction be national, then our duty would be national; if our duty be universal to the people who of right belong to our Church, then our duty is to those people, whatever they may be, or whatever their opposition may be. The Church acts consistently upon this subject—she charges her priests to exercise her jurisdiction.

"Mr. President, one of the most sorrowful things that has ever come to the priest, at least I speak for myself, is to read over the office of ordination, and then to think how he has not fulfilled his function. Let me then read a few words from the exhortation of the bishops to make him a priest . . . Dr. Huntington's proposed amendment to the Constitution simply sets forth certain facilities for the execution of that high charge. Who are the people whom Dr. Huntington's amendment will enable the bishops to take charge of in an orderly manner? They have been spoken of as outsiders. We have been told that we have an open and a closed door. Have we? The Prayer Book is, it has been said, an obstacle to their entrance into the Church of Christ. I deny it. The vast majority of these people are baptized Christian people, and if we have any rightful jurisdiction in this Church, and in this nation, then those people, by virtue of their Baptism, belong to us. I ask my Catholic brethren to think of that, to ponder on it. If there be any truth in the doctrine, the discipline, of this Church, then every baptized Christian in the United States, whatever he may think himself to be, is, he may thank God, a member of Christ's One Catholic Church, and, therefore in this Church in this nation. That is constitutional law. These people have been estranged from the Church. Is it their fault? They do not care, we are told; let them alone therefore. Is that the way the Master looked at it? "Go ye out into the highways and hedges, and compel them to come in," said He. That is all this resolution favors, to make them come in that the Table of the Eucharist might be filled with American guests. The desire is to reconcile these people to the Church Catholic. How is that to be done? I ask all my brethren, and particularly my brethren who delight specially in the name 'Catholic' to remember that.

"Again, we come to the question of liturgy. Nobody venerates the liturgy more than I do.

Faith comes first, then the sacraments, of which liturgies give the authorized form. Again, here is constitutional law, apostolic law. How did the Apostles of Christ deal with this matter of the liturgy? Some people think there was no liturgy in the apostolic days. I disagree with them. I believe that the ancient liturgies are of apostolic origin, but St. Paul settled the essential part of the Eucharist. In writing to the Corinthians he delivered that which he received of the Lord, the blessing of the wine and the breaking of the bread. 'The rest,' he said, 'I will set in order when I come.' All that was proposed by the amendment of Dr. Huntington was that these people should have what is essential to a due celebration of the Sacraments, and that the rest should be set in order when the baptized in Christ were ready."

Mr. Stetson, of New York, said that the first question that has been asked with considerable force and entire propriety, is, why the legislation is desirable at all; that if the bishops have the right, why should there be any legislation on the subject? His answer to that was twofold; first, it is not generally, or, if generally, not invariably, conceded that the bishops have the right. Indeed one of the most able canonists and lawyers of this Convention expressed his belief this morning that it is without the right of the bishop to do this thing. Second, it was the duty of this Church—its policy, that it should declare itself not by sporadic and occasional action of one or two bishops, not by one or two dioceses. His next proposition was that legislation being necessary, it was also desirable to stimulate and justify the clergy, and encourage groups and bodies of Christian believers to adopt our methods. His next and last proposition, legislation upon this policy was necessary to assure all outside bodies of the attitude of the Episcopal Church.

Mr. Ryerson, of Chicago, wished to call the attention of the Convention to some lines of the amendment which seemed to escape consideration. For instance, "such form or directory shall contain or enjoin nothing contrary to the doctrine of this Church, shall make provision for the Apostolic rite of Confirmation, and shall require, in the administration of the Sacraments of Baptism and the Supper of the Lord, the unfailing use of the words and elements ordained by Christ Himself." Under this proviso it is necessary that the form or directory shall be accepted and used by the congregation, but there is no provision that such congregation shall enter the Church, be baptized, or confirmed.

Dr. Christian, of Newark, said he had but one single fact to present; which was that all through the discussion the contention had been made that the Book of Common Prayer was the great wall which stood in the way of the Church's advancement. This he denied. The thing, in his opinion, that keeps the multitudes away is just the reverse from the Prayer Book—it is the orders of this Church.

Dr. Egar, of Central New York, referring to the matter brought before the Convention by his brother from New York, asked that the two questions of the Ordinal be considered: "Will you give your faithful diligence, etc., to administer the Sacraments as the Lord hath demanded, and accept the same according to the commandments of God." He claimed that that put upon the priest ordained the requirement that he should administer the Sacraments as the Lord commanded and as the Church had received them. Dr. Egar presented an amendment to strike out after the words, "shall contain" in line 1 the words relating to the administration of the Lord's Supper or Holy Communion, so as to make the section read, "provided such form or directory shall contain the offices for the administration of Baptism and the order for the administration of the Lord's Supper or Holy Communion, contained in the Book of Common Prayer, or if the service be in a foreign language, the said offices or order shall be in some translation authorized by this Church, or some traditional liturgy approved by the House of Bishops, and shall contain and en-

join nothing contrary to the doctrines of this Church, and make no provision against the Apostolic rite of Confirmation," etc. The amendment was laid on the table.

Dr. Fiske, of Rhode Island, moved an amendment thereto which the Chair declared was not in order; whereupon Dr. Huntington expressed his willingness to accept certain amendments, which the secretary read, as follows: Strike out in the first line the words, "nothing in this Article shall be so construed as to restrain," so that it will read: "but any bishop of this Church acting by and with the advice and consent of the Standing Committee of his diocese or missionary jurisdiction, may take under his spiritual oversight"; then in the second line after the words, "to use in public worship," have the words, "in said congregation"; and about the middle of the proviso add the word, "acts," so as to read, "unfailing use of the words, acts, and elements, ordained by Christ." The amendments were adopted, and Dr. Fiske, of Rhode Island, moved to amend by adding after the words, "canonical requirements," the words, "and until it has been duly certified in such form as shall be provided, that the Book of Common Prayer is in use by such congregation." Dr. Huntington declared that what was sought by that amendment already appeared in his resolution.

Dr. Hopkins, of West Missouri, thought that it was apparent from the action of the House within the past few moments, that a new Ordinal was necessary, and a new Holy Communion service, new Confirmation service, and new Baptismal service, and a new kind of clergy.

Dr. Jewell, of Milwaukee, moved to amend by inserting in the 8th line of the first paragraph, after the words, "episcopal ordination" the words, "according to the rules and rites of this Church," also to insert in the second paragraph in line 3, after the words, "Apostolic rite of Confirmation," the words, "as pre-requisite to the administration of the Holy Communion according to the Prayer Book." On motion of Mr. Trask, of New York, the amendment was laid upon the table.

Dr. Roberts, of New Hampshire, moved to amend by striking out in the proviso after the words, "unfailing use," the words, "and elements ordained by Christ himself"; to which Dr. Jeffords, of Quincy, offered as substitute by striking out after the words in the 16th line, "the unfailing use of the acts and elements ordained by Christ Himself," and inserting the words, "the use of the offices set forth in the Book of Common Prayer for such sacrament." On motion the amendment and its substitute were laid on the table, the vote being, ayes, 212; nays 90.

Mr. Wilmer, of Maryland, said: The apprehension had been expressed that the House might be carried away by some current or element of eloquence. He was safe in saying, that if the gentleman who opposed the amendment were satisfied that the Prayer Book was safe and that the Church was safe, they should not stand and say they would not let the children have even the crumbs that fall from the Master's table. Referring to the statement that there would be a mongrel use of the Prayer Book, he said that the liberality of a member of the House at the Convention in Baltimore had made it possible for the Prayer Book to be so cheap that it was accessible to every man in this broad land; to make that thing possible, was the reason for withholding the copyright.

The Rev. Mr. Jeffords, of Quincy, said he would like to call the attention of the Convention to the eighth line of the proposed amendment which had not been dwelt upon. By adopting the proposed amendment, it is left to every individual bishop, with the consent of the Standing Committee, to determine the regularity of the orders of the body applying. It had not been because of the Prayer Book that there had been this slow progress in Christian unity; it had not been the Sacraments as understood by the various denominations, but as has been said

by the deputy from the diocese of Newark, it had been the Orders of the Church.

Dr. Prall, of Michigan, thought that the defeat of the pending proposition would mean the destruction of foreign missions.

Dr. Alsop said: We all desire to have this thing done, and the question is how shall it be done, under what authority shall it be done? Shall it be done by undefined power deposited in the hands of the bishops? If that be desired, then we must remember that that means not a constitutional monarchy, such as we hold the polity of this Church to be, based upon a democracy, but an absolute monarchy without any possibility of restraint.

Mr. McConnell, of Louisiana, rose to remind the House that there was something beside a Constitution, something more than a ritual, a Prayer Book, enriched as it has been by the labors of the Church; there is a great and suffering mass of humanity in this world that demands the work of the Church.

Mr. Brown, of Rhode Island, moved to strike out the words, "or council;" which amendment was accepted by Dr. Huntington. Agreed to.

Mr. Weller, of Fond du Lac, said: "I come from a State where the majority of the people are foreigners. A great many of the people of Wisconsin use their mother tongue. There are a great many nationalities there; and I have seen this question tried among a number of them. In Eau Claire the method of the proposed proposition was carried on among Scandinavians, and it was an utter and absolute failure. Afterwards, in the city of Oshkosh there was a trial made of it by a Lutheran minister among the Germans, an able man on this line, and it was an absolute failure. So it was under Mar Timotheus—Pere Vilatte—among the Belgians. This was under the supervision of the lamented Bishop Brown, a man who had this question of Christian unity, so far as it related to foreign populations, deep down in his heart. He had watched this movement among the Germans and among the Scandinavians, and he did not want this Church to have to do with any liturgy other than the Book of Common Prayer; that was the safeguard, that, the defense in time of trouble. There were two kinds of people, those who want to be foreigners, whom we cannot teach, and those who want to be Americans, whom we can teach."

The hour for adjournment having arrived, the Chair communicated messages from the House of Bishops, announcing its action upon the Constitution, as recorded in the proceedings of that body.

The House then adjourned to Monday.

HOUSE OF BISHOPS

The House adopted Article IV of the Constitution by concurring with the deputies. The House also adopted Article VII on Provinces as to its main propositions, but non-concurred with the House of Deputies on the proviso. The reason assigned by the bishops was that a proviso should not be so worded as to defeat the provisions of the Article itself, and if a diocese may withhold its consent to incorporation into a province, it is claimed that the whole object of a provincial system may be defeated. A committee of conference on the question was requested. Action on Article VI was postponed and Article VIII was adopted with some slight verbal changes.

A change in the canon regarding the offences for which a bishop may be tried was made, there being added to the present list of offences, "conduct unbecoming a clergyman." As this is one of the offences for which priests and deacons may be tried, the bishops believe that it should be made to apply also in the case of members of their body.

Nominations were made for the vacant missionary jurisdictions of North Dakota, Sacramento, and Boise, and were referred to the Committee on Nominations.

An amendment to the canon forbidding the alienation of consecrated churches was adopted, so as to include churches and chapels solely used for divine service. This amendment is meant to cover the cases of certain churches so

old that there is some doubt as to whether they ever were duly consecrated.

A special committee, consisting of the Bishops of Chicago, New York, and Vermont, was appointed for the purpose of reporting at the next General Convention upon a question of a central board of examiners of candidates for Holy Orders.

The House adjourned to Monday.

MONDAY, OCTOBER 17—FIFTEENTH DAY BY TELEGRAM

The following substitute was adopted for Dr. Huntington's amendment: Provision may be made by canon for the temporary use of other forms and directories of worship, by congregations not already in union with this Church, who are willing to accept the spiritual oversight of the bishop of the diocese.

The Bishops rejected the Canon on Marriage and Divorce. Indiana was divided into two dioceses, and a missionary district was formed of the southern portion.

OUTSIDE MEETINGS.

PAROCHIAL MISSIONS SOCIETY

This organization held services Tuesday evening, Oct. 11th, at Epiphany church, Washington. The Bishop of New York presided, and made a brief address on "Parochial Missions." The Bishop of Vermont spoke on "The Mission and the missionary." The Bishop of Marquette spoke interestingly of his experiences in his far-away diocese. Bishop Dudley, of Kentucky, told of the benefits to be derived from Mission work in cities, and of the best methods by which it should be conducted. He spoke in favor of an avoidance of all sensationalism in Mission as well as in all other Church work.

EVANGELICAL EDUCATION SOCIETY

This society held a meeting in St. John's church, Washington, on Tuesday evening, Oct. 11th, at which the Bishop of Pennsylvania presided. The Bishop and the Rev. W. S. Baer, the general secretary, made brief addresses on the objects for which the society was organized. It is aiding many deserving young men in their preparation for their life work. The Rev. Dr. Fulton, in the course of his address, spoke of the rise in the standard of scholarship among students in the seminaries within the last twenty years. General Swayne spoke on the subject of sermons, from the standpoint of a listener.

CHURCH UNITY SOCIETY

The fourth triennial meeting was held at St. John's church, Washington, Wednesday, Oct. 12th. A service of prayer of a special form, arranged by the Society for the Unity of Christendom, was led by Bishop Coleman, of Delaware, the president of the society. Bishop Thompson, of Mississippi, spoke of the disastrous effects the many divisions of Christianity have in foreign missions. Dr. McConnell, of the Holy Trinity church, Brooklyn, advised that, in order to create Church Unity, the best thing to do would be to begin with such creeds as were nearest and dearest to us, and institute a process of elimination. Mr. Silas McBee also addressed the meeting. The benediction was pronounced by Bishop Coleman, when the society adjourned to the parish hall and held a regular business meeting.

The executive council submitted a report, which announced with much regret the breaking off of communications between the Presbyterians and the society. The treasurer, Mr. Francis S. Keese, submitted his report, and showed a balance in the treasury of \$324.97, the expenses of the three years having been \$315.14, for printing, stationery, and special agents' expenses. The former officers were then re-elected for the next three years.

AMERICAN CHURCH BUILDING FUND COMMISSION

The Commission held its triennial meeting on Wednesday, Oct. 12th, in the room above the Sunday school room of Epiphany church. The Rev. Dr. Walton W. Battershall, of Albany, occupied the chair until Bishop Talbot appeared, to whom the former then relinquished the gavel. The Rev. J. Newton Perkins acted as

secretary. The election of officers was held, and Bishop Williams, of Connecticut, was elected president. The other officers are as follows: Vice-presidents, Bishops Henry B. Whipple, William C. Doane, George de N. Gillespie, Thomas A. Starkey, Cortlandt Whitehead, Joseph H. Johnson, Ethelbert Talbot, and William F. Nichols; secretaries, James G. Wilson and E. Walter Roberts; corresponding secretary, J. Newton Perkins; trustees: Bishop Thomas A. Starkey, Bishop John Scarborough; Rev. Messrs. Walton W. Battershall, Anthony Schuyler, Edmund D. Cooper, T. Gardiner Littell, William M. Grosvenor, Philip A. H. Brown; Messrs. William G. Low, Cornelius Vanderbilt, Gen. James Grant Wilson, Henry E. Pierpont, John H. Carpender, Everett P. Wheeler, Dr. Frederick E. Hyde, Douglas Merritt, and William M. Franklin.

The financial report showed that the society had flourished during the past three years, especially in the fiscal year just closed. In 1896 the increase of funds had been \$12,199.63; in 1897, \$11,339.69, and in 1898, \$45,274.02. The total fund now amounts to \$343,891.04. Loans since 1881 had aggregated \$410,637, and since 1893, when free donations were first started, the sum of \$18,026.33 had spent.

A long discussion was entered upon as to the advisability of giving money for the building of rectories; funds at the present time are distributed only for the construction of churches. It was pointed out that a revision of the charter of the society would be necessary if the proposed change were made, and so the whole matter was referred for further discussion to the Board of Missions.

GENERAL THEOLOGICAL SEMINARY

The Associated Alumni of the General Theological Seminary held their triennial reunion and banquet at the Ebbitt House, Washington, on Thursday, Oct. 13th. The banquet was preceded by services at St. Paul's church at 7 o'clock. After choral Evensong, the Bishop of Springfield preached a strong sermon upon the treasures of which the seminary is guardian, and the great truths for which it stands.

The alumni to the number of over 100, repaired to the hotel, where the banquet was held. The tables were set in the form of the letter U, and were handsomely decorated with flowers. Around them were many of the best known clergymen and bishops of the Church.

The Rt. Rev. George De N. Gillespie, D.D., Bishop of Western Michigan, presided, and made a few opening remarks. The salutatory was given by Bishop Satterlee, of the diocese of Washington. He said it afforded him great pleasure to welcome the alumni to the diocese, where he was just beginning to feel at home himself. "I am glad to find," said he, "in looking over the list of the alumni association, that since the year 1850 the greater part of the graduates of the seminary are still alive. But still, in that list, I find many who have passed over to the number of those who are no longer among us. I wish that you would all solemnly join me in a toast to those who are no longer among us—to those who await our coming on the other side."

The toast, "The association—its illustrious past," was responded to by the Rev. Dr. Brand, of Maryland. The Bishop of Tennessee, Dr. Gailor, responded to the toast, "The association—its present usefulness." Dr. Taylor, of Springfield, spoke on "The association—its mission to the future." Bishop Graves, of Shanghai, spoke on "The alumni and foreign missions." In the course of his remarks, he said that it was a matter of regret that the seminary had not done more for the cause of foreign missions. Dean Hoffman responded to "The General Theological Seminary," and Dr. Gold, of the Western Theological Seminary, to "Our sister seminaries." The speeches continued to a late hour.

THE NASHOTAH BANQUET.

The Convocation of Nashotah House held its triennial meeting and banquet at Hotel Oxford, Washington, on Thursday evening last. Among

the alumni present were the Bishops of Mississippi and Milwaukee, the Rev. Dr. Walter W. Webb, President of Nashotah House; the Rev. Drs. McClelland Fiske, S. D. McConnell, F. S. Jewell; Deans Mallory of Wisconsin, Rafter of Wyoming, Weller of Fond du Lac, Sweet of Rock Island; the Rev. T. I. Holcombe, Mr. L. H. Morehouse of the Young Churchman Co., and others. The Rt. Rev. H. M. Thompson, D. D., presided. After the bounteous repast, he began the "feast of reason" by proposing a greeting to the alumni of the General Seminary then assembled at the Ebbitt House. A cordial response to this was received during the evening. The Bishop spoke of "Nashotah's Past," giving graphic sketches of the early days of which he was a participant. Dr. Webb spoke with quiet earnestness of "Nashotah's Present." At no time have conditions been so encouraging. The financial crisis is past, though for some years the institution must have aid from the Church to meet current expenses. Bishop Nicholson spoke with fervor about "Nashotah's Future." Like the twin lakes of the beautiful domain, her past and her future will be united by a stream through which the pure water of holy traditions and influences would ever flow. The Bishop of Japan, who was to have spoken of Nashotah's foreign missionary work, was not able to attend. The Rev. Dr. Leffingwell, rector of St. Mary's, Knoxville, spoke upon "Nashotah's Teachers," and the many educational works that were conducted by Nashotah men. He noted the fact that the Rev. Octavius Parker, now in Southern California, founded the mission of Anvik. The first Church missionary in Alaska, Mr. Eastin, gave a short account of his work in St. Clement's school for colored children, in Henderson, Ky. The oldest of the alumni present, dating back to the days of Breck, was Mr. Holcombe. The presence of Mr. Morehouse, of Milwaukee, was extremely gratifying to all present.

In reverent silence, standing, the alumni received the toast, "To the absent," and "To the memory of the blessed departed." All knelt for the Lord's Prayer, and the Prayer for Nashotah House, and received the blessing from the president, under whose instructions at Nashotah they had received so many helpful lessons and inspirations for their work.

Church News

New York

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

CITY.—At the church of the Intercession, the rector, the Rev. Henry Dixon Jones, has resigned, to take effect Dec. 1st, after four years of work, during which he has made earnest efforts to lessen the parochial indebtedness.

At the last meeting of the Church Association, an address on "Music; its nature and influence," was delivered by Mr. W. L. Tomlins, of Chicago. The session was held at the St. Denis hotel.

Among the passengers who arrived in this port from England on the White Star steamship "Germanic," Oct. 14th, was the Very Rev. and Hon. James Wentworth Leigh, D.D., a brother of Lord Leigh, and dean of Hereford cathedral. The Dean comes to this country on a visit to members of his wife's family. It is expected that he will be present during some of the sessions of the General Convention in Washington.

At Grace church, the Rev. Dr. Wm. R. Huntington, rector, there are, by latest report, 99 members in the Girls' Friendly Society, 36 probationers, 51 juniors, and 57 candidates, making in all 243. There are also 26 associates, Deaconess Miner acting as branch secretary. The society has maintained successful classes in dress-making, embroidery, cutting and making underwear, and the branches of useful industry; also a class in the German language. The new edifice for the summer home at New Canaan, Conn., is being pushed to completion. Grace House-by-the-Sea is being used at present as a refuge for convalescent soldiers returned from

the army hospitals. Bishop Potter made a visitation at Grace church on Sunday, Oct. 2d.

St. Agnes' Nursery has been thoroughly renovated, and the babies' dormitory enlarged. There was very little sickness during the year. The institution was open 274 days, with an average attendance of 36, and a total of 9,457 children. From the mothers, \$472.85 was received; from yearly subscriptions, \$1,510, and from other sources, making a total of \$2,993.23. The expenses amounted to \$2,873.04. St. Agnes' Kindergarten has of late been associated with the nursery, but with a separate treasury; the receipts last year being \$637.86, and the expenses leaving a balance in hand at the end of the year of \$146.61.

The annual commencement of the New York Training School for Deaconesses just held, graduated four members. A limited number of persons attended the exercises in the chantry of Grace church. The graduates were Miss Virginia F. Burford, Miss Josephine A. Lyons, Miss Lillian C. Scott, and Miss C. Isabelle Howells. The latter contemplates remaining for a post-graduate course. The Rev. Dr. Wm. R. Huntington, founder and warden of the school, delivered an address. At a later hour of the morning Bishop Potter celebrated the Holy Eucharist, assisted by the dean, the Rev. Haslett McKim, and the acting dean, the Rev. Melville K. Bailey. Six of the clergy of the parish, and a number of deaconesses were present. The Rev. Geo. Wm. Douglas, D.D., was preacher. The Bishop admitted as deaconesses Miss Josephine A. Lyons, and Miss Virginia F. Burford. The former is to labor in Trinity parish, New Haven, Conn., and the latter in Trinity parish, Moundsville, W. Va.

STAATSBURGH.—The Archdeaconry of Dutchess at its October meeting just held, elected, with the approval of Bishop Potter, the Rev. Prescott Evarts as Archdeacon of Dutchess, in succession to the Ven. Archdeacon Burgess, D.D., lately deceased. The Rev. A. T. Ashton was chosen secretary in succession to the Ven. Archdeacon Evarts, and Mr. W. Morgan Lee was re-elected treasurer. The meeting was of unusual interest in being preceded by the consecration of St. Margaret's church, in which the sessions were held, the rector, the Rev. Thomas L. Cole, having successfully removed all remaining indebtedness. Bishop Potter at the same time administered the rite of Confirmation to twenty candidates. In his address on the occasion the Bishop made special reference to the happy return of the rector, who was rector at a former time in this parish.

Pennsylvania

Ozi W. Whitaker, D.D., LL. D., Bishop

PHILADELPHIA.—Among the vice-presidents of the Pennsylvania Colonization Society elected at the 73d annual meeting, held on the 10th inst., are Bishop Whitaker and the Rev. Dr. W. F. Paddock.

The treasurer of the Woman's Auxiliary, Mrs. J. Cook, Jr., reports that in the past three years the amount contributed for the United Offering by St. James' church, the Rev. Dr. J. N. Blanchard, rector, has been \$1,763.72.

The estate of the late William W. Maule was adjudicated on the 8th inst., and sundry legacies ordered to be paid. He had named all the congregations in his native town of Lewes, Del., white and colored, as legatees; among them St. Peter's church, \$250.

Much surprise has been excited by the news of the resignation of the Rev. Dr. T. C. Yarnall, of St. Mary's, West Philadelphia. This step, on his part, is a source of grief among those of his congregation whom he has served with singular fidelity, piety and devotion, for more than 50 years.

The Rev. W. F. Ayer, vicar of the memorial chapel of the Holy Communion, who has just returned from the South, gave an informal talk upon the hospital service in the volunteer army, to the Clerical Brotherhood, on the 10th inst., at their regular Monday meeting in the assembly room at the Church House. Mr. Ayer spoke

generally respecting the good work done by the army hospital and the Red Cross Society. He reviewed the situation at Chickamauga, and said that, under the circumstances, excellent work had been done.

The directors of the Kensington Hospital for Women held their 15th annual meeting on Monday, 10th inst., at the Church House, and re-elected Bishop Whitaker president. The year which has closed was the first in the new building, which was erected last year, and which has enlarged the capacity of the hospital to 40 beds, enabling it to do much more work than heretofore. During the year, 611 patients have been cared for, an increase of 237 over the year preceding. Four nurses have graduated from the training school, and ten nurses are at present under training.

The chapel of the Deaconesses' House and Training School was crowded on Wednesday afternoon, 12th inst., at the graduation exercises of the deaconesses class. In the absence of Bishop Whitaker, president, and the Rev. Dr. J. DeW. Perry, warden, at the General Convention, the services were in charge of the Rev. Messrs. R. S. Eastman and L. M. Robinson. The address was made by the Rev. Mr. Eastman. The diplomas were presented to Misses Jean Colesbury, Marie Sellers, Amy Glidden, Emeline Tilkington, and Elizabeth Caryll. Three other members of the class were not present to receive their certificates, as they have already gone to their assigned work. They are Miss Amelia P. Butler, who will work among the mountaineers in North Carolina; Miss Mary Sutton, who has gone to Providence, R. I.; and Miss Margaretta S. Geider, who has been assigned to Boston. Miss Colesbury will work in the church of the Mediator, and Miss Sellers in St. Peter's parish. The other young ladies have as yet received no assignments.

Up to the close of 1897 there were 46 places of worship exclusively for colored people. Included among these were six churches and chapels of our own Faith, three of which have been established within the last decade. And now three other mission stations have been started. The memorial chapel of St. Michael and All Angels, which had been interested in a much-neglected colony of colored people in West Philadelphia for over two years, last April rented a small house in the rear of 3446 Ludlow st., which has been transformed into a model dwelling, and is now the working centre of the mission. The "Church League for Work among Colored People" has become responsible for a part of the rent. In the Germantown convocation, and under the charge of the Rev. Dr. J. DeW. Perry, dean, a mission has been established for Italians and colored people; while another of the same character and purpose has been inaugurated under the direction of Zion church, the Rev. C. C. Walker, rector. The Church League provides for the support of a deaconess who divides her time between the church of the Crucifixion and this mission of Zion church. Bishop Whitaker, in his address to the late diocesan convention, expressed the opinion that two more deaconesses are needed in this field; and added that the services of a general missionary among the colored population could be most beneficially employed, not only in this city, but also in Chester, West Chester, etc.

The 28th annual report of the City Mission was issued on the 14th inst. The summary of its work for the past year is as follows: Meals distributed from its seven sick-diet kitchens, 90,652; institutions visited, 100; religious services, including daily prayers in the three "Homes," 2,492; choir services, etc., by church choirs and by the Brotherhood of St. Andrew, 160; Baptisms, 102; marriages, 11; burials, 80; number of visits by missionaries, both clerical and lay, 20,332; visits and calls by the superintendent, 1,603; patients admitted to homes for consumptive, including all under care April 17, 1897, 164; consumptives and others receiving weekly aid in their own homes, 26; new and partly worn garments received and distributed, 6,779. Since the organization of the consumptive de-

partment (1877) to April 12, 1898, 21 years, 2,485 consumptives have been received and cared for, in the two hospitals and in their own homes. The James C. Smith Memorial Home at Oakbourne, Chester Co., has been open throughout the year, and 271 sick and convalescent women have enjoyed the privileges of this beautiful country home. Since the opening of this institution, May 7, 1896, 449 convalescent patients have been cared for. Total receipts for the year ending April 12, 1898, were \$82,429.67, and total disbursements for all purposes, \$81,406.62.

CHEL TENHAM.—Each member of the circle of the Daughters of the King of St. Paul's church, the Rev. Dr. E. W. Appleton, rector, was given one year ago 10 cents as capital to be used in raising funds as she deemed best. The returns show, among others, that Mrs. George W. Long had invested her dime so judiciously that it yielded \$25.70, the largest amount reported. Mrs. O. Kincaid raised \$15.

Louisiana

Davis Sessums, D.D., Bishop

ARCOLA.—Services are held in a "Union chapel," but the congregation seems to be mostly Church people, as the ladies are providing an altar, prayer desk, lecturn, and other accessories to a Prayer Book service.

Minnesota

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

A bell weighing 120 pounds has been placed in the belfry of St. James' church, Dresbach.

Improvements costing \$400 have been added to St. John's church, Dakota, consisting of a new chancel, rector's study, and other minor matters; a flourishing Sunday school is maintained, and services on alternate Sundays.

Holy Comforter church, Brownsville, has alternate Sunday services, a growing Sunday school meets weekly, and \$120 has been expended on church improvements.

The tower on Christ church, Redwing, costing some \$4,000, has been completed, giving the church a dignified and ecclesiastical appearance.

A cyclone damaged the Breck school, at Wilder, to the extent of about \$2,000.

The new rectory at Mantorville has been completed. The Rev. John Caldwell, has been transferred to Spring Valley, N. Dak.

North Carolina

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

BISHOP'S APPOINTMENTS

NOVEMBER

- 2-6. Salisbury and Rowan Co.
- 7. Lexington.
- 8. P. M., Mocksville.
- 9. P. M., High Point.
- 10. P. M., Mocksville.
- 11. P. M., Germantown.
- 13. Stoneville; P. M., Mayodan.
- 14. Madison.
- 15. Walnut Cove.
- 16. P. M., Mount Airy.
- 17. P. M., Elkin.
- 20. Hillsboro.
- 22. P. M., Durham.
- 27. Oxford; P. M. Satterwhite.
- 30. Stovall.

DECEMBER

- 2. Williamsboro.
- 4. Ridgeway; P. M., St. Luke's.
- 6. Littleton; P. M., Littleton mission.
- 8. Jackson.
- 11. Weldon; P. M., Halifax.

Idaho

Channey B. Brewster, D.D., Bishop Coadjutor

POCATELLO.—The beautiful stone church of Holy Trinity, the Rev. P. Murphy, rector, is almost finished. The corner-stone was laid in January of the present year, by Bishop Talbot. The building is the finest and most substantial in the State. It is built of native white and red sand stone in broken ashlar. The seating capacity is about 300. It has spacious choir and recess chancel. The choir room and guild hall are large and commodious, and can be used for chapel services if necessary. There is a neat sacristy and study off the choir room. The ceiling is open, and is ornamented by 73 artistically pressed steel panels. The heavy timber trusses which support the roof are exposed. The windows are of leaded cathedral glass, made by the Luminous Prism Co., Chicago. The three

chancel windows are gifts of the Sunday school, the "Busy Bees," and members of the congregation. A beautiful brass altar cross has been presented by a poor woman in the parish, in memory of a former lay missionary. A *prie dieu* is the gift of a generous layman. The Daughters of the King are to raise \$200 towards furnishing the church; of this they have already in hand \$130. The entire building will be heated by hot air and lighted by electricity. Since the present rector took charge, two years ago, the people have raised over \$2,200 for building purposes alone, of which sum the Sunday school children have raised nearly \$200. In connection with Trinity church is a large vested choir of mixed voices; also the first and only company of the Boys' Brigade in Idaho. The members have full equipments, including guns and uniforms. Miss A. Murphy, daughter of the rector, has a class of Chinese who meet at the rectory every evening to receive lessons in English, and who attend Sunday school.

On the evening of July 7th the rectory was almost totally destroyed by fire. To repair the rectory necessitated an appeal to the citizens of Pocatello and the expenditure of several hundred dollars. This has left the people without funds to furnish and heat the church. They will, therefore, be compelled to appeal to the generosity of the Church at large to help them purchase heating apparatus and chancel furniture.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The North-east Convocation met at St. John's church, Youngstown, the Rev. A. L. Frazer, rector, October 3rd and 4th. Monday, Evensong was said with an address by the Rev. Robt. Kell, on "The history of the Book of Common Prayer." Tuesday, at 7 A. M., the Holy Communion was celebrated; at 9 A. M., Morning Prayer was followed by an address *ad clerum* by the dean, the Rev. A. L. Frazer; 10 A. M., business session. Several important matters concerning finances and the missionary work of the convocation were discussed; at 11 A. M. and 2 P. M., conferences were held on the work of the General Convention. The Rev. Mr. Avery read a paper on "The canon of marriage and divorce," after which "The name of the Church," and "The provincial system," were the topics generally discussed. The next meeting will be held at the church of Our Saviour, Akron.

Pittsburgh

Cortiantd Whitehead, D.D., Bishop

For over 20 years St. Margaret's Deaf-Mute mission has enjoyed the hospitality of Trinity church, being allowed to use the chapel for services and lectures. On Sunday, Oct. 2nd, the Rev. A. W. Mann held two services, celebrating in the morning. On the following Monday evening a "combined service" was held at Christ church, Meadville. Three deaf-mutes attended from Oil City, a distance of 30 miles.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop

The first Sunday during the Convention was one of special interest in all the Washington churches. By the Bishop's desire it was every where a missionary day, the offerings being for missions, and the sermons on the same great subject. At St. Paul's, there was in addition a striking illustration of success in missionary work, in the ordination to the diaconate, by the Bishop of Chicago, of a young Japanese, Mr. J. K. Ochiai. The litany and Holy Communion service were choral; Bishop McLaren was celebrant, and also delivered the sermon, which concluded with an affectionate address to the candidate. The Bishop of Tokyo was also present, and read the preface to the Ordinal, as is the custom in this diocese. The candidate was presented by the Rev. Dr. Gold, of the Western Theological Seminary. The other clergy taking part in this most impressive and beautiful service were the rector of the parish, the Rev. Alfred Harding, and the Rev. Philip Prescott.

At St. John's church, Bishop Leonard, of Ohio, of course received an enthusiastic wel-

come from his former congregation, and a scarcely less warm one in the afternoon at St. John's, Georgetown, where many of his friends in other parishes were in the congregation. The Rev. Dr. Lindsay, of Boston, a former rector, was also at this service; indeed, there are many pleasant renewals of old friendships, as not a few of the members of the Convention were formerly associated with Washington churches.

The diocesan paper of Washington, D. C., has the following: Since the news of the purchase of the cathedral grounds has been announced, a check for a thousand dollars has been sent to the Bishop of Washington by a lady in another and distant city, to be applied toward the payment of the mortgage on the property. This unsolicited gift, coming from an unexpected quarter, was a complete surprise, and is a token of the interest that is felt in other parts of the country in that cathedral which will stand as a witness for Christian the capital of the United States.

Central Pennsylvania

Ethelbert Talbot, DD, LL D. Bishop

HARRISBURG.—Sunday, Oct. 2d, marked the completion of the tenth year of the rectorship of the Rev. Dr. Angell at St. Stephen's church. In the course of a brief summary of the parochial history during the last decade, the rector alluded to some of the improvements, material and otherwise, which had been effected, notwithstanding the many losses by death and removal of active and liberal helpers. Among these improvements have been the building of the new chancel, and the complete restoration and decoration of the body of the church, at a cost of nearly \$11,000, transforming a somewhat unattractive interior into one of the handsomest in the diocese. An efficient vested choir has also been organized, and various societies have been formed for work along missionary and charitable lines. The financial statistics showed that during the past ten years the parish has contributed \$58,000, of which about \$12,000, or over 21 per cent, has been given to objects outside the parish. The more important church furnishings, such as the altar and its ornaments, the pulpit and font, and the Communion vessels, are memorials, and have been given during the present rectorship.

Maryland

William Paret, D.D., LL.D., Bishop

BALTIMORE.—The members of the Woman's Guild of St. Barnabas' church recently tendered a reception to the congregation. The occasion had a double purpose, to bring together the members of the church and to put in service the new organ recently purchased by the guild. The rector, the Rev. Thomas Atkinson, made an address. Mrs. J. W. Paine, president of the guild, announced that it had reached a membership of 100, having started five years ago with a membership of 12.

The vested choir, which has been under training for the past two months by Mr. Horton Corbett, organist and choirmaster of St. Peter's church, sang in All Saints' church for the first time Sunday, Oct. 2d.

No new work has been undertaken in the archdeaconry of Baltimore during the summer, owing to the absence of many of the clergy and laity from the city. Something, however, has been accomplished, but it is much to be regretted that the amounts pledged will fall several hundred dollars short of the sum (\$6,082) asked from the archdeaconry by the committee of missions. The building committee for the chapel of the Holy Evangelists, Canton, having only received a little more than half of the amount (\$6,000) required, has not yet commenced work.

DAVIDSONVILLE.—The chapel of St. Andrew the Fisherman, in All Hallow's parish, was partly built during the winter of 1897. At that time, owing to lack of funds, only the frame work and outer walls were completed, and the congregation has been using the building in that condition. Now the necessary money has been raised and the chapel is being finished. The rector of the parish, the Rev. C. J. Curtis, is doing an excellent and growing work at this point.

The Living Church

Chicago

Rev. C W. Leffingwell, Editor and Proprietor

THE Convention has made good progress in the work of constitutional revision during the past week. It is quite probable that the entire report of the committee would have been acted upon, if the amendment proposed by the Rev. Dr. Huntington had not been offered. The debate upon this occupied two days of last week, and finally on Monday of this week a vote was reached by which the following substitute was adopted for Dr. Huntington's amendment: "But provision may be made by canon for the temporary use of other forms and directories of worship by congregations not already in union with this Church, who are willing to accept the spiritual oversight of the bishop of the diocese."

Article IV. has been adopted by both Houses as follows:

In every diocese a Standing Committee shall be appointed by the convention thereof. When there is a bishop in charge of the diocese, the committee shall be his council of advice, and when there is no such bishop, it shall be the ecclesiastical authority of the diocese, for all purposes declared by the General Convention, and the rights and duties of the Standing Committee, except as provided in the Constitution and canons of the General Convention, may be prescribed by the canons of the respective dioceses.

Article V, which relates to the formation and division of dioceses was, after a short debate, sent back to the committee to be recast.

Article VI has been adopted by the deputies as follows:

Section 1. The House of Bishops may establish missionary districts in States or Territories or parts thereof, not organized into dioceses.

It may also from time to time change, increase or diminish the territory included in such missionary districts, in such manner as may be prescribed by canon.

Section 2. The General Convention may accept a cession of the territorial jurisdiction of a part of a diocese when the bishop and convention of such diocese shall propose such cession, and three-fourths of the parishes in the ceded territory, and also the same proportion of the parishes within the remaining territory, shall consent thereto.

Section 3. Missionary districts shall be organized as may be prescribed by Canon of the General Convention.

The main proposition of Article VII has been adopted by both Houses.

Dioceses and missionary districts may be united into provinces in such manner, under such conditions, and with such powers as shall be provided by Canons of the General Convention.

The Bishops have rejected and asked for a conference upon the proviso that "no diocese shall be included in a province without its own consent." Article VIII on ordination has been adopted. Article IX on modes of trying the clergy, which provides for courts of appeal, has been recommitted.

Article X on the establishment of the Prayer Book, and the mode of alteration thereof, has been adopted.

The Bishops have rejected the proposed canon on marriage and divorce. Indiana has been sub-divided into three portions, two dioceses being formed of the northern and central parts, and a missionary district of the southern portion.

PERHAPS a rose by some other name would smell as sweet, but when it gets several names its fragrance becomes somewhat confused. The P. E. C. in the U. S. A. is getting mixed up, as to its name, and will have to be referred to some committee to find out "where it is at." The Canadian delegation, in their speeches in Washington last week, made a commendable effort to cover the ground, but failed to strike all the trails. The Archbishop adopted the Protestant Episcopal name; the Dean got it down to the Episcopal Church in the U. S.; the Judge came out strong with "the American Church." "This Church of Ours" has got a pretty good start as a name; one of the bishops last Sunday carried it all through his sermon, and it would not be surprising if some one would move to incorporate it into the Constitution. During the last three years a designation even more absurd has been sent to the dioceses for approval; viz., "the Church Known in Law!" A deputy suggests that the Church, heretofore known as our *mother*, may, by action of the General Convention, become our "*mother-in-law!*"

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THE entanglement out of which the business of revising the Constitution has gradually emerged, was the result, partly, of the method pursued by the Joint Commission of 1892 in the report which it presented to the Convention of 1895, and partly to the great disproportion between the work accomplished at that Convention by the Bishops, as compared with that accomplished by the House of Deputies. The course of things has been curiously parallel to certain features of the history of Prayer Book revision. The first Joint Committee on the Prayer Book took a large and sweeping view of the work entrusted to it, and brought in, appended to its report, an entire Prayer Book, presenting a number of novel features. This was in 1883. For the time being a sort of enthusiasm for change seized the Convention, and this new Prayer Book, known as "the Book Annexed," was substantially adopted. Then came a period of investigation and criticism, sober second thought succeeded to the temporary enthusiasm for the new book, and the Convention of 1886 failed to ratify the action of 1883 as a whole. Cautious conservatism struck out all doubtful novelties. The revision was brought within careful lines. It proceeded more slowly, and was not finally completed until 1892, twelve years after the subject was first definitely taken in hand. In like manner, the Joint Commission on the Revision of the Constitution and Canons brought into the last Convention an entirely new Constitution and body of Canons. The result was, that while the House of Bishops, strange to say, showed such enthusiasm for change as to pass, with a little amendment, the whole of the report on the Constitution, the other House declined to proceed without patient and careful examination and criticism, and thus at the end of the session of 1895 only the title and one article had been agreed upon by both Houses. The course of affairs in the present Convention thus far makes it evident that no influence can induce the deputies to depart from their old, conservative traditions. The fullest scrutiny will be applied to everything which wears the appearance of novelty, and even provisions which seem to many to be necessary to the future well-being of the Church, will not pass without lengthy debate and strenuous opposition.

The Autumn Festivals

BEGINNING with St. Michael and All Angels, the festival side of the Church seems to take on new interest, culminating, of course, in Christmas Day. The parish life is immensely quickened by the return of autumn activities; there is a revival at such times of Churchly interest, and we are fain to hope, also, of spiritual earnestness.

The feasts of Michaelmas, All Saints, and Advent do not rank with the grand feasts, with special octaves, which cluster around closing May and dawnning June, the Ascension, Whitsun, and Trinity; yet a very sublime meaning attaches to the first of these autumnal feasts. It would seem the misfortune of Protestantism that it has largely lost sight of our relation to these ministering spirits, which Scripture delineates in terms of such exceeding richness and grandeur. Ascending in the scale to the regal St. Michael, we feel that it is not chiefly as a ministering spirit that we should regard him. He was, in a sense, the special type of angelic glory as prefigured in the Old Testament. Gabriel first appears most prominently in his sublime address to the meek and lowly Mary, the destined mother of our Lord. Michael warred with the dragon; Gabriel is the New Testament herald of that which we celebrate by anticipation in the sweet feast of All Saints, the reunion of the great Mystical Body. These two represent the very chamberlainship, so to say, of Heaven—the nearest approach to the Ever Blessed Trinity. What Lucifer lost, these reclaimed, and they are the spirits nearest of all to the Throne.

St. Luke's Day also comes to us in the yellowing days of advancing October, a type of that almost infinite patience with which the Church of God has pursued its victor way along the centuries. St. Andrew's Day is richer still in meaning, when one thinks of the great Brotherhood which has found such high inspiration in the fisherman's example. And Advent is the true keynote of mortal life, as its mottled skies and withered leaves themselves speak to us, amid churchyard walk and from oriel panes, of the shortness and uncertainty of this mortal life, and of our duty and privilege of making ready for the King at His coming. A bright and beautiful circle are these, of autumnal delights in the holy temple, of which Christmas Morn, with its seraphic notes, is the fitting culmination, when from the skies is answered the Church's earnest, yearning plea,

"Oh come! oh come, Emmanuel!"

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Convention Notes

THE LIVING CHURCH is giving a pretty full report of the debates in the House of Deputies, and we regret that we cannot find space for all the speeches. All are reported in full for THE LIVING CHURCH, but only selections representing both sides can be published. We trust that deputies whose speeches are not adequately reported will not attribute to us any personal or "political" motives in making omissions. We have them in short-hand, and could furnish them to order, in most cases.

THE Washington dailies are giving liberal space to the Convention, and their reports are for the most part very good. The reporters, of course, furnish us considerable amusement. Some of their remarks about the opening service were very funny. We

learned that the Convention "worshiped in the presence of a large audience," and that the Bishops were served (at the Communion) "out of the bowl which was presented by the Church of England"—the alms bason! Another reporter informed us that the offertory hymn "was followed by the service of bread and wine, which lasted over an hour!" One of the Bishops was "clothed in a red hood." The best joke on the city press, however, is the copying of the Rev. John Williams' letter to THE LIVING CHURCH, on Marriage and Divorce, and attributing it to the venerable Presiding Bishop who, as the editor says, "is too ill to attend the Convention."

THE receptions and "outside meetings" have been very pleasant. At Bishop Satterlee's reception, though an immense number attended, there was no crush. All was well managed. His home is a grand old mansion, and the rooms are very large. At the end of a noble suite is the Bishop's oratory, very Churchly in its architecture. The altar at the end is upon a platform, and has upon it only a cross. The reporter described it as "very chaste." It certainly is dignified, and with proper "ornaments" would be beautified.

THE President's reception was a grand function. Guests filled the East Room and were ranged on both sides of the great hall, when the bugle sounded and the President, with Mrs. McKinley, preceded by his staff in uniform, and followed by members of the Cabinet and ladies, descended the stairway and entered the Green Room. There, both the President and his wife shook hands with each guest, as the name was announced. Miss Long and other ladies assisted. A great mark of attention to the bishops, deputies, and ladies, was the serving of refreshments.

SOME of our party at the White House recognized Gen. Wheeler, as he stood in the crowd modestly looking on and fancying that no one would know him in citizen's dress. We shook his hand—both hands—very heartily, and would have carried him on our shoulders with a cheer, if the proprieties would have permitted. He is a small man, and very thin, weighing scarcely a hundred pounds, but there is enough of him to go around a battlefield. Like dynamite, a small piece of him goes a long way! If we are in order, Mr. President, we move three cheers for the gallant old General!

THE Roman Catholics are strong and active in Washington. Just now the archbishops are holding a meeting, chiefly to consider the new conditions presented by acquisition of territory by the United States. On last Sunday, his Eminence, James Cardinal Gibbons, preached on "Unity of Faith," and tried to prove, of course, that unity must be in the body which he represents. The separation of the Anglican Church from the see of Rome he attributed to the refusal of the Pope to sanction the divorce of Henry VIII. from Catherine, "his lawful wife." As she was the widow of the king's brother, how could she be the "lawful wife" of the king?

THE result of the lot cast for the seating of several delegations has not been in all cases satisfactory. If you meet a Virginia deputy, he will confide to you, almost with

tears, that the Virginia and Springfield deputations are no longer seated in close proximity, as heretofore, and that he fears that Springfield will not vote correctly. On the other hand, the Springfield men are bewailing their separation from their beloved Virginians, and expressing their anxiety lest the latter get into misleading company. It is a pity that this delicious harmony has been interfered with by the inexorable lot.

THE death of the Hon. Benjamin Stark was announced in the House of Deputies last week. One of the city papers had it that Mr. Stark announced the death of his colleague, Mr. Seymour. The deceased was one of the most prominent and useful Churchman of Connecticut—indeed one of the most useful lay men in the Church. He had been for many years a member of the House of Deputies and of the Missionary Board. His place will be hard to fill.

THE Church Board of Regents, by the concurrent vote of both Houses, has been abolished. There was no discussion in the House of Deputies over the proposition to disband the Board; unanimous consent was given. The effort was well meant, but perhaps it aimed too high. Now let us have something practical in aid of Church schools.

WHAT the Church in this country needs is endowments for the necessary work of our schools, colleges, and seminaries which have earned a title to the confidence of the Church, and having administered well the one talent entrusted to them, should receive the ten talents promised to the faithful. A great work could also be done, at a minimum of cost, by establishing homes for Church students in connection with secular colleges and institutions which are largely patronized by our people. That would be better than sending a few fortunate candidates to study in Europe.

STRANGERS in the House of Deputies may identify the "regular speakers" by the usual preface: "I do not intend to take up the time of the House." Another mark of the veteran debater is, "only a single word," or, "just one word more." It must be said, however, that even the most inveterate orators are considerate; perhaps the President's wise caution at the beginning is bearing fruit, and the session may be shortened a day or two by his wholesome lecture. We are sorry that this must be, by his own decision, his last term.

A CORRESPONDENT writes: "I hear that your General Convention is coming to the Pacific Coast. Good! But don't come as the great P. E." I fear you will have to take the Church as she is, "with all her imperfections on her head"—and on the title page of the Prayer Book. There is a fine spirit of progress in the Church, but just now it seems to be spending its force in making overtures to "congregations heretofore not in communion with this Church."

WITH a succession of witticism which convulsed the House, Mr. Biddle, of Pennsylvania, relieved the tension of the debate on the omnibus addition to Article X proposed by Dr. Huntington. "And now let us come to the point," he gravely remarked, after quiet was restored; "the amendment can all be reduced to these words; viz., 'the

Prayer Book shall generally be used!'" The omnibus driver smiled a weary smile, and the debate went on.

SINCE the amendment of typographical errors even in the Prayer Book is going on, may we not hope that at least one word in the Hymnal will have attention? "Can we whose souls are lighted," etc., either calls for amendment or answer. Substitute "shall" for "may," or else add a verse to the effect that we can but we will not!

IN the debate on the addition to the Constitution proposed by Dr. Huntington, Dr. Richards, of Rhode Island, delivered a very amusing parable which we regret that we have not space to reproduce in our report. He likened the proposed new method of making Churchmen without the Prayer Book, to the kindergarten where the children are amused by picture books and toys. Why not call these proposed missions "Church kindergartens?" The name would be very "drawing." Then stamp the services set forth for them, "Pontoon Prayer Books." They would flock like doves to our windows!

THE selection of San Francisco as the place for holding the next Convention, was very gracefully done, and will be appreciated by the Churchmen on "the Coast." Other claimants for the honor of entertaining the Convention cordially spoke for California, Kansas City seconding Dr. Spalding's motion. The bishops and deputies may be sure not only of a hearty Western welcome, but also of the most careful provision for their transportation and comfort at a minimum of expense.

MR. VINCENT NEALE, deputy from California, offered a resolution to make some corrections in the Hymnal, one of which was to restore the original rendering of "Rock of Ages." Being questioned on this and other points, Mr. Neale responded promptly, and with surprising knowledge of details. Those who think to entangle Mr. Neale on this subject might hesitate if they knew that he is a grandson of the late John Mason Neale, the great hymnologist, and has given hymnology profound study.

MR. S. M. CURTIS, of Delaware, is probably the oldest deputy in attendance, counting years of membership. Mr. G. R. Fairbanks, of Florida, has been a member for fifteen sessions, and for two sessions represented his diocese under the Confederate rule. Mr. Hutchins has been secretary of the House of Deputies for twenty-five years, and for six years preceding was assistant secretary. Long may he continue to call the roll of the dioceses!

The Pilgrimage to Jamestown

EDITORIAL CORRESPONDENCE

"THE skies they were ashen and sober" when the "Episcopalian" pilgrims wended their way to the train on which they were to travel to the birthplace of American civilization. Never were pilgrims better armed and equipped with "scrip," even if they had no staves; the latter they did not need, inasmuch as they could lean on fifteen energetic Knights of the Churchman's League, of Washington, under the auspices, and mostly at the expense of which society, the excursion was made. There were 300, mostly deputies, yet a score of bishops

braved the long and somewhat tedious journey, some with robe-cases which were not needed, and some with wives who were ornamental as well as useful, in giving to the expedition a sweeter and gentler tone than that which distinguished pilgrimages in ye olden time.

The cavalcade (which means a company of horsemen; in this case, men drawn by an iron horse) was fastidiously dignified and decorous in the outgoing. The return was—well, it was not so much so, arriving at two o'clock in the morning after pilgrimating nearly twenty-four hours with about six hours' sleep in bed. But it was a grand outing, as all averred, and it is to be written up and signed and sealed and deposited in the archives of the A. P. V. A., perhaps to be exhibited to future generations as one of the choicest of Jamestown's priceless jewels.

Richmond was "taken" about 7:30 P. M., on Friday, Oct. 14th. "If wishes were horses, the bishops might ride," and they did ride in carriages while the three hundred trod the soil (pavement) of old Virginia, some for the first time. A delightful walk in the cool night air brought us to one of the finest hotels in the world, the "Jefferson"; and it is the only hotel that I ever heard of which is endowed—\$25,000 a year, and not much profit at that! But it was really refreshing—the supper (Friday fast is not very strictly enjoined in Virginia), music by a fine orchestra, reception by fine and refined Southern ladies, and beds that soothed to slumber. The six o'clock awakening was a shock which had to be endured by those who would have breakfast in time to take the boat for Jamestown, down "the yellow Tiber" of America. On the way, many historic homes were pointed out, and ex-officers of both Federal and Confederate service discussed the movements of armies during the Civil War on near-by battle-fields. Luncheon was served with lavish Southern hospitality, both going and returning.

At Jamestown, the long procession, headed by the ladies under the guidance of Mrs. Joseph Bryan, passed to the meeting place in front of the ruined Church tower, where the orchestra and choir, together with the bishops and ladies, were seated on the platform. "There was much grass in the place," and hundreds sat down upon that.

It was a sight long to be remembered by those who were privileged to look down upon it, and if I give but a meager outline of the really fine addresses delivered, let me be forgiven, for I could not sit and write in the midst of such a scene. I had to walk around, climb the earth-works piled up by the Confederates in the early days of the war, and from the place where the war bugles then sounded, look and listen while the sweet-toned cornet led the sweet singers of the Gospel of peace. "*Gloria in excelsis Deo*," went up from the half thousand devout and thankful people (many other visitors having joined the pilgrims there), and Glorias sounded on in rustling of leaves and splashing of wavelets on the shore, just as they had caught up and carried on for three hundred years the praises which our forefathers sang before the Mayflower was launched. The addresses should be published in full, as perhaps they may be, in a memorial volume. Certainly no summary can do them justice, and with the pressure of Convention report I am sure that THE

LIVING CHURCH cannot find room for them.

Bishop Randolph spoke the address of welcome in fitting words. It was a grateful duty, he said, which had been assigned to him. Their presence in this place would help to teach a lesson needed by each generation, to cherish their past for the sake of the future. The speaker traced the progress of the principles of free government and the ideas which underlie it, and of the missionary spirit which went forth into the wilderness. We are here, he said, to lay our tribute upon the spot where the first prayers were offered and the first Communion was received. As then, so now, the spirit of the Church was tolerant. She did not even when clothed with power by the State, drive out dissenters. The law of conduct, not of emotion, was the great power of religion as represented in Her history. The pilgrims of the early day who landed here, made their churches beautiful with innocent adornment. The Church claims all that is pure and beautiful and true in the past. It cherishes its forms of worship in the beauty of holiness.

The Rev. Dr. McKim, rector of the Epiphany, Washington, responded to the address of welcome. He said that they were standing on holy ground, the seed plot of free government in America; the cradle of the American Church. That picturesque ruin is our American Glastonbury Abbey. We should approach it with reverent hearts and unsandaled feet. He then gave a historic sketch of Jamestown church and colony. The latter had a distinct religious element, in its charters, its leaders, its customs. The English clergy were deeply interested and influential in the welfare of the colony. He illustrated his points by extracts from historic documents. The first act of the weather-beaten colonists on landing was to worship God according to the rites of the Church of England. They hung "an old saile" between the trees, for shelter, and then the 105 souls gave thanks to God, the Rev. Robert Hunt conducting the service. The first celebration of the Holy Communion was on June 21st, 1607. A church was soon erected, which Smith describes as "a homely thing like a barne, which could neither well defend from wind nor raine." It was the rule to have daily prayer, morning and evening; every Sunday two services and sermons; and every three months the Holy Communion. The second church was built in 1610. It had a Communion Table of "blake walnut," a pulpit of cedar, a font "hewn howllow like a canoe," with two bells at the west end. "The Captain General doth cause it to be kept passing sweete, and trimmed up with divers flowers." [Applause.] The description of the ceremonial by which the Lord Governor was attended in his church-going was quite entertaining. They had some ritual in those days!

The chronicle of those early days is an Iliad of woes. They needed the support and consolation of the Christian Faith. After sketching this period, the speaker paid a worthy tribute to Capt. John Smith. He was a truly remarkable man, a real maker of history. It was he who first explored the coast northward and changed the name from North Virginia to New England. The speaker gave a brief and felicitous account of Pocahontas, reminding his hearers that on the spot before him stood the church in which she was baptized and married. Among the descendants of that union were

John Raadolph and our Bishop Randolph.

In conclusion he said that it should not be forgotten that near that spot met the first legislative body of Englishmen on American soil, 18 months before the Puritans landed at Plymouth; that here was first asserted by Americans the principle of "no taxation without representation;" that here our fathers toiled, suffered, and died that the civilization of this western hemisphere might be English, not Spanish or French. The region of tidewater, Virginia, had been more prolific in men of genius and devotion to liberty than any region of equal size and population in modern times. The debt of this nation to the Virginia colony can hardly be exaggerated. [Applause.]

Bishop Lawrence made the historical address, which was masterly in its thought and happy in delivery. He said that he came from a State which had stood shoulder to shoulder with Virginia in the early days. The two States had much in common. Beneath the character of both there was the strong, firm English foundation. The Bishop referred to the election of Washington as commander, by the influence of John Adams of Massachusetts. In the old headquarters of Washington, at Cambridge, the people of the old Bay State had a constant reminder of Virginia. With great tact and tenderness he touched upon the temporary separation of the two great commonwealths by the Civil War. Both fought to the death for what they believed to be right. There was scarcely a dry eye in the assembly when the Bishop declared with trembling voice that the ties which now bind the two States had been welded in the fire of war, and that the blood of Massachusetts had enriched the soil of Virginia. He referred to Bishop Phillips Brooks and his connection with the Alexandria Seminary. In conclusion he said: "May it be that as the centuries roll by, Massachusetts and Virginia shall ever find themselves bound closer and closer in bonds which no crisis, danger, or trial can sever. God save the commonwealths of Massachusetts and Virginia!" [Applause.]

Bishop Nichols, of California, made an address abounding in wit and wisdom. He spoke of the royal hospitality of the day and the hearty welcome they had received. They were almost converted to the Jeffersonian ranks! The Bishop humorously described the wanderings of Admiral Drake, who, like all travelers, found it best to spend a month in California. The first English Church service was held on the Pacific Coast. It is not possible to give a synopsis of Bishop Nichols' sparkling speech, which elicited frequent applause. In conclusion he thanked the Churchman's League, the Association for the Preservation of Virginia Antiquities, the choir, and all who had contributed to the enjoyment and profit of the day.



Five-Minute Talks

BY CLINTON LOCKE

CLXXVII.

I HAVE often been asked, "How can I get to love God?" Now the Apostle tells us expressly that unless we love our brethren, we cannot love God, and that must mean that unless there be certain basis of human love, unless the heart has been fertilized by the action of human affections, there can be no such thing as love of God. It is the same in everything. We go from a lower to a

higher. I begin to read by learning my primer. I do not start with Browning's "Asolando." Now I want to specify certain human affections, and to say that unless they are in our heart and life there is but little use in talking about loving God, or in wondering why we do not love Him.

And first, come love and reverence for our parents. I assert confidently that no man can love God who does not love and reverence his father and mother. I do not mean to imply that if a man love his parents he will necessarily love God. No people in the world love and respect their parents as the French do, and yet they are not at all renowned for the love of God. What I mean is, that a man cannot love God who is disobedient to parents, and who ignores the most sacred of ties, as childish. Young man, it is useless for you to be confirmed, to be a St. Andrew's man, if all the time you are plunging into your parent's hearts the dagger of ill-concealed impertinence, of assuming superior knowledge, of open violation of loving request. Young woman, all your early Communion, your crosses and your carols, your *prie dieus*, and your genuflections, are mere clatter and tinsel, as long as you insist on disregarding your mother's wishes, and setting at naught a father's oft-repeated entreaties.

Nor can I imagine a man loving God who does not reverence the aged. I know that logically age has nothing to do with God, but practically we always connect the idea with Him, and Venerable is one of his titles. How can we venerate God unless there be in our hearts the principle of veneration for the old, for those who have walked long in the thorny path of life, and have seen the hollowness of much of its fine fruit, its painted scenery, its mock thunder, its pasteboard castles. There should be in the presence of the aged a tenderness, a sympathy, a respect, which unless a man can feel, he is indeed very far from the kingdom of God.

Then I connect inseparably the love of God with a love for the truly great and the unquestionably good. Unless a man believes that there are, and ever have been, many human beings who were not actuated by self-interest, but by the purest and truest unselfishness and high principle, he is no child of God. If any one holds, with Talleyrand, that there is neither man nor woman who has not his or her price, he is practically an atheist. A good deal of such cynical talk is incident to the "vealy" stage of man, and is only amusing to us, but in older people it is very sad. If you cannot recognize goodness in those who are around you, whose lives you see, whose loveable qualities are manifest, how can you possibly appreciate them in a Being whom you do not see, and who is only apprehended by faith?

Again, I find it hard to believe that a man can love God who does not love woman. I refer to no sentimentalities, to no maundering or meandering. I put away with loathing any such definition of love as an animal passion which we share with all other animals. I mean a reverence for the influence, the power, the refinement, the conserving force of our wives, our mothers, our sisters, and our daughters. Find me a man who talks lightly about woman; who depreciates her influence, who wants her put down to some state of servile obedience; who talks seriously of his superiority; who tyrannizes over the women unfortunate enough to be in his power; and if that man has any love for God, then I have been mistaken in

the whole Creed and principles of action, and life is to me a hopeless muddle.

Again, I cannot disconnect a love of God from a love of the poor and suffering. You may say that I am confounding pity and love. Yes, but "pity is akin to love," one is the sub- and the other the super-structure. I cannot explain it, but my experience has shown me that if you find a man with a heart callous to human suffering, unmoved by the deepest human distress, talking to you in a Gradgrind way about facts, and labor, and public relief, you might as well look for blood in a cabbage, or roses on the top of Mt. Blanc, as for any love of God in that man's heart. You can see the reflection of God, my friends, in your mother's glance, in an old man's tottering steps, in the devotion of a St. Francis, in the wondrous self-sacrifice of women, in the form of every worthy poor man, in the sorrow of every scene of suffering.

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Letters to the Editor

MUTILATIONS OF THE SERVICE

To the Editor of The Living Church:

In your issue of Oct. 1st, there is a short letter, signed "Carlos A. Butler," relating to an absurd interpolation in the order for administering the Holy Communion.

On this letter I have two remarks to make: 1. If we have a priest capable of such a *betise* who does it publicly in the face of the congregation, he is not entitled to the shield of privacy. Mr. Butler does not seem to see that his letter impugns the good sense and loyalty of every leading rector in New York and casts a slur upon them. In common fairness, he ought to give us his name. 2. Such letters usually accomplish nothing. What would do good would be the presentation of the priest for trial. The rules vary in different dioceses. There two communicants, one of whom must be a presbyter, present the facts to the Standing Committee, and if they deem it necessary, the proper steps are taken to bring the offender to trial before his peers.

Let Mr. Butler prove his facts to the satisfaction of some friendly presbyter, and no doubt the offending priest will, at least, receive a sharp censure. If in Illinois one was convicted for omitting a word, or words, in the baptismal service, there can be no doubt this depraving of the Prayer Book would meet its just deserts. This would be doing the Church a real service, and accomplish more than a thousand letters.

W. ALLEN JOHNSON.

Middletown, Conn., Oct. 13, 1898.

PRISON SUNDAY

To the Editor of The Living Church:

Grant me just space enough to call the attention of my brother clergymen to the fact that the National Prison Association, and also various State boards, have requested that Sunday, Oct. 30th, be set apart as prison Sunday, devoted to prison reform, prevention of crime, and kindred subjects.

Here is an opportunity to treat a subject comparatively new, and one sure to be interesting. Prisoners and captives may be remembered in the use of the prayer for visitation of prisoners. People need instruction, their sympathies intelligently and practically directed. The prevention of crime by better parental care and discipline, reforms in handling suspects and first offenders, wiser methods in our charities, a presentation of the power of the Gospel to reconstruct and redeem those already down, our solidarity as being of like passions—all this and more suggests itself.

Bishops Brooks, Lawrence, Whipple, and last, but by no means least, our own dear Bishop Gillespie, chairman of the Michigan State Board of Corrections and Charities, with Dean Hodges, Dean Fair, and hosts of others, are interested.

CYRUS MENDENHALL,
Chaplain S. H. C. & R.
Ionia, Mich.

Personal Mention

The Rev. T. K. Allen has changed his residence from La Crescent, Minn., to La Crosse, Wis.

The Rev. E. R. Baxter has taken charge of St. Paul's church, Philadelphia.

The Rev. Geo. Biller has accepted the charge of St. Andrew's church, Lehigh, and St. Peter's church, Coalgate, Indian Territory.

The Rev. A. P. Curtis has accepted a curacy in England, and sails Oct. 6th. His address will be St. Saviour's Vicarage, Luton, Beds, England.

The Rev. Luther W. Doggett has resigned the rectorship of Christ church, Fairmont, and accepted the charge of St. Andrew's and St. Paul's churches, Wheeling, W. Va.

The Rev. Benjamin Eastwood has been elected rector *emeritus* of the church of the Good Shepherd, Pawtucket, R. I.

The Rev. Wm. Elmer has returned to St. Louis from Wequetonsing, Mich., and his address is 5333 Cabanne Place.

The Rev. R. B. Fairbairn, D.D., has resigned the wardenship of St. Stephen's college and has been constituted warden *Emeritus*. His address is 94 Decatur st., Brooklyn, N. Y.

The Rev. Erik Fosberg has resigned the charge of St. Ansgarius' church, Providence, R. I.

The Rev. H. P. Le F. Grabau has resigned the rectorship of St. Paul's church, Vergennes, Vt., and accepted that of Trinity church, Plattsburgh, diocese of Albany, to take effect at the end of the present month.

The Rev. Sheldon M. Griswold has been appointed Archdeacon of Albany by Bishop Doane.

The Rev. J. M. Hillyar has temporary charge of the cathedral of the diocese of Dallas.

The Rev. T. G. Jackson has returned from his trip around the world.

The Rev. Dr. James G. Lewis is to be addressed at 56 W. 46th st., New York.

The Rev. Charles J. Lewis has resigned his connection with the church of the Messiah, Providence, R. I.

The address of the Rev. Wm. C. Richardson is changed to 2714 Michigan ave., Chicago.

The Rev. G. Gordon Smeade has entered upon the rectorship of Christ church, Little Rock, Ark.

The Rev. Wm. Worthington is in temporary charge of St. Peter's church, Brooklyn, diocese of Long Island, in the prolonged absence of the rector.

The post office address of the Rev. W. Walker is Cheshire, Conn., instead of Canton, Mass.

Official

THE dedication of the Langford memorial altar in the chapel of the Church Missions House will occur on the morning of All Saints' Day, at 11 A. M. The Bishop of Tokyo will officiate, and the Bishop of Alaska will speak on the occasion.

G. F. S. A.

IN consequence of the threatened overcrowded condition of Philadelphia during the week beginning Oct. 23d, it has been decided to postpone the annual meeting of the Girls' Friendly Society to the following week.

EVA ALEXANDER.

General Secretary of the G. F. S. A.

Died

GREEN.—At the Hahnemann Hospital, Chicago, Armitage Green, son of the Rev. H. M. Green, of Crookston, Minn., aged 21 years. He contracted typhoid malaria while in charge at the army hospital at Knoxville, Tenn. He was a devoted Brotherhood man.

STARK.—On Monday, Oct. 10, 1898, at New London, Conn., Benjamin Stark, in the 79th year of his age.

WASHBURN.—At Denver, Col., Oct. 6, 1898, the Rev. Philip Washburn, rector of St. Stephen's church, Colorado Springs, in the 38th year of his age.

WILMER.—At "Mountain View," near Chatham, Va., on Oct. 7th, 1898, the Rev. George Thornton Wilmer, D.D., brother of the Bishop of Alabama, and father of the Rev. C. B. Wilmer, rector of the church of the Nativity, Price Hill, Cincinnati, in the 80th year of his age.

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)
Spirit of Missions, official monthly magazine, \$1.00 a year.

Church and Parish

PRIEST in Canadian Orders, M.A., of Oxford University, England, seeks a rectorship in the United States. Address "Magister" LIVING CHURCH office,

The Editor's Table

Kalendar, October, 1898

2	17th Sunday after Trinity.	Green.
9	18th Sunday after Trinity.	Green.
16	19th Sunday after Trinity.	Green.
18	St. Luke, Evangelist.	Red.
23	20th Sunday after Trinity.	Green.
28	SS. SIMON AND JUDE.	Red.
30	21st Sunday after Trinity.	Green.

With Love

BY ALICE RANLETT

Do the clouds hang low and dreary?
Not to love.

Is the journey long and weary?
Not to love.

Is the pathway sharp and shard-strown,
And its flowers with thorns o'ergrown?
Not to love.

For love makes the darkest clouds bright,
Wondrous love!

And the hardest journey seem light,
Wondrous love!

Makes rough road like garden close,
And the bier bloom like the rose.
Wondrous love!

Son of God, fill our hearts' measures,
Love Divine,

To o'erflowing with Thy treasures,
Love Divine.

That in ourselves nothing worthy,
Of Thy own love we may bring Thee,
Love Divine.

And, abiding in Thee ever,
Love of God,

May no chance or change us sever,
Love of God,

From Thee, Christ, man's supreme Friend,
With whom bliss is without end,
Love of God.

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Auxiliary Notes

SPECIAL CORRESPONDENCE

One of the pleasantest memories that the diocesan officers of the Auxilliary will take away with them from the Washington Triennial, will be that of their visit to Alexandria, as guests of the Virginia branch. Four cars filled with women left Washington at ten in the morning of Oct. 8th, and halted at Christ church door to deposit their passengers—at Christ church door where erstwhile Washington's stately coach drew up of a Sunday morning. A hospitable Virginia welcome was given the ladies as they alighted, and soon they were seated in the church, which they nearly filled.

Above the pew where we sat, was a mural tablet to the memory of Washington. Naturally, we thought that that was the pew; and so we experienced all the proper sensations, learning later that Washington's pew had been reserved for Miss Emery and the Japanese guests.

There was a short service, and a very hearty one; of course "America" was sung, as befitted the associations of the place, and there were some rousing missionary hymns. There was an address of welcome from the rector of Christ church, and missionary speeches from the Bishops of Minnesota, Oklahoma and the Indian Territory, Tokyo, and Shanghai. Think of such a service in Washington's church, with a congregation gathered from California on the west to Japan on the east! "The world do move."

After service—but I must not omit telling about the offering! With fine old Virginia courtesy, the taking of an offering had been left out of the programme. Should fine old Virginia-ladies ask, or seem to ask, their guests for money? Perish the thought! But not so thought Bishop Whipple, as he explained the scruples of our hostesses. He held that if any one had come with an offering for the Lord, it were a sin to deny her an opportunity to lay it upon the altar. And so an offering was taken, which amounted to one hundred and eighty dollars; this was devoted to the work of the threemissionary bishops present.

After service, there was an informal reception in the parish hall, where we were permit-

ted to look at Washington's family Bible. A stroll in the churchyard "among the tombs," and then luncheon in a neighboring hall—a luncheon which sustained the reputation of Virginia cookery. Miss Sallie Stewart was the inspiration of the scene, and completed that conquest of our hearts that she had made in Minneapolis.

Nor did the trip to Alexandria comprise all the pleasure arranged for us for that memorable Saturday. Bishop and Mrs. Satterlee received the delegates of the Auxilliary at the episcopal mansion. A cordial greeting from our host and hostess and their daughter; a walk through the beautiful rooms—the fine library of the fine old house, the drawing-room and halls, with their interesting pictures; a hushed pause at the entrance of the chapel, brought us to the close of the October day, with just daylight enough left for a hurried visit to the Arlington, to examine the wonderful lace-work of Miss Sybil Carter's Indian women. You see, whatever we "Auxiliaries" do, we get around to missions and mission work.

On Monday was held the adjourned meeting of the diocesan officers to decide upon the object for the United Offering of 1901. By a vote made unanimous, this is to be divided equally among the missionary jurisdictions that may then be in existence, with one equal portion for the work among the colored people.

And now, sisters of the Auxilliary, are the pennies dropping daily into the blue boxes? A penny a day for three times three hundred and sixty five days! Do you know to what a goodly sum it will grow? Yes; that is a simple question of arithmetic. But who can compute the power for good, far-reaching through time and into eternity, of the daily prayer with which the faithful giver will accompany her offering: Thy Kingdom come, O Lord!

Y. Y. K.

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A FRENCHMAN named de Rougement added an unusual interest to the recent meeting of the British Association at Bristol. He appeared before the geographical section and gave a remarkable narrative of life among the aborigines of Central Australia. His story goes that he was shipwrecked in 1863 off the north coast, and, after extraordinary experiences, made his way to the interior of the continent, where he made friends with the natives who were cannibals, married among them, and remained with them 28 years. The account which he gives of himself and his ventures is described as far exceeding anything to be found in the ordinary realms of fiction. Indeed, it has been reported that the adventurer's experiences bear in some particulars so close a resemblance to Robinson Crusoe, that unsympathetic critics have raised doubts of his veracity. Thus far, however, his truthfulness has not been seriously shaken. He will, no doubt, in due time, set forth his strange tale in book form.

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THE Altar Book at the Church of the Good Shepherd, St. Paul, has the Collects, Epistles, and Gospels placed after the Eucharistic Office. The celebrant consequently begins the service at the beginning of the book and not in the middle. The title-page, which is handsomely illuminated, reads: "The Divine Liturgy According to the Use of the Church in the United States of America." This has some bearing on the name of the Church.

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A PRETTY anecdote is related of a child who was greatly perturbed by the discovery that her brothers had set traps to catch birds. Questioned as to what she had done in the matter, she replied: "I

prayed that the traps might not catch the poor birds." "Anything else?" "Yes," she said. "I then prayed that God would prevent the birds getting into the traps, and," as if to illustrate the doctrine of faith and works, "I went and kicked the trap all to pieces."

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Behind the Bars

BY CHAPLAIN CYRUS MENDENHALL

(State Reformatory, Ionia, Mich.)

MR. RIIS, sometime since, gave us in one of the magazines graphic descriptions of how the "other half live" in the submerged districts of one of our great cities. There is another fraction of population about which knowledge generally is vague. I mean those who by misfortune, accident, or pure "cussedness," are behind the bars.

It has been estimated in round numbers that 150,000 persons are imprisoned at this time in the United States. In Michigan, not including the jails, there are about 3,000 inmates of the various penal institutions.

The conditions existing in society are better than ever before, and, as I believe, are improving; nevertheless, there is much yet to be done. Something is radically wrong somewhere when the necessity exists for confining men inside of walls and behind grates and bolts. This is done for the protection of society and for the good of the man himself. We will not enter into this theme sociologically, but briefly outline the daily life as seen in our institution.

When a man is brought here and the ponderous "front gate" closes behind him, he is met by the hall master, is searched, conducted to the bathroom, clothed from top to toe, and returned to the rotunda. After this he is carefully measured according to the Bertillon system, any scars or physical peculiarities are noticed and recorded. As soon as convenient he is photographed, so that his identification is complete. After a thorough examination and vaccination by the physician, he is directed to the chaplain's department, where many questions are asked and answers recorded, according to law and in the interest of penological study.

The teacher next takes our man and cares for him, in accordance with the rules governing his work. At last he is taken to his cell and is given a registered number. As soon as possible he will be assigned to labor.

The work on farm, lawn, in kitchen, halls, tailor department, and elsewhere about the premises, is performed by inmates. Beside this, there are furniture, glove, stocking, and shirt shops, also chair caning. Then, too, there are engines to run, fires to keep up, and many other necessary industries, so that each man can work. Surely it would be a terrible thing if he could not be employed.

Our man is now pretty well initiated, having been instructed in the rules governing inmates, in chaplain's office. He becomes a part of the system; if well behaved, he will be kindly treated, and in time receive privileges.

There are three grades of men. On entering, a man is placed in the second grade. By good conduct for six months he becomes eligible to the first grade, and may be promoted by the board of control. For serious infraction of the rules, he may, whether in first or second grades, be reduced to third grade. Here he loses all privileges—receives no letters or papers, has no books, and

may have no light at night. In some cases he may have to wear a ball and chain, and in all cases of third grade, stripes are worn instead of the gray in use in other grades.

By good conduct a man gains five days per month "good time" on his sentence. For instance, a man sentenced for one year may be liberated at the expiration of ten months. You may be sure good time is highly prized.

Breakfast and dinner are taken in the large dining-room. Supper is served in the cells. The food is very plain, but well cooked, decently served, and abundant in quantity. Marching is generally in single file, but not in the "lock-step." The men get up at the ringing of the bell, dress, and prepare to march out. At 8:30 all must go to bed, and lights are out. Always are they under the eye of a keeper, and each officer is responsible for "his count" at the close of day.

While to some the discipline may seem harsh, it is necessary, and the men fall into all the regulations readily. Here, as on the outside, the man who tries to make the best of his environment, can improve himself and better his conditions. The library of 3,000 volumes, the religious opportunities, and the school, are factors that many appreciate.

You must not think of these men as all alike, nor as men so hardened that they are not susceptible to finer things. We have all "sorts and conditions," averaging in age twenty-four and a fraction, yet ranging from the beardless, rosy-cheeked boy of sixteen, to the old man of seventy, bent by the burden of years that may have pressed heavily upon him. Some are first offenders—none other should be sent here, but many such do come. They are human, and love their wives and babies and mothers just as we do.

The disgrace is keenly felt by many, and all chafe under confinement. Some should never have been sent here, others deserve all they get, and much more. Some are stolid and ox-like, others keen, sensitive, and cultivated. Many will never again have trouble; others are incorrigible. Some have had good homes and careful training, others everything to drive them to desperation, vice, and crime.

Men long in prison seem in some regards like children. They look anxiously for holidays. A small privilege or gift greatly pleases them. An entertainment given is long remembered. Anything to relieve the monotony is welcomed, and the sunshine that does now and then come to these men is appreciated. Letters, papers, magazines, have a hundredfold greater value here than on the outside.

But I must not weary you with a long article. Perhaps I may inflict you again, and will close, ever praying "that the pains and punishments which these, Thy servants endure through their bodily confinement, may tend to setting free their souls from the chains of sin, through Jesus Christ, our Lord."



Book Reviews and Notices

The King's Message: A Story of the Catacombs. Milwaukee: The Young Churchman Company. Price, 50 cts. net.

The scenes of this story are laid in Rome about the middle of the third century, and recall to mind the tragic vicissitudes of the Christians of that period, the dim and solemn association of the catacombs, and also the public and pagan life of the city above ground. The narrative is grouped around the following facts: Pope Stephen (253-257 A. D.) passed much of his

time in the catacombs, and summoned the members of his flock to come to him for instruction and encouragement, by sending forth a faithful priest and deacon. Hippolytus had also found safety in the catacombs about this time. His sisters, Paulina and Adrias, were pagans, and kept the secret of his retreat and also supplied him with food, sending their two children to their uncle's hiding place with provisions. Hippolytus sorrows over the heathen darkness of the two children and their parents. A plan is devised to bring Adrias and Paulina into the presence of the venerable Bishop Stephen, and thus hear words of life and truth. The two children are detained by Hippolytus on their next visit. The parents, full of anxiety and love, search for the children in the catacombs, and, as pre-arranged, come face to face with St. Stephen. The good seed sown in this meeting, in time brings forth fruit, and the whole family enters the kingdom of heaven through the gate of Holy Baptism. We trust this little book, by the author of "Our Family Ways," with its holy lessons and message, will meet with the wide circulation it merits. Our children will be the better for reading its lessons, and their elders, too, will find its message full of interest and edification. Three pictures of the catacombs help to convey to the reader a more vivid impression of the scenes described in the narrative.

Ghosts I Have Met, and Some Others. By John K. Bangs. New York: Harper & Brothers. Price, \$1.25.

Mr. Bangs gives us in this well-gotten-up book, a few reminiscences of "Ghosts I Have Met." He writes with gravity befitting such unusual phenomena, and as an extra touch of realism, no explanation is offered of the creepy facts narrated. They just happened. And if to Mr. Bangs, why not to the reader? So the latter may welcome the description in "The Exorcism that Failed," of how the author rid himself ultimately of a most persistent spectre. The penalty of realism is illustrated in the "Mystery of Barney O'Rourke," where the hired man accounts for the disappearance of his master's cigars by a ghost story that he admits is incredible. The book is well illustrated and printed, and will furnish no little pleasure and amusement to the many readers who will doubtless be attracted to its perusal.

Hope, the Hermit. A Novel. By Edna Lyall. New York: Longmans, Green & Co. Pp. 412. Price, \$1.50.

When Edna Lyall wrote this book she stepped into the front rank of living novelists. Hitherto her work, while it has found many readers, has never quite reached the high-water mark of fiction; but "Hope, the Hermit," is quite worthy to be placed on the same shelf with "Lorna Doone," "The White Company," "A Gentleman of France," "The Chevalier d'Auriac," and "Ben Hur." It exemplifies the finest type of historical romance, which is, of course, the highest form of fictitious literature. The scene of the story is one of the loveliest which could have been chosen, the lake region of England. Its time is, curiously enough, the same as that of Stanley Weyman's most recent romance of "Shrewsbury," the early years of the reign of William of Orange. Both these great historical novels derive a considerable part of their interest from the intricate networks of Jacobite plots amidst which the king had to make his way. In our judgment, Miss Lyall has made a rather more skillful use of the materials furnished by these stirring times than Mr. Weyman has, and, in fact, has beaten him upon his own ground. Her story is full of life and incident, and at the same time conveys lessons of high morality, such as Mr. Weyman's romances, pleasing as they are, sometimes fail to enforce. Her characters live and speak and take strong hold upon the interest and affections of the reader. The hero, Michael Derwent, and his craven father, the heartless Henry Brownrigg, the cunning but kindly old priest, Mr. Noel, the true-hearted Quaker gentleman, Nathaniel Radcliffe, and his young kinswoman, Audrey Radcliffe, are all finely-drawn personages, and worthy to rank with the best of the

kind. The several mysteries with which they are enshrouded lend a singular fascination to the tale, the human interest of which is still further enhanced by lifelike descriptions of the king and queen and the great Quaker leader, George Fox. Altogether this is one of the healthiest, purest, best, and most powerful romances in the whole range of English literature. Its interest for us is increased by the fact that its gifted authoress is a loyal, generous, and devout Churchwoman, and her brother a respected priest of the Church of England.

In the Navy; or Father Against Son. By Warren Lee Goss. Twelve full-page illustrations by M. J. Burns. New York and Boston: T. Y. Crowell & Co. Price, \$1.50.

This is a stirring "story of naval adventures in the great Civil War," by the author of "Jed." The scenes are laid principally on the inland waters of Virginia and North Carolina, in that network of rivers, bays, and canals which, leading far into the country, enabled blockade-runners to carry supplies to the Confederacy. As is usual with Mr. Goss's fiction, there is a foundation of reality, and therefore the story reads like a transcript of real life. There are many dramatic scenes, such as the historic and epoch-making battle between the "Monitor" and "Merrimac," and the reader follows the adventures of the two heroes with the keenest interest. The moral of this story is, that while there is but one right, it is none the less true that in a republic there must always be many standpoints from which the same questions may be viewed by minds influenced by different conditions of birth, education, and temperament. Happy are we when all differences can be settled by arbitration or an appeal to the ballot, and not to arms.

The Joy of Service. By the Rev. J. R. Miller, D.D. New York and Boston: T. Y. Crowell & Co. Pp. 248. Price, 75 cts.

Dr. Miller shows by precept and example how even the humblest may be helpful to others, and in being helpful may be happy. The simplicity and spontaneity of his thought, his sympathy, and grace of style, and his lovely Christian spirit, make this new volume one of the most practical and helpful books that he has written. Its appearance is so delicate and pretty that it will make an acceptable gift.

The Making of Religion. By Andrew Lang M.A., LL.D., St. Andrews. London and New York: Longmans, Green & Co. Pp. 380. Price, \$4.

Mr. Lang is a clever and versatile writer. He passes from grave to gay, from lively to serene, with somewhat startling suddenness. In this, his most recent work, he undertakes to deal with modern scientific theories as to the origin of religion. The most popular of these theories accounts for the origin of religious belief upon evolutionary grounds. It holds that primeval man derived his belief in the soul from his experience of dreams and trances. He then proceeded to worship the souls of his ancestors and to recognize the existence of spiritual beings whom he superstitiously worshiped. At last one of these came to be regarded as supreme, and began to be acknowledged as the one true God. This favorite scientific theory of to-day is subjected by Mr. Lang to a searching investigation, in the light of recent developments in anthropology and psychology, and is found to be open at many points to the sharpest criticism. He has brought to bear upon it a large amount of curious and convincing evidence, which goes far to shatter its strength and to discredit it upon purely scientific grounds. His case is very skillfully presented, and he is found to be quite a match for such men as Huxley, Spencer, and Tylor, at their own game. His whole treatment of the subject is a striking illustration of the way in which science is constantly forced to correct its most confident assertions and confess its fallibility. Thus Mr. Lang has indirectly done good service to the cause of religion by compelling science to acknowledge its limitations and giving a check to the boldness of evolutionary theorizing. The actual origin of re-

ligion was not in the superstitious imaginations of a race just emerged from animalism, but in the direct personal acquaintance with God of the finest types of man which the world has ever seen, the parents of the human race. To account for its beginnings no fine-spun theories are required, but simply the exercise of plain common-sense addressing itself to the great realities of life. The simple truth is this: Before his Fall, man knew God face to face. There was no veil of sin to hide God from his sight.

A Manual of Emblems of the Saints. By Horace W. Whayman. Columbus, Ohio: St. Alban's Institute. Price, \$1.50.

The object of this manual is to supply in some degree a want long felt by students of ecclesiology and decorative art. It will be found useful for identifying holy personages represented in painting and sculpture, and also to guide the artist in the representation of saints and angels according to conventional and established forms. In selecting these examples, preference has been given to painting on rood screens or glass, and to sculptured figures on fonts, etc., still remaining in English parish churches. The catalogue of saints is very extensive, and takes in the names and designates the emblems of almost all who in any way figure in hagiology and ecclesiastical art. The prophets and worthies of the Old Dispensation are not passed over. The book is embellished with some pictures of English altars, and a few imprints of old church brasses. There are also lists of patron saints of arts, crafts, and professions, and of countries and cities. Such information as is brought together in this volume has heretofore been found either in fragments in many books, or in larger and more expensive works. Church embroidery guilds, and others engaged in the designing or executing of ecclesiastical decoration, will therefore find in this Manual many interesting and valuable points of information, and to all such we commend the work as likely to be useful.

MR. THOMAS WHITTAKER will publish shortly a new work by the Rev. J. H. Rylance, D.D., entitled "Christian Rationalism; Essays on Matters in Debate Between Faith and Unbelief."

We take pleasure in noting a new long primer Oxford edition of the Book of Common Prayer, and the Hymnal revised and enlarged, just published by the Oxford Univ. Press. These well made books may be had in separate volumes and also in combination sets. Separate volumes, 35 cts. upwards, and the combination set from 75 cts. upwards. They are supplied on Oxford fine white paper, and also on the Oxford India paper. Henry Frowde, 91 Fifth ave., New York, Oxford University Press, American branch.

Books Received

HOUGHTON, MIFFLIN & CO.

- The Charming Sally. By James Otis. Illustrated. \$1.50.
 The Puritans. By Arlo Bates. \$1.50.
 A Lover of Truth. By Eliza Orne White. \$1.25.
 A Child's History of England. By Charles Dickens. Illustrated. \$2.50.
 The Boys of Old Monmouth. By Everett T. Tomlinson. Illustrated. \$1.50.
 In the Brave Days of Old. By Ruth Hall. \$1.50.

FREDERICK A. STOKES COMPANY

- Grace O'Mally. By Robert Macray. \$1.25.

DOUBLEDAY & MCCLURE Co.

- The Day's Work. By Rudyard Kipling. \$1.50.
 Mistress Nancy Molesworth. By Joseph Hocking. \$1.
 Thomas Carlyle. Edited by Bliss Perry. 30c.
 John Ruskin. Edited by Bliss Perry. 30c.
 T. B. Macaulay. Edited by Bliss Perry. 30c.
 Life and Character of General U. S. Grant. By Hamlin Garland. \$2.50.

THE CENTURY COMPANY

- The Casting Away of Mrs. Leeks and Mrs. Aleshine. By F. R. Stockton. \$1.50.
 The Adventures of Francois. By S. Weir Mitchell. \$1.50.
 The Story of Marco Polo. By Noah Brooks. \$1.50.
 The Lakerim Athletic Club. By Rupert Hughes. \$1.50.

- Home Economics. By Maria Parloa. \$1.50.
 Our Conversational Circle. By Agnes M. Morton. \$1.25.
 Down Durlay Lane. By Virginia Woodward Cloud. \$1.50.

GEORGE BELL & SONS, London

- Rex Regum. By Sir Wyke Bayliss, F.S.A. \$2.

LEE & SHEPARD

- Songs of War and Peace. By Sam Walter Foss. \$1.25.
 Under Dewey at Manila. By Edward Stratemeyer. \$1.25.

FLEMING H. REVELL COMPANY

- John G. Patton. Edited by his brother. 50c.
 Missions and Politics in Asia. By Robert E. Speer. \$1.

THE MACMILLAN COMPANY

- The Divine Drama. By Granville Ross Pike. \$1.50.
 Short Story of English Literature. By George Saintsbury. \$1.50.
 Some New Testament Problems. By the Rev. Arthur Wright, M.A. \$1.50.

THOMAS WHITTAKER

- Visions; Sunday Morning Sermons at St. Bartholomew's, New York. By David H. Greer, D.D., rector. \$1.50.

An Humble Lot

BY GRACE SHOUP

I serve what right I see, what good I know;
 Bow reverently to God who made me so,
 To see no farther right, no higher good to know.

My lot is humble; higher tasks have they
 Who on some mountain watch the dawning day,
 While in the valley I do humbly pray.

Short is my lesson; simple is the rule;
 Mine but the lowest class in all the school;
 Cracked slate, dull pencil, for my screed and tool.

Dubuque, Iowa.

Periodicals

Under the ingenious title, "Our Home Rulers," the *Quiver* for October has a practical paper on the ailments and diseases of the little ones in our homes. There is also a brief history of St. Andrew's in Scotland, with its cathedral and university. How part of the other half of the world lives is told in "Among the Kentish Hop-pickers," and also in "Love among the Slums." There is some good wholesome fiction—a noticeable feature of this magazine.

One of the special points of attraction about *The New England Magazine* is the beauty of its illustrations. They are so soft and fine and clear that they rouse great interest in the places and persons they reproduce. In the October issue, the city of Montreal is well represented, and so are "The Arnold Arboretum," and the town of Hatfield, Mass. "A Forgotten Friend of America" is the caption of an article on Henry Seymour Conway. "The Great Shell Mounds of Damariscotta" (Maine), and "Forest Preservation in the State of New York," are valuable papers.

Naturally the October issue of *The Review of Reviews* is largely given up to the results and conditions of our late war experience. General Nettleton writes of "William McKinley as War President," and Dr. Carroll Danham on "Medical and Sanitary Aspects of the War." "General Shafter and the Santiago Campaign" receive the attention of Richard Harding Davis, Stephen Bonsal, and Caspar Whitney. The results are set forth by Lieut. John H. Parker, in "Some Military Lessons of the Struggle," while Dr. Albert Shaw treats of "America After the War."

The Preachers' Magazine for October contains a large variety of articles which will doubtless prove useful to those preachers or teachers who make use of such aids in their pulpit or classroom preparation. Dr. Madison C. Peters contributes a sermon on "The Drink Question as a Financial Problem." A sketch of his life and also his picture are appended. "Ministry of Music," "A Preacher's Motive," contain some good suggestions. In the homiletic division of the magazine will be found several sets of shorter notes and suggestions for sermons. Mr. Clapperton contributes the seventh paper of his series on "Pitfalls in Bible English. "Little Workers in Nature" is the title of a children's sermon.

Opinions of the Press

The Sacred Heart Review

ILLITERACY NOT THE CAUSE OF CRIME.—That purely secular education is not a promoter of morality is shown in the fact that many places where it flourishes are more immoral than some localities where the schools are not well attended. For instance, Cornwall, England, a mining country where the hard-working, prudent, sober people live, to a great extent, underground, is said to be the section of England where illiteracy is the most prevalent, and yet it is more free from crime than any other part of the country. A recent writer in the *Boston Transcript*, in referring to this subject, says that few indictments are found there, and there is little for the courts to do. Frequently, we are told on the same authority, the judge who comes to hold court is presented with a pair of white gloves, as a token that no crimes have been committed, and that nowhere, except in Ireland, does such a thing occur. This, we think, shows that the poor and unlearned are not naturally vicious, but are frequently made so by people who have gained worldly knowledge from impure sources.

The Lutheran World

HOMES.—There is hence no grander mission for the individual and the Church than to seek the uplifting and sanctification of the American home. This may be done, first, by making one's own home more and more what it ought to be. Let homes be built, furnished, and provision made for the best development of a pure and sweet home life. A home may have but two or three rooms—our fathers had no more—still it can have appointments and an atmosphere that will render it the best place on earth to develop the strength and purity of manhood and womanhood. Then, with God's Word and prayer, the angel of the Divine Presence will render aid in performance of all duties, and make the sunshine of love to glow around the home altar. Let Christian people go into the matter of home-making, by the use of God's Word and prayer and consecrated effort, and that work will tell mightily upon the community and be a leaven of righteousness among even the indifferent and ungodly.

Harper's Bazar

THE MARRIAGE QUESTION.—It is interesting to see that, at the Convention, an effort will also be made to insert among the canons other new provisions in regard to marriage. Clandestine marriages are to be discussed, and the duties incumbent upon the Church in admonishing the people from time to time against them. Nothing could be wiser. Quite apart from its relation to the Church, the question of clandestine marriages is one of enormous importance in its relation to society and the individual. They are always to be discountenanced. The consequences are not easily measured by those who enter thoughtlessly into them. The young are apt to imagine that their unions are the concern of no one but themselves. "I am not marrying the whole town!" some thoughtless person exclaims who has been offended by an undue interest in his affairs. "It is nobody's business but my own." And yet a marriage is the business of many others besides the contracting parties. The whole social fabric is built up upon the recognized union of man and woman, and for the protection of those family ties which grow out of it. Those who marry clandestinely sin, therefore, against the very conditions which were established for their protection, and the higher the ascent in the social scale, the greater the risk of this secrecy becomes. Indeed, one excellent test of one's position in life lies in one's ability to make a secret marriage without comment or consequence. So nearly do these marriage questions concern us all, that the interest in the discussion to be held at the Convention will be both extended and intense.

Presbyterian Banner

MICROBES.—We knew it was bound to come. First the kiss, sweetened with love and conse-

crated with precious memories, was told to go, then the common drinking cup, and along with it the Communion cup was called upon to follow, and now the turn of the handshake has come, and it must go. Microbes colonize on the human hand—horrible thought—a medical student has found them there, clasping hands communicates them, disease may thus be contracted, and therefore, don't shake hands. Greet your friend with a word of welcome and a respectful bow, but do not touch him, and especially do not let him touch you. Where is this thing going to stop? Microbes breed in the soil—Don't stand on the ground. They are in the water—Don't drink. They are on the food—Don't eat. They

swarm in the air—Don't breathe. Money reeks with the dreadful creatures—Never touch the dangerous stuff. They are in all places and on all objects—Don't stay anywhere or touch anything. Whither shall we go from the ubiquitous microbe and whither shall we flee from its presence? Go where we will and it will find us and may use the right hand of a friend to grab us. There is no use in taking to the woods, for the woods are full of them. But do not most of these alarms contain more scare than sense? May not the microbe be a much-maligned creature and be really fulfilling a useful part in the great system of things? The truth is, comparatively few microbes are poisonous, and most of

them are humble but highly useful servants. They are policemen that patrol the human system and keep out dangerous intruders; they are scavengers that clean up the world and make it a fit place for us to live. They are not malicious little devils, but tiny angels of mercy. Don't be afraid of them—their bite is not so bad as some alarmists' bark. There are microbes that feed on filth and secrete poison, but keep clean and live righteously and they are not likely to touch you. We are not arguing against prudence and proper safeguards, but against foolish fastidiousness and senseless scares. God made no mistake in making microbes. 'He hath made everything beautiful in its time.'



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THE BOOK OF THE WEEK

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The Household

Tree Horses

IV.

BY MARGARET DOORIS

One eve as I sat in the soft sunset-glow,
With my mind set on matters I wanted to know,
"Oh, Tree-mammy dear," I coaxingly said
" 'Tis really too soon to put baby to bed.
Do talk to me first, and tell me some things
About the tree horses; have they got wings?
Or how in the world do they get in the trees?
And how do they look? do tell me, oh, please!
When the ladies were driving last night in the air,
I looked and I looked, but their horses was some
where

Among the great branches and green leaves conceal'd.
Now can't it in some way to me be revealed?
I do want to see what tree horses are like,
And are they alive, or just like a bike,
That one may jump on and, like the wind, go,
The next thing to flying, dear mammy, you know?"

"No, honey deah, dey aint like to dat,
De folkses on earth on tree hosses ne'er sat,
Dey is jest for tree pussions' own special use,
An' allers high up whar dem branches hang loose;
Dey fri-k, an' dey frolic ud dar in de air,
An' make a great show of goin' somewhere.
Dey ain't all alike, I tell ye for fac',
Dem 'streperous ones de bones would jes rack.
Look dar now, I see four all in a row,
Jes ready to run if de wind bids 'em go.
Come nigher dis way, way up in dat oak,
An' close to de spot whar dat great branch am broke."

I looked at the place she pointed to me,
And I saw four tree hosses--they seemed so, to me;
Each tugged at its bridle, and tossed up its head,
Impatiently waiting, as mammy had said,
'Till the breath of the wind should stirringly blow,
And the voice of the tempest should bid them to go.

"Dat fust one," said mammy, "looks now meek
enough,

But, honey, I tell you, at times it am rough;
It am 'Wind-ward' by name, an' next alongside:
'Way-ward' you'll see--dat beast none dare ride;
He'll done rear an' prance, in a go-as-you-please,
Disturbin' the folks in his part of de trees.
Dem nex' two am small, an' mebbe they seem,
Ef you ain't any judge, a bery fine team,
But dey stricky, dey is,--dat one is called 'Flurry,'
De udah is known by de 'phonioous name 'Scurry.'
Jes' watch dem two hosses de racket dey make,
An' how whar dey stan' de branches dey brake.
Dey prance an' dey dance an' go wrigglin' roun',
An' tear off de leaves that go tumblin' down.
In de souf of dat oak, jes' a lil' bit higher
Dan dat traption what's called a telephone wire,
Ef ye look done ye'll see both Zephyrs an' Breeze,
De favoritest hosses what live in de trees;
Dem critters de gentlest ever you saw,
Fo' goodness now, misses, day ain't got no flaw."

With old mammy's help I soon found them out,
Very pretty they looked slowly pacing about.
All saddled and bridled and ready to go
Wherever the ladies wanted, you know.

I watched till the afterglow faded from sight,
And the stars beamed afar through the curtain of
night,

The new moon was only a crescent's bright rim,
In its faint light the trees grew misty and dim;
The old mammy vanished with my tree people all,
But I heard through the night each horse in its stall,
A pull at the halter, a whinney, a neigh,
Whenever I waked, ere the dawn of the day.
London, Ohio.

(To be continued.)

The Leland Mortgage

BY MRS. J. D. H. BROWNE

AUTHOR OF "UNDER THE LIVE OAKS," ETC., ETC.

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CHAPTER III.

HE did not see much of her the next day
nor on the following until the afternoon
was half spent, for he had been helping the
Captain in his work about the ranch, as he
used to do. But as the shadows began to
lengthen on the second day of Rothwell's
visit, Bert proposed that they should set out
on the bee ranch, and called Joan to go with
them.

Rothwell always remembered the picture

she made standing in the old doorway,
framed by the thick rose trees on either
side. She had tied a little woolen shawl of
a pale blue over her cotton gown, but her
head was bare; Joan seldom wore a hat
about the ranch, except when the sun shone
very fiercely. It was such a simple, poor
little dress, yet, Rothwell said to himself,
the handsomest costume that could have
been devised could hardly have made her
more lovely.

They loitered along the path through the
vineyard, where the Captain was setting
gopher-traps and looking at the clusters of
grapes showing a goodly promise.

"Won't you come with us grandfather?"
called Joan, "we're going up to the bees."

"I guess I won't to-day," he answered;
"why, don't you take a gun, Rothwell?
There's plenty of quail up there."

"We're just going for a walk this time,
Captain, I'm too lazy to shoot."

"I'm glad," said Joan, as they walked on,
"the quail are so tame; it seems a shame to
shoot the pretty things."

"If Joan had her way," said Bert, con-
temptuously, "we'd be overrun with quail
and cotton-tails and jack rabbits. I guess
the squirrels and gophers might eat up the
vines before she'd trap 'em or poison 'em."

Joan laughed. "Well, luckily for the
vines they're not in my charge," she said,
"and grandfather and you are not too soft-
hearted to the poor little beasts."

"It's queer," said Rothwell, "how we have
to wage war on all these creatures. It's just
part of the great struggle going on the
world over. Everything worth getting has
to be struggled for."

"I suppose we don't value what comes too
easily," said Joan, reflectively.

"That's why hunting the deer is such
grand sport," said Bert. "If they'd stay to
be shot, we wouldn't care to go after them,
but to have to climb away up into the moun-
tains, and sleep out in the bush, and crawl
along their trail, and lie in wait for them,
and then--"

"We won't say too much about that just
now," said Rothwell, "your sister isn't a
huntress."

Above the vineyard lay a few acres of
grain land, and beyond that the *mesa* came
to an end, and the ground became uneven,
and sloped upward to the mouth of a small
wooded canyon. Sage brush, cactus, and the
wild growth of the land spread on all sides,
and the air was filled with strange aromatic
odors. The sweet tradewind from the dis-
tant ocean was blowing softly; the sky over-
head was a deep, spotless blue; the light was
mellowing towards sunset.

There can be nothing more delicious than
such an evening in such a place. One feels
like a child nestling in the lap of Nature,
our mother. She croons her tender melo-
dies in our ear, she prints invisible kisses on
our brow, she clasps us with her shielding,
sustaining arms, and the world, with its
pains and struggles, drops away from us. To
the life-worn and weary such a contact with
nature is renovating and uplifting; to lovers
it may well seem the natural atmosphere of
love.

Bert had quickened his pace, and at last
disappeared behind the bushes among which
the path wound.

Rothwell and Joan walked on almost in
silence. Neither was sure of the other's
love, yet each for the time being gave way
to the joy of this companionship. Had not
Joan fenced herself about with that new re-

serve which seemed to place her at a dis-
tance from him, the young man could hard-
ly have refrained from telling her in words
what she might long have suspected; as it
was, his very silence was eloquent, and Joan's
heart thrilled as she walked beside him.

A little further on the canyon opened, and
on the slope of a low hill to the right, in a
little natural clearing, among the wild
grasses, the "bee ranch" came in sight. It
was only, as Joan said, "the beginning of a
bee ranch," two or three rows of wooden
hives, their tops weighted with stones, re-
minding one of miniature Swiss chalets.

Bert had already reached them as Joan
and Rothwell came slowly from among the
bushes.

"They're as busy as can be, Joan," the boy
called out, "the new hive is all right. Come
up and see, Mr. Rothwell. They won't bother
you."

But Joan said that bees did not like stran-
gers, and that he had better not go too
near.

Rothwell laughingly declared he would
keep well away from them, and, while she
joined her brother in his inspection of the
hives, the young man sauntered on a little
distance into the canyon.

A little murmuring rivulet met him as he
loitered on, a mere remnant of the deep,
brawling stream which in the winter issued
from the canyon. In the summer it soon
lost itself among the boulders in a sandy
"wash" just below.

A hundred yards or so higher up, the rough
road led to a group of alders, and Rothwell
was somewhat surprised to see a tent pitched
among them, and two well-conditioned
horses tied a short distance off.

Campers were common enough in the
larger canyons, but during his long stay at
the Leland ranch, Rothwell had never seen
any in this one, which was part of the Cap-
tain's property.

The canvas of the tent glistened white
among the trees. No one was about, prob-
ably the occupants were out shooting. Roth-
well soon turned and retraced his steps. The
winding road and overhanging trees hid the
little slope with the bee hives, though it
was quite near at hand. It was not many
minutes since he had left Joan, but it
seemed longer, and he quickened his steps.

Then, all at once, a man's voice, clear and
distinct in the thin, pure air, broke on the
silence.

"Ah, good evening. Why, this is my
young friend, Herbert Priestly; you see I

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have not forgotten your name, and this is—your sister?"

Rothwell was just in time to see the low bow and the agreeable smile with which these words were accompanied. "Allow me to introduce myself, Charles Edgerly, my uncle, Mr. Kenyon. You live near here?"

"On the mesa below," said Bert, cordially, for he well remembered the smiling, handsome face of Mr. Edgerly.

The older man looked sharply at Joan, as he addressed her.

"Quite a bee ranch here," he said, in a harsh voice, which corresponded with a keen, sallow face, "do you own it?"

"Yes," said Joan, "we have just started it."

"Let me see, this is the Leland place isn't it? runs up to the canyon, I believe?"

"Some distance up," said Joan.

"I should think bee-ranching quite a pleasant business," said Mr. Edgerly, turning to the young girl; "not much to do, only to let the bees forage for themselves—or do you feed them?" he asked, with an interest in "bee culture" of which he had never suspected himself.

He was a handsome man, dressed in a careless but becoming sportsman's costume, and with an indefinable air of ease and leisure. He held a gun resting against his shoulder, and a game bag hung at his side.

Joan in all the years of her young life, spent for the most part on the ranch, had never come in contact with a man of his kind. "Oh, no," she said, "we do not feed them. There is no need to plant flowers; the sage-brush is what they like best."

"Of course, sage honey, the true Californian honey. And I suppose you live near enough to look after your ranch?" he went on, smiling down upon her.

"Within a walk," Joan answered politely, but without any answering smile, for she had an instinct of maidenly pride which stood her in good stead of experience. "Come, Bert, we must be going." She had seen Rothwell approaching them, and with a little bow to the two gentlemen, crossed over the space and met him.

He meantime had noted every word and look of the strangers, or rather of the one who had looked with undisguised admiration at Joan.

"Who are those men?" he asked abruptly, as he walked on beside her, a sudden sensation of jealous anger and suspicion seizing him. His tone was so strange that Joan looked up at him in surprise.

"The young one is Mr. Edgerly," said Bert with some eagerness; he spoke to us, or at least to me, the other day when we were in Los Angeles. He's awfully nice. He said he came up shooting in the foot-hills sometimes. Don't you remember him, Joan?"

"Yes," said Joan truthfully, "though I had not thought of it since," and she told Rothwell how the young man had happened to speak to Bert.

Somewhat reassured by her explanation, Rothwell nevertheless could not altogether overcome the feeling of annoyance which the stranger's manner to Joan had caused him, and the remembrance of his graceful figure and handsome face was vividly impressed upon him.

Bert chattered as they walked along, but his companions answered him at random. The sun dropped behind the mountains, and the sunset glow gave place to brief California twilight.

When they reached the grain land, Bert

darted off to set some gophers-traps, and Joan and Rothwell were once more alone.

Should he speak to her now, or should he leave her once more on the morrow without having tried to bind her to himself?

He looked at the fair, drooping face in the fading light, and, like many another man in the like case, though brave and strong, hesitated to put her feelings for him to the proof. There was a sacredness, too, in her innocent girlhood, spent in this solitary place. Then, again, he had set an aim for himself, something to be accomplished before he should ask her to be his wife, and Geoffrey Rothwell did not readily give up a deliberately planned line of action. But then came the disturbing thought of this stranger and of the tent in the canyon, which might mean his neighborhood to Joan, perhaps his acquaintance with her, perhaps—

They had reached the vineyard without speaking. An irrigating trench, bridged by a plank or two, lay across the path; Rothwell stretched out his hand to help Joan over it. She touched his fingers lightly with her own and passed him, walking a step or two before him. "Miss Joan," he said, "I must go back to my grain land to-morrow."

"I am sorry," said Joan, stopping a moment to let him walk beside her, "but it's been nice to see you, Mr. Rothwell, and perhaps you'll be back to see us again before long."

"As soon as the wheat is harvested and sold," he said, "if I'm lucky enough to find a purchaser. I shall see the grain-dealers in Los Angeles to-morrow on my way back to San Bernardino."

"You've grown to be quite a business man," said Joan cheerfully, "I hope you will do well."

"Your good wishes ought to help me," he answered. "You'll give me a thought now and then, Miss Joan, won't you? I should like to know from your own lips that you will not forget me."

Joan did not answer for a moment. It was less the words than the tone in which they were uttered that went straight to her heart, that touched her with a conviction of his sincerity and his faithfulness as much as any protestation of love could have done. "I will not forget you," she said simply.

He would have taken her hand to ratify their compact, and had he done so this story might never have been written, but just then the tall figure of the Captain hove in sight among the vines.

"That you, Rothwell and Joan? I was beginning to think the bees had got the better of you. Where's Bert?"

"He stopped to look after his traps," said Joan, "and have you been at work all this time, dear?" She slipped her hand within his arm.

"No, I've been up at the house. Your mother's got supper ready, and I came out to meet you."

"You've got campers on your land, Captain," Rothwell said as they sat at supper. "I saw a tent among the alders up in the

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canyon, a little way above Miss Joan's bee ranch."

"Well, they're welcome to the camping ground," said the Captain good-naturedly, "I guess there's enough quail and cotton-tails for us and them too. It's a pleasant place to camp, but it is the first time in all the years I've owned the place that anybody has come there. They all go to the big canyon."

"Perhaps," said Bert, "it's Mr. Edgerly and the other gentleman."

"Who's Mr. Edgerly?" asked Mrs. Priestly, surprised. Joan told her mother of Bert's meeting the young man in Los Angeles, and of their seeing him by the bee ranch to-day, and Mrs. Priestly who seldom saw a human face beside those of her father and children, became interested at the thought of their having neighbors for the time being in the canyon. "It isn't likely we'll see anything more of them," said the Captain. "It's come and go with campers. They've probably got their own provisions, and the brook is close by. They won't need to come down here for anything."

Mrs. Priestly looked rather disappointed.

Bert inwardly determined to go up to the canyon within a day or two, and to find out for himself whether Mr. Edgerly who had captivated the boy with his easy, good-natured manner, were really camping there. Visions of hunting excursions with him among the mountains rose before Bert. The Captain of late had not seemed to have much heart for hunting, and he had forbidden the boy's going alone.

That evening Joan played her banjo and sang some of her pretty Spanish songs for Rothwell, and they had a pleasant time sitting about the wide hearth, with its glowing fire of oakwood and chapperel roots, while without, the moonless night, with its deep, star-strewn sky, brooded over the mesa.

Rothwell left early on the following morning, the Captain and Bert going with him to Los Angeles.

The Captain had at last worked himself up to the obnoxious task of seeing the man who held the mortgage on the ranch, and of trying to come to some settlement which might relieve him (the Captain) of the harassing anxiety and uncertainty which had of late constantly oppressed him.

Mrs. Priestly and Joan stood in the doorway as the men drove off. "Now, mind you come back as soon as you can," the elder woman said affectionately to Rothwell as she shook him by the hand, "you've done father and all of us lots of good."

"You may be sure I'll be back as soon as possible," he answered, and held out his hand to Joan. The thought of that tent among the alders had been pursuing him through the night. "Good-by, Miss Joan," there was a passionate entreaty in his eyes and in the pressure of his hand which said more than words could have done, and Joan could not speak, even to say good-by.

It was after nightfall when Captain Leland and his grandson returned. The old man had had his journey for nothing. Mr. Davis, the person who held the mortgage, was out of town, might be away a week or a month, his daughter could not say. She had asked the Captain to leave a message, but that he felt was useless.

"And did you see Mr. Rothwell off, grandfather?" asked Joan.

Yes, they had seen him, but only for a moment at the station; the train was just

pulling out, and he had not had time to tell them the result of his visit to the grain dealer.

(To be continued.)

A COLLECTION of Irish bulls was published recently. Here are some of them: A certain politician, lately condemning the government for its recent policy concerning the income tax, is reported to have said: "They'll keep cutting the wool off the sheep that lays the golden eggs until they pump it dry." "The glorious work shall never be accomplished until the good ship Temperance shall sail from one end of the land to the other, and, with a cry of 'Victory!' at each step she takes, shall plant her banner in every city, town, and village in the United Kingdom." An Irishman, in the midst of a tirade against landlords and capitalists, declared that "if these men were landed on an uninhabited island, they wouldn't be there half an hour before they would have their hands in the pockets of the naked savages." Only a few weeks ago a lecturer at a big meeting gave utterance to the following: "All along the untrodden paths of the future we can see the footprints of an unseen hand." An orator at one of the university unions bore off the palm of merit when he declared that "the British lion, whether it is roaming the deserts of India or climbing the forests of Canada, will not draw in its horns or retire into its shell."

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Stripes

BY MARY EWER DENHAM

I MUST begin with Smutty, which isn't a pretty name, is it? But Smutty wasn't a pretty boy; indeed he wasn't even good-looking, though I know you will love him when you have reached the end of the story. His real name was Tommy, but the other fellows had dubbed him Smutty, because he was scarce ever known to have a clean face. Such a thing as a towel had hardly a name even for him, and I doubt if he ever owned a piece of soap in his whole short life; for Tommy was only a little fellow. But the redeeming feature in that small pinched face was a pair of great blue eyes, such beautiful eyes, and he looked you so squarely in the face when talking that you couldn't doubt the truth of what he was saying. And to complete the picture, you must think of him in trousers very much too short for him, with the baggy little knees way up above his own knees, giving him the appearance of a boy with a double allowance of those useful members. And likewise, his sleeves had gone almost up to his shoulders, making him look as though he had grown suddenly in the night, and gone right through his clothes, leaving them behind.

If you asked him what his other name was, he would look up at you with those honest blue eyes, in a questioning sort of way, and reply: "I dun no. I hain't never had no back name." Poor little Tommy had nothing; no home, no father, or mother, not even a name. But he did have one friend that was the greatest comfort in the world to him, and that was Stripes, and no matter how far he had wandered during the day, when night came, he always went home to Stripes. "Cause," as he said, "Stripes was too old and lame to come out with him; and he wouldn't go to sleep 'thout he was there to cover him up." Which covering up was always a benevolent delusion on Tommy's part, for he hadn't a single thing with which to do the covering. But he used to hug Stripes up to him and fold his little arms about him, and vainly endeavor to button the remnant of a jacket around him, and so these two poor little waifs would lie down together; if the night was warm, under the bright twinkling stars. And I rather think he liked this way best, for he used to lie and look up at them, and never seemed to feel lonely, as he did on the nights when God drew His dark cloud curtains, and shut out all those bright shining points. For Tommy called them all his friends, and used to tell them his thoughts, whispering lest Stripes should hear. But if it was a winter night, Stripes and Tommy would creep into the shelter of some open doorway, where they were protected a little from the storm or cold. And once or twice the groceryman round the corner of the little dark black alley where Tommy stayed, had left his wagon out all night, and then they had a fine bed; crawling in under the straw in the bottom. And once they had found a cracker in the straw. A whole cracker! My, wasn't that a feast, and you may be sure that Stripes had the larger half of it. Every night when Tommy came home from "busi-

ness," he would wait till he had reached Stripes before taking a single bite of the supper he had brought, that he might "divide even" with him; and sometimes when "business" had been very dull, the whole meal would consist of scarcely more than a good sized bite; but even then Stripes would have the last crumb. "For," as Tommy said, "he couldn't stand with him at the pastry cook's window catching all the good smells coming up from below, which was most the same as eating the good things, you know." And this was what they called home; this little black alley, way down in the lower part of the great city.

But you mustn't think that Tommy, or Smutty, as it seems more natural to call him, was sad. Never was there a more happy-go-lucky little fellow, for somewhere in his wanderings he had picked up a bright, cheerful disposition, which seldom discovered the dark side of life; though, I fear, to us who have good homes of our own, his whole life would look very dark, really quite black. And now I must tell you about Stripes, and how these two lives happened to be thrown together; for there never was a more devoted pair than Stripes and Smutty. One boy who had the proud distinction of having attended school for a short time, used to call them the double Ss. Well, it all came about after this fashion: One hot, dusty day, when Smutty was wandering listlessly along, he saw a crowd of "street arabs" gathered around a small object, which they were trying with sticks and kicks to persuade to move. What it was, he couldn't see, until upon coming up to them he discovered that it had a tail, to which they had tied two tomato cans fastened together. But what a funny looking thing it was, anyway. Smutty would hardly have been a boy if he hadn't laughed. Whereupon the crowd, seeing this sign of approval on his part, made way for him to get a closer view. They had painted the poor, lank body in brilliant stripes of red and yellow, while one ear was green, and the other white, or, rather, the paint had been white when it came out of the pot, which gave him the most ludicrous expression. And underneath all this brilliant coloring was what you might perhaps call a dog. Smutty shouted with the others, for he was no saint, and you would have laughed yourself if you had been there; but the next

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THE NETHERLANDS

There is much interest just now in the Netherlands, or low-lands, of Europe, where Wilhelmina, a beloved girl of eighteen, has recently assumed the duties of a queen. She rules over a rich, well-peopled land, saved only by watchfulness and energy from being entirely flooded by the sea.

The country was, by nature, a wide morass, partly protected by sand hills on the coast. This natural embankment is now further strengthened by artificial dykes. The scenery is made charming by the many tree-lined canals crossed by picturesque bridges, the solidly constructed windmills, and the flowers and trees, for the raising of which the people have become famous.

Although generally wealthy and living well, the Dutch mae lik little display, being by nature steady and frugal. The men are usually of middle height, strong-build, and fair complexion. They smoke much and drink strong liquors, but intoxication is rare. The women, tall and handsome, are world-famed for their domestic virtues and scrupulous neatness. A Dutch house reaches the acme of order and completeness; it usually contains a Singer Sewing Machine, thousands of which are sold annually to the thrifty Dutch housewives. Such an one, seated at her machine, is shown in the photograph reproduced in another column.

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moment he had stopped, and pushing the boys one side, went up to the poor trembling animal and began to examine its legs. For with the greatest effort, the terror-stricken little beast had tried to get up and crawl away, but falling over as soon as it stood up, and lay panting in the midst of its tormentors. Then Tommy rose and faced the crowd, with his blue eyes opened to their fullest extent, flashing such a look at those boys that it made them instinctively fall back. Tommy was only one against four or five, but he was no coward, and was, moreover, a good fighter. He also had a great heart, and when he found the poor dog was so lame that he could hardly crawl, he delivered such a lecture to the astonished boys upon the meanness of hurting a poor dog "what couldn't move," saying, "it warn't fair when the critter had no legs to run with." Never was cause pled more earnestly than did Tommy plead for the life of that poor dog. And the poor little thing, which he could easily have carried in his hat, if he had happened to have one, seemed to understand that he had found a protector, and laid its green ear down on Tommy's bare foot, and shut its little eyes as though it felt safe at last. But I doubt if Tommy would have won his case, though the boys hardly knew what to do for a moment at the novelty of one like themselves taking the part literally, in this instance, of the "under dog in the fight," had there not rounded the corner, at this point, strange to relate, no less a personage than a "cop," which sent the boys flying in all directions, and left Tommy master of the situation. And fortunately for him, the officer had caught his last words, or he might have gotten himself into trouble, as many of us do when we try to help our less fortunate neighbors. With the aid of the policeman's knife, Tommy cut the string and released the tomato cans, which went rattling over, as if glad to escape; and gathering up the poor bundle of bones, carried it to the hydrant, where the officer turned on the water for him that he might wash off the cruel paint, which was burning the poor skin, under the rays of the hot sun, for officers are not a hard-hearted race, as a rule. After this, Tommy and Stripes and the policeman became the best of friends. Well would it have been for Tommy if Mr. Berg could only have been there, for then his fortune would surely have been made.

He was a paper boy, and used to shout *Morning Journal* and *Evening Telegram* till he was hoarse sometimes. One night, just before he came to the place where he used to look for Stripes, he discovered that the cobbler had gone from the first floor front of the rickety old tenement, where he had lived for some time, and upon investigation Tommy found that the door would open. Here was luck indeed, and going on to the corner, he whistled for Stripes who soon appeared limping along. Tommy picked him up, telling him that now they were going to live in style, "leastways," he said "till we get throwd out." He now discovered what he had not seen before, that the former occupant had left a bundle of rags in the corner. "His bed," thought Tommy, and after he and Stripes had eaten their small supper, they stretched themselves upon it. Tommy never knew how long he had slept, but he was awakened by Stripes licking his face, and whining piteously, and at the same time, feeling as though somebody was choking him. Picking Stripes

up under one arm, he managed to crawl to the door, where he found the hall filled with smoke. Still crawling on his hands and knees, he reached the front door, and throwing it open, rushed out and around the corner, where he met his friend, the policeman, who soon had an alarm rung in, and in a very short time the engine was tearing along, and they were sending a good stream of water into the burning building, after some time they succeeded in putting the fire out; but not before the most of the house was gone. Although the poor families who had lived there had nothing left, they were thankful that not one of their number had lost their lives in that dreadful fire. The story of how it had been discovered was soon known to them all, and the last thing the weary fire-

men heard, as they went off on the engine, when the fire was at last declared out, was "Three cheers for Stripes and Smutty," with a "tiger" on the end for Stripes.

As a tribute to the new navy, which performed such marvelous work in the recent unpleasantness with Spain, the American Mail Steamship Company has decided to name the four vessels now being constructed at Cramps' shipyard after the American admirals. The Admiral Sampson will be launched in about two weeks, and the Admiral Dewey, Admiral Schley, and Admiral Walker will follow in succession. There was some discussion among officials of the company as to which admiral was entitled to be represented by the fourth ship, but it was finally decided to honor Admiral Walker.

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- A perfect soap for handkerchiefs.
- 12 Pkgs. Boraxine Soap Powder (full lbs.) . . . 1.20
- An unequalled laundry luxury.
- 4 Bars Honor Bright Scouring Soap 20
- 1-4 Doz. Modjeska Complexion Soap 60
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- 1-4 Doz. Elite Glycerine Toilet Soap 25
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- 1-4 Doz. Sulphur Soap 30
- 1 Bottle, 1 Ounce, Modjeska Perfume 30
- Delicate, refined, popular, lasting.
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- Soothing. Cures chapped skin.
- 1 Bottle Modjeska Tooth Powder 25
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- 1 Stick Witch Hazel Shaving Soap 10
- The Contents, Bought at Retail, Cost . \$10.00
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- All for \$10. Actual Retail Value \$20
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The *Episcopal Recorder*, Phila., says: A member of the staff of the *The Episcopal Recorder* recently visited Buffalo, and called at the factory of the Larkin Co. That the soaps are made by practical men, are excellent, and give splendid satisfaction, is beyond a doubt. The premiums offered are truly all claimed for them. The Company is reliable, as many of our readers know.

From *Northwestern Christian Advocate*, Chicago: For the Soaps manufactured by the Larkin Soap Mfg. Co we have heard many expressions of satisfaction and commendation. Knowing what we do, we recommend the Company with confidence.

Financial and Commercial

SIGNS of fairly prosperous times show no diminution. Indeed, complaints are so few and far between as to scarcely need special notice. The bank clearings are at this time a safe indication of the general volume of trade, as they are not specially swollen by large transactions at speculative centres. In fact, the volume of this contribution to bank clearings is under, rather than over, the ordinary mark. For the month of September the clearings were only a shade under last year, and are, with that exception, the largest September in our history. It is now beyond question certain that the aggregate for the year 1898 will be the largest the country has ever seen. These figures are more than ever significant when we remember that speculation in stocks, grain, and real estate are away below a maximum, and, perhaps, below an average. Railway earnings also certify that the general business activity is, or should be, satisfactory. The weekly statistics of the iron trade continue to show that with comparative production in excess, yet actual stocks are decreasing. In some cases producers are oversold, and difficulty is experienced in placing orders. Bank clearings, railway earnings, and the iron trade are significant, not only of their own special interests, but they reflect without doubt the conditions of business at large. In the face of these proofs of prosperity, it is idle to dwell with stress on two, or possibly three, commodities, where prices are low and sales are as yet slow. There are special reasons for such conditions in each case, and they will in time grow better. In financial affairs, conditions are easy. Money is plentiful, and credits are forthcoming for all deserving needs. The rate of interest is nowhere restrictive, and country banks are buyers of commercial paper at trade centres. There has been quite a sharp advance in interest rates in London and on the Continent, which, for the moment, tends to check investment in American securities, and the flow of gold to this country. How much this stringency is due to political trepidation, it is impossible to say, but it is probably so to a degree. In the meantime, we have some things which Europe must have, and the demand for which would be greatly increased by any war-like situation abroad. In bread stuffs—wheat, corn, and provisions—Europe is still a large buyer. In respect to wheat particularly, their wants seem large and urgent, Russia being a small seller, and European farmers marketing their wheat reluctantly. Of course, pending more certain indications as to the results of the coming election, and a final amicable settlement of the problems bequeathed by the recent protocol, investors will be cautious, and new enterprises will go slowly. More cannot be expected, and should not be desired. "Be sure you're right; then go ahead," is a maxim valuable in universal application. After election will follow Congress, and, from the good intentions of these lawmakers, it is impossible to foresee what the country will suffer. Let us be hopeful. It is doubtful if any radical changes will be made in the status of the tariff.

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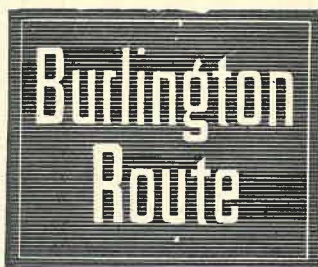
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The Eye

"Spectacles and eye-glasses areas much benefited by a bath now and then as people are," remarked a well-known optician. "It is strange how many people there are who think that their glasses need only an occasional wiping. Now, the fact is, glasses require actual baths as frequently as does the ordinary person. The process is just as simple as you want to make it. My plan, however, is to take the glasses to a washbowl and give them a good soaking in warm water. Then apply soap freely, and rub it off by the use of a soft tooth or nail brush. After that give them a polish with any of the usual tooth powders, and then clean them with tissue paper, which is much better for the purpose than chamois skin, or anything else that I know of.

The ordinary cleansing is all right as far as it goes, but it is not sufficient. Many persons have done great injury to their eyes by neglecting properly to clean their glasses. I have had a number of patients come to me with complaints about what they called gradual diminution of their sight. An examination revealed the fact that it was wonderful that they could see at all, for their glasses were gummed over and had been fearfully neglected. A little soap and water, to which a few drops of ammonia were added, did the business. Some time ago a friend of mine, a surgeon, who makes a specialty of the ear, told me that there were more ear troubles in consequence of dirt in the ear than from all other causes combined."—*The Examiner*.

The headache which has for its principle cause a diseased or unhealthy condition of the eyes, is one of the most common and least recognized of the many varieties of headache. Its usual symptoms are pain in the eyes, temples, and over the brows, while in a few exceptional cases an acute aching at the back of the head and neck is also felt. Even when these symptoms are not present any sensitiveness of the eyes to light or glare, any symptoms of inflammation or redness should receive the most prompt medical treatment, as in its earlier stages such inflammation yields readily to treatment, but when neglected often leads to very serious complications. It is important not only to secure medical treatment for any such symptoms, but it is of supreme importance that such treatment shall be administered, not only by skillful physicians but, whenever possible, by an oculist who is both specialist and physician. So often the condition requires the treatment of the specialist that the average general practitioner refers cases of headache of this kind immediately to an oculist. Patients should have the same wisdom. Whenever a child complains of headache its eyes should immediately be examined, as, unless there is some stoppage of the nostrils, the eyes are the usual seat of trouble. Headaches from other causes seem entirely a habit of adult life. Few people, perhaps, know how valuable a stimulant is the application of hot water to the eyes. Its value as a part of ophthalmic therapeutics is universally recognized by physicians.—*Ladies' Home Journal*.

The ex-Queen of Servia lost some valuable diamonds while staying at Biarritz not long ago, and at once advertised in the local papers, that if the gems were returned to her she would sell them and give the money to the poor. Within a few days the diamonds were returned, wrapped in a sheet of paper, across which was scribbled: "I wonder if the Queen will keep her word." The Queen did keep her word, and the jewels were sold for the benefit of the poor.

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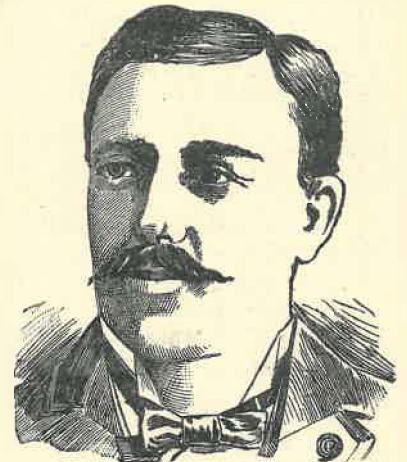
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