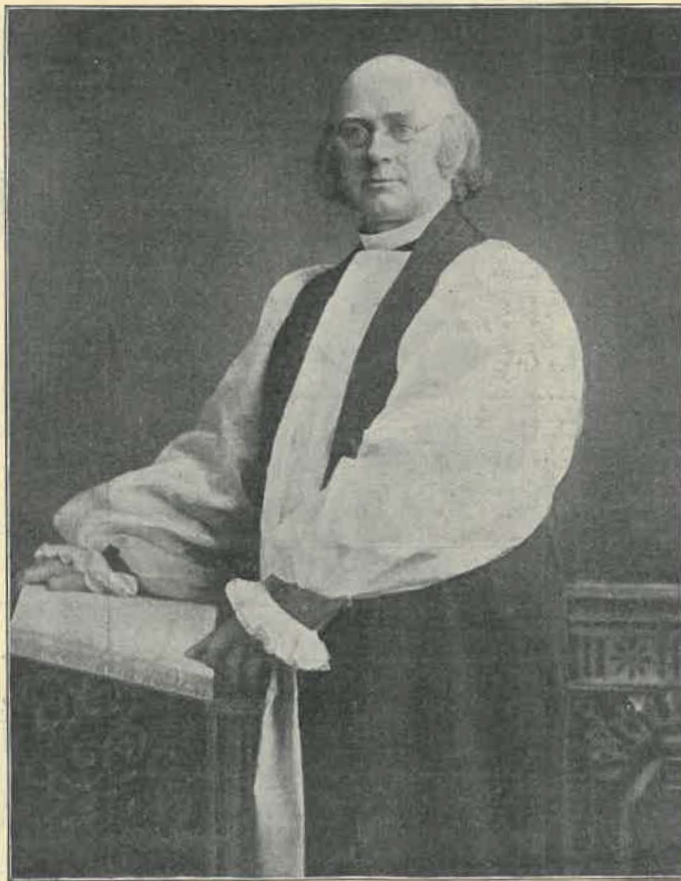


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THE GENERAL
CONVENTION, 1898

The Living Church



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The Living Church

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

CHICAGO, OCTOBER 29, 1898

News and Notes

IT is not many months ago that Lord Salisbury was being severely blamed for what critics termed weak and inactive diplomacy. The course of Great Britain in the Far East was thought to be such as to cause certain loss of prestige. English public sentiment has, however, undergone almost complete revulsion in the light of subsequent actions and utterances of public men. While the Chinese question still presents unsettled phases, the course pursued in Cretan and French complications has been such that praise has succeeded condemnation. Until the full report of Major Marchand is received and digested, France will make no final official statement concerning the Fashoda matter. Until then, the outcome is purely speculative. Upon whether Marchand headed his expedition into the heart of Africa as a representative of the French government, or as an explorer, will depend the line of action to be pursued. Opinions that war will result between France and England are not seriously entertained, but on the part of England there will at least be no drawback. In line with recent utterances of Lord Rosebery, is the statement of Sir Michael Hicks-Beach, chancellor of the exchequer, in a speech at North Shields: "It would be a great calamity if, after peace for upward of eighty years, our friendly relations should be disturbed, and we should be launched into a great war, but there are greater evils than war, and we shall not shrink from anything that is coming, knowing that we are supported by a united people."

"It is impossible," he continued, "for France to maintain that she had political rights at Fashoda. She has naturally and properly asked for time to receive Major Marchand's report, but until the contrary is proved, I decline to believe that France will refuse to withdraw. If she refused, the matter would assume an aspect as grave as is possible between two great nations. The government is animated by the friendliest spirit toward France, and does not wish to inflict humiliation. What we desire is fair treatment. Our work in Egypt is not completed. Africa is big enough for us both—for France in the west and ourselves in the east. Surely we ought to be able to agree to respect each other's rights and claims. I hope, trust, and believe," Sir Michael concluded, "the question is capable of a friendly solution, but this country has put her foot down. If unhappily another view should be taken by France, the Queen's ministers know what their duty demands."

PENDING the full report of Major Marchand, the French Government has issued a yellow book containing dispatches largely anticipated by the English Fashoda blue book. The diplomatic conversations recorded endeavor to show that the expedition of Major Marchand was, in its way, as important as that of General Kitchener, a struggle against the Khalifa and barbarism. On Sept. 18th M. Delcasse, the Foreign Minister, informed the British Ambassador to France, in explicit language, that France did not regard Lord Salisbury's claim to the Soudan by virtue of conquest, as applying to Fashoda, on the ground that the Marchand expedition went to the relief of the French expedition under Captain Licotard, which dated from a period long before the declaration in the House of Commons as to the policy of the British Government toward the Soudan, and at a time when the equatorial provinces were lost to civilization. M. Delcasse holds that without the mandate of

both the Sultan of Turkey and the Khedive of Egypt, Great Britain has no more right to Fashoda than has France. The tone of diplomatic interchange made public is of a conciliatory nature, not in line with sensational dispatches regarding extraordinary military and naval activity on the part of both English and French war departments.

WITHIN a few weeks the occupation of Cuba by United States troops will be entered upon. Precautions have been taken which will prevent a recurrence of much that caused severe criticism in the active prosecution of hostilities. During the unhealthy season, small garrisons have been sufficient to maintain order and administer affairs in surrendered territory, but with the complete evacuation by Spanish forces will begin the work which the United States assumed in intervening to bring about freedom of Cubans, and which will necessitate the employment of considerable bodies of troops. Should occupation begin before Dec. 1st—and military authorities have recommended delay until that time—there will be considerable danger from fever, and arrangements are being made to reduce this to a minimum. If the landing of the troops can be delayed until December, the most perfect fumigating plant possible to obtain will be erected, and all supplies which arrive in broken packages will be thoroughly disinfected. After landing at Mariel, troops will be marched three miles to Guanajay, where they will take cars to the Guanabacoa Hills. Before they arrive, laborers will have prepared the camp, constructing floors for the tents and building sewers. The floors will be raised at least fifteen inches from the ground, giving space for the circulation of air. Excellent water will be piped to the camp at small cost. Bacon and hard tack will not be staples of diet.

REPORTS come from Havana that large numbers of Spanish troops will ask for discharges, in order that they may remain in Cuba. This condition has led to a suggestion by Col. Waring, the sanitary expert now in Havana, that these men be organized into regiments under American officers, to perform duties which would otherwise devolve upon unacclimated United States troops. The plan, it is believed, would receive Spanish official sanction, as it would relieve Spain of the expense of transporting the men to Spain, a large item for a practically bankrupt monarchy. The Spanish soldiers are, as a rule, said to be submissive, and possess the qualities essential to efficient military duty. In the service of Spain they are poorly fed and receive small pay, and it is therefore thought the prospect of better pay and good care would be alluring. The Spanish army in Cuba includes first and second reserves who, under the laws of Spain, are subject to further military duty should necessity arise. It is feared that unless some plan be devised to employ a large element, disorder and riot will be of frequent occurrence. Such a condition confronted President Diaz, of Mexico, after a series of revolutions in which the peasant classes were engaged. Many refused to settle down to former occupations, and as a consequence portions of the country were afflicted with bandits. These were, through the efforts of President Diaz, organized into an auxiliary army, known as *rurales*, to preserve order and protect property. The plan proved so effective that disorder was completely subdued.

GERMANY has been handsomely repaid for outrages committed against German mis-

sionaries in China. In fact, it would appear that individual grievances were used as a pretext upon which claims for indemnity were based, whereby Germany might obtain concessions, giving that country a foothold more equal to that obtained by other thrifty and aggressive Powers. The land concession gives Germany a ninety-nine year lease of all the territory within a thirty-three mile radius of Kiao Chou, the whole area of the bay, and the islands at its entrance, for the purpose of erecting forts. In case Germany desires to give up its interest in the leased territory before the expiration of the ninety-nine years, China obligates itself to take over the whole area and pay for whatever German property there may be on it, Germany then being at liberty to lease at some other point along the coast. The second concession sanctions the construction by Germany of two lines of railway in Shan-Tung. The third concession grants to Germany the copper, gold, iron, coal, and diamond fields, and no other foreigner, and not even the natives themselves, can operate mines without Germany's consent. The railroad and mining concessions include practically all of the Province of Shan-Tung.

FRICITION, which attends any attempt on the part of Great Britain or Russia to gain control of commercial enterprises in China, seems conspicuously absent in the successful move made by United States capitalists to secure the railway between Canton and Hankow. The enterprise is a vast one, and will mean a channel for the product of our rolling mills, car shops, and locomotive works, as well as the employment of skilled American labor. Calvin S. Brice is the chairman of the syndicate. The Central Trust Company, the Rockefellers, former Vice-President Morton, and other prominent Eastern financiers, are also interested. The American syndicate is to receive, in bonds guaranteed by the Chinese government, the entire cost of the road and an agreement upon percentage to cover supervision and a profit. The syndicate is also to receive 20 per cent. of the net earnings of the road for forty-five years, the other 80 per cent going to the Chinese government. During the forty-five years the American syndicate has the right to appoint all the officials and manage the road. At the end of this period the road will revert absolutely to the Chinese government.

A DECISION of far-reaching importance was handed down Monday, Oct. 25th, by the United States Supreme Court declaring railway traffic associations illegal—a deathblow to the Joint Traffic Association. The latter includes thirty one railways, representing the great trunk lines and their branches, and was formed in 1895 for the purpose of establishing and maintaining rates. A similar association was formed by the Southwestern roads. These associations were attacked in the courts on the ground that they were violations of the Sherman anti-trust law, and also of the inter-state commerce law. The first decision was against the Southwestern organization, and the Joint Traffic Association took up the matter, which, being carried through all the courts, finally resulted in defeat. The main contention of the government was that the traffic agreement is a combination to prevent competition, thus constituting a contract in restraint of trade or commerce. The answer of the association maintained the legality of the agreement, on the ground that the vast needs of commerce require joint action, and that such action insures uniform and just rates, and prevents secret and unjust discriminations.

The General Convention of 1898

MONDAY, OCTOBER 17—TENTH DAY

At the opening of the session, a resolution by the Rev. Hudson Stuck, of Dallas, Tex., providing for the erection of a memorial chapel at Jamestown, Va., and the appointment of a committee to secure means therefor, was placed upon the calendar.

A resolution by the Rev. H. W. Nelson, of Western New York, advising that future Conventions be held in non consecrated buildings, when practicable, was adopted.

Mr. Francis A. Lewis, a lay deputy of Pennsylvania, introduced a resolution on marriage and divorce for reference to the Committee on Canons.

A resolution providing for the use of books of offices, in addition to the Book of Common Prayer, was introduced by the Rev. Edwin S. Lines, of Connecticut, and referred.

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

The Rev. Mr. Faude, of Minnesota, offered the following substitute for the proposed amendment of Dr. Huntington to Article X of the Constitution:

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.

After some discussion, Dr. Huntington said: "I would like to ask the deputy from Minnesota one simple question. If his substitute were adopted as he proposes, would it, in his judgment, be in the power of this body to introduce into the canons the measures now in the constitutional amendment?"

Mr. Faude: I see no reason why it should not be.

Dr. Huntington: Mr. President, I accept the amendment.

The question on the amendment was then put and carried by the following vote: Clerical, 53 ayes, 1 no, 2 divided; lay, 51 ayes, 4 divided.

The House proceeded to the consideration of the resolution to adopt Article XI on alterations and amendments:

No alteration or amendment of these Constitutions shall be made unless the same shall be first proposed in one triennial meeting of the General Convention, and by a resolve thereof sent within six months to the secretary of the convention of every diocese, to be made known to the diocesan convention at its next meeting, and adopted by the General Convention at its next succeeding triennial meeting, by a majority of the whole number of bishops entitled to votes in the House of Bishops, and by a majority of the clerical and lay deputies of all the dioceses entitled to representation in the House of Deputies, voting by orders.

In the debate on this amendment the participants were Mr. Paine, of Massachusetts; Rev. Dr. Harrison, Rev. Dr. Egar, Mr. Lightner, of Minnesota; Rev. Drs. Elliott and Mackay-Smith, of Washington, D.C.; Rev. Dr. Greer, of New York; Dr. Dix, of New York; Mr. Prince, of New Mexico; Mr. Wilmer of Maryland.

It was moved to lay the report of the committee on this Article on the table until after the consideration of the remaining Articles of the Constitution, but the motion was lost on division, 151 to 165. The discussion was continued.

The vote was finally taken on the Article as reported by the committee, and amended, and was adopted by a very large majority.

Dr. Dix then read the following resolution:

Strike out the title, "Constitution adopted in General Convention in Philadelphia, October, 1789," and insert, "Constitution adopted in General Convention in Philadelphia, October, 1789, as amended in subsequent General Conventions."

In the discussion which followed before the recess, Dr. Huntington, Dr. Dix, and Dr. Mann,

of Missouri, took part. Dr. Mann said: "I desire, sir, to offer an amendment somewhat similar in purpose, I think a little less cumbersome in form, I believe as true as the one just submitted. I desire to offer as a substitute the following:

"Amend by adding after the word, 'Constitution,' the words, 'of the American Church,' so that the whole sentence shall read: 'The Constitution of the American Church, adopted in General Convention, Philadelphia, 1789, as amended in subsequent General Conventions.' We are all aware, sir, that this is a matter which has appeared before this Convention in several forms. Like Banquo's ghost, it will not down. It may seem impossible that Birnam wood shall come to Dunsinane, but come it will and must. The reason for which I offer these words seems the proper one to me, for every friend of the Constitution. We have a Constitution here, and of what is it the Constitution? In the Prayer Book it is stated that it is the Prayer Book of this Church. Then, I say, the title of this Constitution should be such as to show that this is the Constitution of this Church, and this is the American Church. It is not often safe to make so very positive a statement, but I do make this statement, that there is no man in this House to-day, if the question were raised *de novo*, and if there were no hundred years behind us, who would think for one moment of naming this Church the Protestant Episcopal Church. We want a name that shall describe. I cast no slur upon the word 'Protestant.' I acknowledge its many glorious implications. I simply say that every true Church is protestant against all error. Protestant is not something that the Church has to be called. We all know she is protestant. We all know that from the very beginning of our time she has been episcopal. Of course she is catholic. We do not have to call her apostolic. These terms are not descriptive. We want some description which shall correspond to the names given to the Church in the primitive ages. . . . Therefore, we want the word, American. There is no weakness, sir, in our taking that name. We all know, of course, and we all know that every one knows, that the majority of the American people are not within our communion and fellowship." The hour of 1 o'clock having arrived, the House adjourned.

AFTER RECESS

The Chairman stated that at the time the House took its recess, the matter pending before it was the amendment to the title, proposed by the Rev. Dr. Huntington, to the amendment proposed by the Rev. Dr. Mann, of Missouri, and the Rev. Dr. Mann had the floor.

Dr. Mann continued: "Mr. President and gentlemen, I will not—for I think it unnecessary in this House—take up its time by recapitulating what I said this morning, but will simply go on to my next point. It has been sometimes said that for us to take such a name as that now proposed is arrogance; that as a matter of fact, the great majority of the American people do not belong to our Church, and that we are claiming something to which we have no right. Sir, it is not arrogant to take a name which expresses your purpose and your hope. Not as being in very many ways the Church of this American people do I ask that we should call ourselves "The American Church," but as representing what we hope to be, what we are striving to be, what by every measure that we pass in this Convention we are moving towards—a Church which shall embrace all people who accept the ancient Catholic Faith. But, as has already been pointed out by the deputy from New York, there is a sense in which we are the American Church already. We are, as he has so eloquently said, the only Church that has at least planted its flag over every inch of American soil, and I may remind the gentlemen here that we are the only Church which, when it was cut in two by the sword of Civil War, the moment that war was over, came back as water would through which a sword had passed.

"There are similar titles, that is, titles expressing a hope and a purpose and a design, in existence already among the Christians of this country, and they are not called arrogant. There is a Church—a religious body—which calls itself the Christian Church. I do not understand that the members of that body mean to say that there are no Christians outside of their fellowship. I do not understand them to deny our right to the title of Christian. I understand them simply to say that they have, in ways of which we, of course, cannot approve, endeavored to make a religious body which should be sufficient for every Christian, and whose distinguishing title might, therefore, be the Christian Church.

"There are no legal difficulties in the way—at least none which cannot be surmounted, because what I propose we should do here has already been done by one very reputable denomination in this country. A change of name was made when the Dutch Reformed Church dropped out the word "Dutch" as inapplicable to its present condition, and called itself the Reformed Church of North America, and what they have done, and without trouble, we also can do, and without trouble.

"Gentlemen, this is no party or school question. If this motion prevails, it will pass by the vote of what we may call the middle-class Churchmanship. If this name goes forth to the world, it will go forth as representing not, I trust, a bare majority of this Convention. Should it so happen that this question were carried by a bare majority, I should perhaps move for a reconsideration of the question. If we cannot do it together—High Churchmen and Low Churchmen, Evangelicals and Broad Churchmen—if we cannot do it with some practical unanimity, then, gentlemen, let us not do it now, for the time will come when we shall do it unanimously.

"I believe, sir, that it is the voice of the people now. I know that this question has come before the General Convention in one shape or another during many years past, and I know it has been defeated here, but the tide is coming in. In quiet villages, in busy cities, in churches ritualistic and churches evangelical, in the minds of the deputies of this Convention, from the masses, there is the feeling that our present name is inadequate, that it does not express our purpose, and that this Church has not put herself before the American people as what she desires to be, means to be, and by God's help may be, the American Church.

"Mr. President, in conclusion, I believe that this is the way, by putting it into the forefront of the Constitution. I believe that this is the place, in the capital of the nation. I believe that this is the time, in that year of glory which has made the name of America to be respected far more than ever by the outside world, and has given to the name new glory to ourselves; and I believe that where, High Churchmen and Low Churchmen and Broad Churchmen, are the men to do it."

Mr. Trapnell, from West Virginia, "I have only a few words to say with reference to the substitute which is now before the House. Much of the speech which my reverend brother from Missouri has made is not germane, as I understand, to the proposition which is now before the House. We are not considering a proposition to change the name of the Protestant Episcopal Church of the United States. It comes before us in the shape of a substitute for a proposition to change the title to the Constitution and Canons of the Protestant Episcopal Church, and, therefore, it is open to a less degree perhaps to the same objections which applied to the title which was proposed and rejected by this House at an earlier stage of our proceedings. There is no question as to whether this is or is not the American Church. It is very probable, it is almost certain, that there are scarcely any members of this Convention in this House who, if they were to choose a name for this Church at

this time, would adopt the name of the Protestant Episcopal Church. Still it is the name under which this Church has lived; it is the name under which it has acquired the influence which it has in the land, and it is a name which ought not to be changed, in my opinion, without practically unanimous consent, and there are very many excellent Churchmen in this Church who would not approve a change of the name at this time. The time may come, and probably it will come, but if a proposition of that sort is to come before this House, let us have it in the shape of a distinct proposition to change the name of the Protestant Episcopal Church of the United States."

The amendment was laid upon the table.

The Chair stated that the question was, first on the resolution reported by the committee of this House that, the House of Bishops concurring, the following changes be made in the Constitution: Strike out the title, "Constitution adopted in General Convention in Philadelphia, October 17, 1789," and insert, "Constitution adopted in General Convention in Philadelphia, October 17, 1789, as amended in subsequent General Conventions," being in fact the addition of the words, "as amended in subsequent General Conventions," to the present title.

The secretary called the roll, with the following result: Clerical, ayes 58; lay, ayes, 52. There was no negative vote, and the Chair announced the resolution adopted by a majority of the dioceses.

The Rev. Dr. Dix moved to strike out Articles I, II, and III, and insert a new article, to be known as Article I of the Constitution. It takes the place of what was known as Constitution I, which was adopted three years ago, and was rejected at this meeting of the Convention. He thereupon proceeded to move the adoption of the Article by sections, and read the first section, moving its adoption. It reads as follows:

"There shall be a General Convention of this Church, consisting of the House of Bishops and the House of Deputies, which Houses shall sit and deliberate separately; and, in all deliberations, freedom of debate shall be allowed. Either House may originate and propose legislation, and all acts of the Convention shall be adopted and authenticated by both Houses."

Mr. McConnell, of Louisiana, stated that as the Convention had just decided by an almost unanimous vote that they would not change the name of the Church, it would be observed that if Section 1, as now reported by the committee, were agreed to, it would operate a change in the meaning of the Constitution, which says there shall be a General Convention of the Protestant Episcopal Church of America. He therefore offered an amendment to strike out in Section 1, line 1, the words, "this Church," and to insert in lieu thereof the words, "the Protestant Episcopal Church of the United States of America."

Motion was made to lay the amendment on the table, and, upon a division, the motion prevailed, the Chair declaring the ayes to be 219, and the noes, 107.

Dr. Huntington: "I do not know but the House is weary of my amendments, but you will please remember that I have the honor to be a member of the regular standing committee of this House on amendments to the Constitution. I want to say that it seems to me very desirable that we should introduce a little religion into this matter. I do not like to think of it as the Constitution of a debating society, or a club, or anything of that sort. I am glad to know that we are not discussing anything more about this being the Constitution of the General Convention, which is a doctrine which has been from time to time suggested. I am glad to know that that doctrine has disappeared, and that it is clearly understood that what we are considering is the Constitution of this Church, and not of the General Convention of the Church. That being the case, I hold that we should open in a very solemn way, as all such documents in Church history have done, with reverence and solemnity. I should like to know

how many of the laity of the Protestant Episcopal Church outside of this body know that we have a Constitution. Not one in ten, I venture to say. The only manual of this Church which finds its way into the hands of the members of this Church is this book. We ought to have a religious opening. I propose the words which begin with the solemn vow of allegiance made by the bishop in consecration, followed by the simple profession of this Church to-day, and every branch of the Church. If I am wrong, I shall ask the gentleman who called me to order just now, to point it out. I would have the first section of the first Article read thus: 'In the name of God, Amen. This Church solemnly affirms its faith in the Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation, and adheres to the doctrine of the Holy Catholic Church as set forth in the Apostles' Creed and the Nicene Creed.'"

Dr. Fulton: "I beg to second the motion."

The Chair stated that it was moved and seconded that the amendment just read be adopted as Article I, and suggested that that course would require the renumbering the Articles which had been passed by vote of the dioceses, and whether it would not be practicable to treat it as a preamble, which was very common in such documents.

Mr. Elliott: "I desire to state that there is a recognized distinction among many theologians between the faith of the Church and the doctrine of the Church. It is proper to know whether it is simply affirming the faith of this Church found in the Apostles' and Nicene Creeds, or whether it is that the doctrine of the Church is all-included. I do move that the word, 'faith' be substituted for the word, 'doctrine,' in connection with the word, 'creed.'" The motion was seconded.

It was then suggested that the word, "belief," be inserted in lieu of the word, "faith," in the first line, which amendment was accepted by Dr. Huntington.

The Chairman stated that the question was on the preamble as proposed by the Rev. Dr. Huntington and which had been amended in one or two particulars. The secretary read the resolution as follows:

"Insert the following to be known as the preamble of the Constitution: In the name of God, Amen. This Church solemnly affirms its belief in the Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation, and adheres to the faith of the Holy Catholic Church as set forth in the Apostles' Creed and the Nicene Creed."

Mr. Bennett, of Newark. "I wish to call attention to the fact that this same proposition was voted on by the Committee on the Revision of the Constitution of the last Convention, and it was debated at considerable length, and the whole proposition was rejected. We have now presented to us a very small part of the same declaration." He then went on to point out what was formerly proposed in this connection. He hoped that the whole proposition would not be passed, because there was not time now to define at the beginning of the Constitution what were all the doctrines of this Church.

The Rev. Mr. Harrison moved that the word "preamble" be omitted, which was accepted by Mr. Huntington.

The Rev. Mr. Egär. "I would like to call the attention of the mover of the resolution to an inference which I do not think he would like to have drawn. Under the Article of the Constitution referring to that matter, every bishop, priest, or deacon, before ordination, is required to sign a declaration that he believes the Holy Scriptures of the Old and New Testaments to be the Word of God. I would suggest that if this motion passes in this form, this Convention will simply be affirming that this Church believes the Holy Scripture of the Old and New Testaments contains all things necessary to salvation, and an objector to the Church might say: 'You require your ministers to sign to more than you yourselves have affirmed.' I hope the mover of

the resolution will accept the amendment which I propose, that 'this Church affirms its belief that the Holy Scriptures of the Old and New Testaments are the Word of God, and affirms its faith in the Apostles' and Nicene Creeds,' etc.

The Chair stated the question to be on the resolution as amended, as follows:

"This Church solemnly affirms that it believes the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation, and adheres to the Faith of the Holy Catholic Church as set forth in the Apostles' Creed and the Nicene Creed."

The secretary called the roll and the Chair announced the result as follows: Clerical, ayes 31, noes 13, divided 13; lay, ayes 29, noes 20, divided 6. The Chair announced that the resolution was, therefore, adopted by a constitutional majority of the dioceses.

The Chairman stated that Section 1 of Article I was before the House, and asked if there were any amendments.

Mr. Stotsenburg, of Indiana, stated that the committee had presented no name, and that the title presented none, and unless the committee had presented a name in some Article, he desired to offer the following amendment:

Amend Section 1 by inserting before the first word, "there," the following words, "this Church shall be called the American Church," and by striking out the words, "of this," and inserting in lieu thereof the word, "thereof," so that the section as amended down to the word, "Church," in the first line, shall read thus: "This Church shall be called the American Church, and there shall be a General Convention thereof," etc.

After discussion, it was moved that the amendment be laid upon the table, which, upon a division, was agreed to, by a vote of 300 ayes to 20 noes.

Mr. Mallory rose to a point of order, stating that he understood in the announcement of the vote on the preamble, the lay vote was stated as 29 ayes, 20 noes, and 6 divided. He stated that as there were 58 dioceses in the Convention, that would not be a majority of the lay vote, and he asked a ruling on his point of order.

The Chair stated that he decided the matter in accordance with what he had understood to have been the uniform practice in such matters: that the question was discussed on the floor, and the best information accessible was that a vote of that sort was a vote of a majority of the dioceses, and had so been held in this House, but if there was a difference of opinion he would be glad to have an appeal taken.

After discussion by the Rev. Mr. Harrison, the Rev. Dr. Davenport, and others, the Chair stated that he was extremely anxious that the House should decide this question, and hoped that the appeal would be further debated, if necessary, and that the House should decide whether the decision of the Chair should stand as rendered, namely, that the vote has failed by a non-concurrence of the orders—whether that decision was correct.

Rev. Dr. Elliott: "The report has been read as made by the Committee on Amendments to the Constitution at the last Convention, with reference to this matter. I have in my hand a volume containing that report; it is about one page in length, and I do not doubt that the House will object to hearing it read. I would only state that there is this difference—it is not the report which was made at the last Convention; there was no action by the House upon the resolution as reported by the committee, but in 1880 the House did vote upon the resolution as reported by the committee, Dr. Charles H. Hall, chairman." Dr. Elliott read the resolution. "That resolution was adopted at that time by the House."

The Rev. Mr. Davenport then discussed the reasons which actuated him in raising the point.

The Chairman. "The hour of 5 o'clock having arrived, the matter of this appeal will have to wait until the next session of the House."

After reading sundry messages from the House of Bishops, the Convention adjourned.

HOUSE OF BISHOPS

The House concurred with the action of the deputies in the erection of a new diocese in Indiana. The bishops also adopted a concurrent resolution to set apart the southern portion of the diocese as a missionary jurisdiction.

The report from the Committee on Marginal Readings was submitted.

A report was received from the committee charged with the duty of selecting the proposed canons which are to be acted upon by the bishops. The order of precedence was not announced.

The Bishop of Kentucky and the Bishop of Vermont were appointed on the committee to visit the next synod of the Canadian Episcopal Church.

A committee was appointed to define the boundaries of the missionary jurisdiction of Shanghai, there being some conflict of opinion with the Church of England upon the subject.

A council was held upon the question of the nomination of missionary bishops, but no conclusive action was taken.

The Bishops will not act upon all the canons proposed by the Joint Commission, the reason given by them being that they will not have the time.

Maj.-Gen. Wilson, of the 1st Army Corps, who has just returned from Puerto Rico, was before the House of Bishops' Committee on Extensions of Missions to Puerto Rico and other new American territory. He told of his experiences in Puerto Rico, and afforded the committee valuable information.

BOARD OF MISSIONS

The Convention met as the Board of Missions, at 8 p. m., Bishop Doane presiding. The meeting was opened by the usual devotions. The report of the Committee on the Woman's Auxiliary was read. It noted the marvelous reach of woman's work in missions. Increased knowledge and activity were everywhere present. There is a great awakening through the ministry of earnest women. The Junior Auxiliary was warmly commended. Its most prominent feature is its educational work among the children. Another recognized agency was the Junior Auxiliary Publishing Company. In view of the great interest shown by the Sunday schools in the raising \$81,000 as a memorial of the late Dr. Langford, it was resolved that the Sunday schools contributing should be recognized as the Sunday School Auxiliary. The great triennial offering was referred to with hearty praise. An effort to increase this will be made. The report expressed the opinion that there should be no rivalry between sisterhoods and deaconesses—each adapted to its special sphere—the services of both being much needed in the Church. There are training schools of great value for preparing for deaconess' work, and the appropriation of this offering to the aid of these schools will greatly add to their efficiency.

Mr. Butler, of Central Pennsylvania, spoke of the grand scene at the Woman's Auxiliary when the United Offering was taken. He wanted a corresponding society composed entirely of men. We may well pause and consider what has been done by these godly women. He called for a rising vote on the commendatory resolution.

The Rev. Dr. Perry, of Philadelphia, followed in well-chosen words, commending the purpose of the Offering, the training of women for woman's work. He explained the plan of the deaconess' schools, especially the one in Philadelphia. The expense is only \$200 a year. A good woman has offered aid to secure an annex and larger accommodations.

Nominations of advisory committees were approved. The report of the Committee on the Work of the Church Building Fund was read by the Bishop of Duluth. It felicitated the Church on the wise management of the fund. The Rev. Dr. Battershall offered a resolution to the effect that application should be made to the Legislature to enlarge the scope of their charter, so that loans might be made for the building of rectories, etc., as well as churches. He

considered the fund one of the most important agencies of the Board of Missions, yet only one-third of the proposed million had been raised. Many of the clergy made no attempt to increase it. He advocated earnestly the enlargement of the scope of the work. Dr. Battershall's resolution prevailed. It was also moved that every clergyman be recommended to make at least one offering a year to this fund.

The Bishop-coadjutor of Arkansas was invited to present a sketch of the missionary work in that field. He thought it to be the largest and most promising field in the United States. There was raw material in abundance, but the Church there is lamentably weak. The hard conditions under which Bishop Pierce had labored were explained—"poor, swampy, backwoods Arkansas!" The great West had attracted the gifts, in expectation of rapid growth and great population; but Arkansas had outstripped all of the Territories; it exceeds the aggregate of missionary jurisdictions in population, yet has had comparatively little aid. Bishop Brown pleaded for an appropriation of \$6,000 per annum; it should be \$25,000, if made in proportion to that of North Dakota.

Bishop Tuttle replied to a reference that had been made to the amount he had received while Bishop of Utah, declaring that he had received then about \$350,000 in twenty years, over and above the appropriation of the Board. He warned Bishop Brown that he must not expect too much; it might spoil him! He made a rousing speech, and amused the large audience in a way to help Arkansas, at the same time seeming opposed to extending more aid.

The Board adjourned to meet on Wednesday evening.

TUESDAY, OCTOBER 18—ELEVENTH DAY

The House of Deputies met at 10 o'clock, and the secretary read the journal of yesterday's proceedings. Approved.

After the submission and adoption of sundry reports from standing committees, the Rev. Mr. Harrison, of Maryland, offered the following resolution:

Resolved. That the secretary be directed to enter upon the journal the address of the President of this House at the opening of its session.

Upon motion, the resolution was adopted by a rising vote, and the secretary declared it unanimously adopted.

After the introduction of sundry resolutions, the regular order of business was called for, and the Rev. Mr. Packard, of Maryland, chairman, stated that at the time of adjournment yesterday, the matter pending was an appeal from the decision of the Chair on the question of a vote on the proposed preamble to the Constitution; the Chair had decided that as there were 58 dioceses present and represented in the clerical order, and 55 dioceses represented in the lay order, the vote being 29 in the affirmative of the lay order, there was not an affirmative vote of the lay order, and therefore the resolution was lost by non-concurrence of orders. From that decision an appeal was taken, the Chair having decided as he did in accordance with the uniform precedent of the House so far as he was able to ascertain it.

Mr. Woolworth, of Nebraska: "Mr. President, if you will refer to Article IX of the Constitution, you will observe that it is very unequivocal in terms. They are: 'This Constitution shall be unalterable, unless in General Convention by the Church, in a majority of the dioceses which may have adopted the same.' Now the question is, in the first place, what dioceses are referred to in that clause of the Constitution? Why, of course, all the dioceses which shall have adopted the Constitution—all of the dioceses which are entitled to representation in this House. So far, the matter seems to me to be perfectly plain. I cannot see any ground for dissent from that view, if that were all we had on the subject. Now if we turn to Article II, we find words that have given occasion for the question that is before us: 'The Church in each diocese shall be entitled to a representation of both the clergy and laity; such represen-

tation shall consist of not more than four clergymen and four laymen, communicants of this Church and resident in the diocese, and chosen in the manner prescribed by the convention thereof; and in all questions when required by the clerical or lay representation from any diocese, each order shall have one vote; and the majority of suffrages by dioceses shall be conclusive in each order, provided such majority comprehend a majority of the dioceses represented in that order.'

"Now, if that were the only clause of the Constitution to which appeal might be taken, there would be very good ground to say that there need be only a majority of the members of each order represented here. There being, therefore, apparently a disagreement between the two clauses of the Constitution, which is to control when the question is one of an amendment to the Constitution? Not the general clause relating to the manner in which the vote is to be taken and the representation sitting in the House, but that clause which relates to the particular subject of amending the Constitution. We are brought by that very simple view to this position, that when you amend the Constitution you must have a majority in each order of all the dioceses in union with the General Convention. On other subjects less may be required.

"Now this subject has been before the Committee on Constitutional Amendments and before this House a great many times, and the uniform practice has been to require a majority of all the dioceses upon an affirmative vote on an amendment to the Constitution. The President of this House will remember that in Chicago the very grave question was raised whether amendments of the Prayer Book and amendments to the Constitution were governed by the same rule, and because the provision of the Constitution relating to amendments of the Prayer Book did not in terms require a vote by orders—an affirmative vote which should be a majority of the dioceses—it was held to be governed by one rule, while, on the other hand, amendments to the Constitution were held to be governed by the other rule; and the Committee on Constitutional Amendments has considered this subject repeatedly, and, if I recollect correctly, made several reports upon it. I have not had an opportunity to run through the journals for the purpose of seeing just when and where those reports have been made, and been concurred in, but I am safe in saying that the uniform practice has been to require a majority of all the dioceses of this Church in order to effect an amendment to the Constitution."

The decision of the Chair was sustained.

The Chair stated that the next question was upon the resolution offered by Mr. Wilder, of Minnesota, as follows: Insert after the title, the words, "In the name of the Father, the Son, and the Holy Ghost, Amen."

Mr. Wilder, of Minnesota, thereupon said, that upon examination it seemed to him that the words he now suggested were not as desirable as the words that were offered by another gentleman yesterday, "In the name of God, Amen." He now desired to withdraw the first and offer the second. Leave was given him to withdraw his proposition of yesterday.

The House postponed the consideration of the preamble until the other Articles had been considered, and proceeded to consider Article V, on the formation of dioceses.

Mr. Wilmer, of Maryland, thought the provision which the chairman of the committee desired to have placed in the body of the canons is one so important that it had better remain in the Constitution, where it had been so many years—the provision that requires that there shall be at least six clergymen and six parishes for the formation of a diocese. He therefore thought it would be desirable to add the clause in the Constitution referred to.

The Rev. Mr. Richards sincerely hoped that the amendment of Mr. Wilmer would meet with approval. The secretary read the amendment proposed by the lay deputy from Maryland, which was to add after line 52, on page 11, as

Section 6, the third paragraph of Article V of the present Constitution, down to the word "provided."

No such new diocese shall be formed which shall contain less than six parishes, or less than six presbyters who have been for at least one year canonically resident within the bounds of such new diocese, regularly settled in a parish or congregation, and qualified to vote for a bishop. Nor shall such new diocese be formed if thereby any existing diocese shall be so reduced as to contain less than twelve parishes, or less than twelve presbyters who have been residing therein, and settled and qualified as above mentioned.

Mr. Woolworth stated that he was opposed to the amendment proposed by the gentleman from Maryland, as he thought it a matter to be dealt with by canon, and not to be inserted in the fundamental law. He said: "This question of restriction upon the power of dioceses to divide, and the action of this House upon applications of dioceses for permission to divide, has occupied the attention of the Convention a great many times. The limitations first proposed were very much more liberal than they are now. A great many times the effort has been made to change the Constitution so as to require a less number of self-supporting parishes, and of priests, than we have in the Constitution now. Circumstances and conditions are constantly changing, and the views of the Convention and the views of intelligent and conservative Churchmen are continually changing, on this subject of large and small dioceses. I am therefore of the opinion, and your committee was of the opinion, that it is a great deal better to leave this matter to be dealt with by canon, so that changes could be made from time to time as circumstances required, rather than that a rule that could be changed only with very great difficulty should be established."

The Rev. Mr. Parks, of Massachusetts, said: "It is with considerable diffidence that I venture to address the House on a question of constitutional law, but I desire to call the attention of the House to the experience of the United States. One of the defects observed by thoughtful men, is that the Constitution did not require a certain number of population before the erection of a State, and because of that failure of the Constitution of the United States to provide what the population of a new State should be, it was left in the hands of Congress. We know that there are Territories in the United States to-day that cannot be erected into States because it is observed that the political complexion of those Territories is contrary to the political opinion of the dominant party. We know that there have been other Territories erected into States in order that seats and votes might be gained in the Senate and in the House to carry through distinctly party measures, and there are no men who are not seeking for office who do not lament that weakness in the Constitution. We have Territories which have been erected in the State, and the population of the Territory to-day is less than it was when the State was erected. Now, do we desire to weaken our Constitution, notwithstanding that we have been warned by the wisdom of our fathers who must have foreseen this weakness in the Constitution of the United States, and provided that we should not fall into the same weakness? Do we wish to weaken the new Constitution and cast away the light that has been given us by the past and by secular history? It is not to be supposed that the present delightful unpartisan feeling will continue forever. It is quite within the bounds of possibility, much as we may regret it, that when some of you who now dominate this House and give your own beautiful spirit to its proceedings, have passed away, there may be found a new temper in the House, and that this Church may sink, as other Churches have sunk in the past, to carry some party measure that will give a new bishop and a new delegation, in order to fasten upon the Church some partisan legislation. I trust, sir, that we will not take such a radical step as to cast away the provision of the old Constitution, and fall into the error into which our great government has fallen."

The Rev. Mr. Rogers, of Texas. "I desire the House to take into consideration what will be the exact result if this amendment is carried—I see the feeling is to carry it. Our missionary jurisdictions began, perhaps, only with the bishop. They grew into presbyters and possibly parishes, but ordinarily missions. We know very well what is the meaning of missionary jurisdiction—I mean bishop, presbyters, and laymen, in that jurisdiction; their bishop is supported by the general Church, their missionaries go out supported by the general Church; it may very well be the policy of the bishop to remain in a jurisdiction because of the certainty of his support; it may be the policy of the missionaries to remain as they are because of their support; it may be the policy of the laymen to remain in the jurisdiction because of that support that relieves them from personal responsibility. If there is a time when a missionary jurisdiction is ready to say to the general Church: 'We will very largely relieve you of this burden; we will, at least in a large part, support our bishop, and we will in a large part support these missionaries by forming parishes and making rectors.' If they are ready to take the burden off the general Church, are they to be encouraged—yes or no? The work of the Church is before any of these expressed opinions here in regard to what shall constitute this General Convention, and the work of the Church in these missionary jurisdictions depends on the work of the laymen of the Church. Whenever it comes to a time when they are ready to put their hands in their pockets individually, they should be allowed to do it. I belong to a diocese as missionary as any territory in this country, and yet that diocese receives never more than \$1 500 of the missionary money of the Church. It has no self-supporting six parishes, and never has had. When it will have I do not know, but it is doing a magnificent work, because it is thrown upon its own resources to the extent of its ability. In another section of our State there is a jurisdiction; they receive \$3,000 for the Bishop, and \$300 or \$500 for his expenses, and the missionaries are being supported. We feel that it is very hard, indeed, that we have to work as hard as we do, in contrast with their work, but still we are proud to be a diocese. We do not want to lean upon the general Church, and there may be others as we are.

"I protest that you should be very careful before you provide that there should be six self-supporting parishes, when there may be twenty or thirty that can be half or three-quarters self-supporting, and will be, if you allow them to be, a diocese, and will not be if you do not allow them. There are two sides to this question—one is the progress of the Church by diocesan action; the other is limiting that progress by refusing diocesan formation. We were obliged, if we would do our work, to ask that you should give us liberty. You gave it. Do not take it away from others who, like ourselves in my diocese, are ready to shoulder Church responsibilities and do Church work, if you will allow them to do it."

Mr. McConnell, of Louisiana: "I am strongly tempted to hope that the amendment offered by the lay delegate from Maryland, and so strongly advocated by the clerical delegate from Maryland, will be adopted, and for another reason, which I will now state. This matter strikes at the very foundation of constitutional right in this Church, written in its Constitution. The power to alter it—where shall that power be exercised, and when? If we go on increasing in number of dioceses *ad infinitum*, where will we stop? I, for one, coming from a diocese which is not entitled to that power, which others that I see here have—with no greater number than the one I came from—feel that we should have some consideration. Now, the great point that I make is that the adoption of this resolution on the one hand will tend to the widening and broadening of the Church, by having the missionaries go forward and build up the Church; yet provision has been made for the delegates who come from those country districts to have a seat on the floor of this Con-

vention, and vote on all matters except where the orders are called for—except those matters that strike at the very fundamental principles—and I rise to suggest this point in the interest of fundamental law. I say to those constituencies that represent the power and the influence in the Church, some deference should be given in that direction; and I believe it will be done by the amendment proposed by the delegate from Maryland, and I believe it is the sense of this Convention that it should be."

The House then took a recess.

AFTER RECESS

The House was called to order, and proceeded with the consideration of amendments to Article V.

Dr. Pittenger, of North Carolina, proposed an amendment to strike out in lines 13 and 14 the words, "or towards the formation of a new diocese of which it may be a part," and to add to the preceding sentence, ending with "bishop," the following, "ecclesiastical authority of each diocese."

After discussion by Mr. Daggett, Dr. Fulton, and Mr. Strange, of East Carolina, the amendment was adopted.

The Chairman: The question is on the adoption of the Article as reported by the committee with the several amendments which have been adopted by the House.

The question being taken, the Chair announced the vote as follows: Clerical, ayes 56, divided 1; lay, ayes 36; so the resolution reported by the committee was adopted by the majority of the dioceses, and Article V reads as follows:

ARTICLE V

SECTION I. A new diocese may be formed (1) by the erection into a diocese of the whole or of any part of one or more missionary districts lying within the boundaries of a single State or Territory; (2) by the division of an existing diocese; or (3) by the junction of two or more dioceses in the same State, or of parts of two or more such dioceses, under such conditions as the General Convention shall prescribe by a general canon or canons. The proceedings shall originate in a convocation of the clergy and laity of the district called by the bishop for that purpose; or, with the approval of the bishop, in the convention of the diocese to be divided, or (when it is proposed to form a new diocese by the junction of two or more dioceses, or of parts of two or more dioceses) by mutual agreement of the conventions of the dioceses concerned, with the approval of the respective bishops, or the ecclesiastical authority of such diocese. In case the episcopate of a diocese be vacant, no proceedings towards its division shall be taken until the vacancy is filled. During a vacancy in a missionary district, the consent of the Presiding Bishop must be had before proceedings to erect it into a diocese be taken. When it shall appear to the satisfaction of the General Convention, by a certified copy of the proceedings, and other documents and papers laid before it, that all the conditions for the formation of the new diocese have been complied with, and that it has acceded to the Constitution of this Church, and the General Convention shall have so declared, and shall have ratified such proceedings, the formation of the new diocese shall be complete, and it shall thereupon be admitted to union with the General Convention.

SECTION II. In case one diocese shall be divided into two or more dioceses, the bishop of the diocese divided may elect the one to which he will be attached, and he shall thereupon become the bishop thereof; and the bishop-coadjutor, if there be one, may elect the one to which he will be attached; and if it be not the one elected by the bishop, he shall be the bishop thereof.

SECTION III. In case a diocese shall be formed out of parts of two or more dioceses, each of the bishops and bishops-coadjutor of the several dioceses out of which the new diocese has been formed, shall be entitled in the order of seniority of consecration, to the choice between his own diocese and the new diocese so formed. In case the new diocese shall not be chosen, it shall have the right to choose its own bishop.

SECTION IV. Whenever a new diocese is formed and erected out of an existing diocese, it shall be subject to the Constitution and Canons of the dioceses out of which it was formed, except as local circumstances may prevent, until the same be altered in accordance with such Constitution and Canons by the convention of the new diocese. And whenever a diocese is formed out of two or more existing dioceses, it shall be subject to the Constitution and Canons of that one of the said existing dioceses to which the

reater number of clergymen shall have belonged prior to the erection of such new diocese, except as local circumstances may prevent, until the same be altered in accordance with such Constitution and Canons by the convention of the new dioceses.

SECTION V. A diocese formed out of a missionary district shall be subject to the Constitution and Canons to which the missionary district was subject, until the same shall be altered in accordance with such Constitution and Canons by the convention of the new diocese.

SECTION VI. No new diocese shall be formed which shall contain fewer than six self supporting parishes and six presbyters who have been for at least one year canonically resident within the bounds of such new diocese, regularly settled in a parish or congregation, and qualified to vote for a bishop. Nor shall such new diocese be formed if thereby any existing diocese shall be so reduced as to contain fewer than twelve self-supporting parishes and twelve presbyters who have been residing therein and settled and qualified as above mentioned.

The House then proceeded to the consideration of Article IX, on trials of bishops and clergy.

The Rev. Dr. McConnell, of Long Island, moved to amend Article IX, by striking out in line 2 the words, "and for the review of the trial," and to insert in line 6, after the word, "court," the words, "or court for the trial of a bishop". He said: "I offer this amendment—I was going to say, with some trepidation, but I doubt if you would believe me if I did say so. I offer it because I think there is in this proposed Article of the Constitution, as reported, a proposition to fundamentally change, not alone the Constitution of this Convention, but, what is of more importance, to fundamentally transform the Constitution of the whole American Church. What is involved in it is this: This Convention has already adopted an Article of the Constitution which contemplates the establishment of appellate courts. Now, whenever provincial courts of appeal are established, be they two, three, or five, or forty-seven, whenever that comes about, it is perfectly clear that the next stage must be a final court of appeal; in other words, a supreme court of this whole ecclesiastical state. Now, this Constitution provides that there shall be one holy order in this Church which shall be by its constitution, outside of the jurisdiction of the supreme court of the ecclesiastical state. It provides that all courts for the trial of a bishop, and all courts for the review of the trial of a bishop, shall be composed of bishops only. Now, you observe the effect of that. I shall have a word to say in a moment as to its propriety, but I wish you first to notice what will be actually the effect of it, provided it is adopted. We will assume that there has been constructed within this Church a supreme court to which an appeal will lie from the diocesan court, through the provincial court, to the supreme court. We will suppose the construction of such a court. We will assume, also, that according to the provisions of this Constitution, bishops are entirely outside the jurisdiction of that court, so that it can neither reach them nor can any of them come through its doors to seek redress at its hands. Now, what will be the result? The result will be that we will have in the Church two supreme courts. Now, take a case and see how it will act:

"We will suppose that a bishop at some time may be prosecuted for teaching false doctrine, and he is tried by a court of first instance, which is composed of bishops only, and an appeal is taken to the whole House of Bishops, and he is by the final appeal and final court, we will say, acquitted upon some particular dogma. At the same time, a presbyter is accused of teaching false doctrine in some diocese, and he is convicted, and he appeals to a provincial court, and his case goes to the supreme court, and he is convicted. There you will have the Church in the position of having two supreme courts, each giving diametrically opposite opinions in point of doctrine. Now, do we want that? Two courts of appeal—and this is not an uncommon case, but, on the contrary, it is one which is likely to arise at any moment—that will be the result if you insist that there shall be one court of appeal for bishops and another court for the rest of all the citizens of the ecclesiastical state, and you land yourselves in the anomaly of hav-

ing two contradictory decisions of two supreme courts. That is one difficulty. Now we take another. There are several kinds of alleged offences for which the bishops may be tried. One you may call, if you will, personal offences, and the other, official offences. We will suppose that a bishop is tried for gross neglect of duty to his diocese—that he neglects it absolutely, as has been done in the history of this Church—absolutely neglects his diocese for years together. Now, suppose, in the interests of that diocese, the aggrieved party—the bishop—is brought before the House of Bishops, as has also been the case in the history of this Church. Now, where is the diocese to have redress? What redress has it? It cannot appeal to the supreme court of the ecclesiastical state. Its doors are shut against that diocese. The bishops have maintained the action, or inaction, of a member of their own order, and the diocese has no redress whatsoever.

"Take another case: The bishop, let us say, will be accused of a personal offence, or an ecclesiastical offence, and will be convicted by the House of Bishops—and while I have as much respect as another person for the House of Bishops, we still know that they are composed of men who have been presbyters and who have had no particular access of wisdom since they became bishops; now we will suppose that a bishop is tried by the House of Bishops and has been convicted, as he believes, in violation of law and in violation of the fact. Now that bishop seeks redress. Where can he find it? The supreme court of the ecclesiastical state has its doors closed against it. Surely, it seems to me, every bishop when he realizes what the situation is, ought to be willing to vote for the establishment of a city of refuge to which he can flee when the avenger is after him, even though that avenger be a bishop! It is not well for the individual members of the House of Bishops that this court should be closed against them.

"Now, these are certainly conceivable instances. I think myself they are not only conceivable, but they are instances which are almost certain to occur. They have occurred in the past in the history of this Church; they are almost certain to occur in the future, and this will be the difficulty if this Constitution is passed in the way in which it has been reported. We know very well what is the plea upon which this Constitution as reported has been drawn up. It is the plea that a man shall be tried by his peers. Now there could not be any more misleading phrase. That practice of trial by one's peers is as obsolete as the benefit of clergy; they belong to the same history of the world, and have been dead for centuries. There is no such thing as trial by one's peers. We are all peers in the ecclesiastical state, for the purpose before us. This trial by one's peers is just one of those misleading phrases which confuses people's minds. It is right and proper that a clergyman should be tried in the first instance by a court composed of clergymen. The reason for that is perfectly clear. It is because a clergyman is indictable for offences which a layman is not indictable for, and therefore he ought to be triable by a court which can understand such indictment; but there is no cause for which a bishop can be tried that a presbyter cannot be tried for. The meaning of that phrase, "trial by one's peers," has no application whatsoever in this whole connection.

"But there is involved in this whole matter, it seems to me, a still deeper question. It has been the pride of this Church always that it is a constitutional body, and an ecclesiastical state which moves along constitutional lines and that when it acts it acts for the representative of the whole state, speaking in its official capacity. Now if you keep in this amendment the provision which is here, you constitute two rival courts of last appeal and seniority, one or the other of which must go down. Now which will go down? That remains to be seen. I think, judging by the past, that the one which would be likely to go down would be the one which this House constitutes, and the other would be likely to survive. It may be desirable; I do not

say at this juncture whether such an issue is desirable or not; it may be. There was a General Convention of the Roman Catholic Church in this city a week ago, and hardly one of us knew about it. It was composed of thirteen men, simply because it was not a constitutional Church? Now do you want to keep this a constitutional Church? This is the question that is involved in this. I believe it is transforming fundamentally the Constitution of the Church, and that it is an attempt to erect a system which will end by destroying all other courts of appeal. If you keep this in, depend on it you will not be able to construct provincial courts of appeal, or if you do it, they will not survive. They will go down before another court which in the last analysis will be found to be stronger than they are.

"For these reasons, I hope that for the bishops' own sake, for the sake of this House, and for the sake of the Church generally, we will preserve that which has so far been the underlying structure of the Church. Then let me say further, that, so far as I am aware, there is not, nor has there ever been, any constitutional branch of the Catholic Church—I mean branch of the Catholic Church which has a House of Bishops, and which has been governed by a Constitution—there has never been any Church of that sort in which there has been claimed for the bishops the exemption which is claimed for them here, and in which they have been denied the rights which this amendment proposes to deny them."

Mr. Earl, of Albany: "I am not certain that I fully appreciate the proposition of the reverend gentleman to whom we have just listened. I was impressed with the idea, from what I could hear, that he thought this provision was revolutionary; whereas, it is precisely in line with what is now in the Constitution. The Constitution of this Church, so far as I know, has always provided, as it provides now, that a bishop should be tried by bishops only. Now, to that, by this amendment, we have added that one thing that he shall not only be tried in the first instance by bishops, but that there shall be the right of appeal by both parties, so that the decision of the court in the first instance may be reviewed, and we provide further that that appeal shall be to a court composed of bishops. Now, there is nothing revolutionary in that. The present system proposed is precisely in line with what has always been the law of our Church. There have always been separate courts for the trial of bishops and a separate court for the trial of presbyters. In every diocese the present Article provides that the mode of trying presbyters and deacons may be governed by the convention of the diocese. We do not propose to alter that, except that the only addition is that we provide a court of appeals. There is no possible harm to grow out of this. It is always easy to conceive a case that may be outside of any provision that is made. It may always be easy to conceive a case in every constitutional provision, and in every law that is not exactly provided for. We cannot here, nor can they in any legislative body, legislate for what is conceivable only. Now it is said there will be conflict between these two courts. Of course that is conceivable, but there is not the remotest probability of it. The bishops in the first instance having decided, and then on appeal, if it be to the House of Bishops or to a larger court of bishops for any such appeal, they lay down the law that will form a precedent which, like the precedent of common law, would very likely, in all human probability, be followed by other courts. And so if a presbyter be tried, and there be an appeal from the diocesan court to the provincial court, and a further appeal to the court of last resort, it is conceivable that the law may be laid down which will differ from the law laid down by the court composed of bishops only. But when this court that we are now talking about makes a decision in a case not previously decided, that will form a precedent which, in all human probability, will be followed by other courts. There is nothing revolutionary in this, and nothing that can lead to any serious

mischief. It provides a court of review which all of us desire, I believe. We desire that there shall be a court of review for the trial of bishops and the right of appeal in all cases where presbyters are tried. Is it desired that we shall provide that the decision of a court of trial of bishops shall be reviewed the same as the decision of a court of first instance in the trial of presbyters? If we do, I am sure that such a proposition will not go through the House of Bishops, because it is contrary to all our provisions, and it is useless to enact a provision here that we are quite certain will be condemned in the other House."

The Rev. Dr. Taylor, of Springfield: "It seems to me that this discussion rests upon a supposition contrary to reality, as it says in the Greek grammar. In laying down the provisions in this Article of the Constitution, of course only general provisions can be made. We are not setting up the courts by making these provisions. We are simply laying down constitutional principles under which this General Convention of both Houses shall act in passing canons that will establish such courts, and I may add in parenthesis that that is a very large and extensive subject. It has been assumed by the gentleman who offers this amendment that there will necessarily be two courts of appeal—a final appeal, I mean. So far as these things laid down in this Article are concerned, there may be forty. It does not say there shall not be. You might have two, and you might have four, and you might have ten. It does not specify any of those details; it simply expresses a practical point which has existed in our Constitution ever since—I do not remember the date, but I think 1808—that bishops should be tried by bishops only. As the Constitution of this Church was originally adopted, a bishop could be tried by his own diocesan convention.

"Now, I do not care to discuss the question of a man's being tried by his peers; I do not think that is of any particular value in this connection, but if you think that you can get the House of Bishops to consent, as a practical question, that their members, or any of their members, shall be tried by a court which is not composed of bishops only, why just try it! It is simply a practical question. It is not a question of defunct phrases or obsolete ideas. It is simply a practical question—you cannot do it. And I may say further, as a practical question, if you think you can get the presbyters of this Church to be tried by courts composed of laymen only, I do not think they will consent to do it. Possibly they will get a fair trial, but they won't do it.

"I submit that this amendment is not necessary, for the reason that the Constitution is not dealing specifically with a court or courts, but is simply laying down these general principles. There is nothing to hinder the court on a final review trial of a bishop, to be exactly the same court, under the provisions of this Article, that will review all other trials on final appeal. It may be composed of bishops only; I do not know that it would be. I am not here to determine that, but simply to say that these are general provisions, and that there is no inherent conflict between the first provision and the third, and they stand there merely as general principles which are to be applied by this Convention, wisely and sensibly, and in a way that will enable such a court, or system of courts, to work smoothly when this Convention comes to the great work of making a system of canons that will regulate the whole subject."

Mr. McConnell, of Louisiana: "I think that the member from Long Island has called the attention of the House to the point in this matter, and that is, if this Article is adopted as it stands, it will necessarily result in the establishment of a trial of the bishops by one court, and the establishment for the trial of the clergy, priests, and deacons, by another court, and the findings of the two courts might be different, and it would result necessarily, if it were a question of faith, in a divergence of opinion or views by courts established by this General Convention. There is no escape from the cor-

rectness of that conclusion. Now, what is the remedy? I have listened to the remarks which have been made against the adoption of the amendment offered by the clerical deputy from Long Island, and I do not see that the amendment has been correctly stated. I favor that amendment very strongly. There is nothing in this amendment but provides for the trial of bishops in the first instance, precisely as provided for in the present Article VI of the Constitution; not one word. They are here to be tried by their peers. They are to be tried by the bishops. But, sir, the amendment strikes out the second line in the Article, which reads, "for the review of the trial only." Now, when you come to that amendment, which I very strongly favor, the question is, after the provision, whether you will adopt the amendment which accepts the position as it is in the present Constitution, and calls the attention of this Convention to the necessity of making an addition to that Article, which I do not favor, because the humble views that I hold on the question of this court of appeals is very well known; that is, that I am entirely opposed to it in any way, shape, or form, for reasons that can be given hereafter; but if you are going to establish a court of appeals, you must do so with great thoughtfulness.

"If this Article is to be adopted precisely as it is, and a court of review is to be established for the review of a trial of a bishop only by the House of Bishops, what follows that? It follows from that that you place in your Constitution an Article placing in that one order of the Church the absolute power to determine questions of faith, independent of the fact that this Constitution places it in the House of both bishops and clergy. Now is that right? I say it is not. I say this is a constitutional Church. I say that the ultimate decision of the question of faith resides necessarily in this constitutional body. Who is it that has spent the last ten or twelve years in forming the most solemn book next to that of Holy Writ, which is to guide you in your devotion? The House of Clerical and Lay Deputies and the House of Bishops, and didn't they prescribe everything? Didn't we lay down the laws under which bishops are created, and have we not the power to say to our creatures what they are to do? Now, I say this in all solemnity. We adopted the other day the most solemn thing that we have done with reference to those who compose that august body—and with reference to them no man here has more reverence than I—but they can never assume the high functions of that office, unless they subscribe to that solemn oath which you adopted the other day: 'I do believe the Holy Scriptures of the Old and New Testament to be the Word of God, and to contain all things necessary to salvation, and I do solemnly engage to conform to the doctrine, discipline, and worship of the Protestant Episcopal Church of America.'

"Now, gentlemen of the Convention, this is a very grave matter, and I would rather see nothing done than to have a word put in here which would strengthen error in any direction. I do not pretend to give advice as to how it shall be done, because I confess myself that I am not in favor of establishing that kind of jurisdiction within another jurisdiction, which will create the troubles that we now speak of. Let it be as it is. This Church has progressed wonderfully well in the centuries that have passed by. There may be a difference of opinion as to whether the great powers that I speak of reside here, but I am taught, in the twenty or thirty years that I have been a member of the Councils of the Church, that there is a power here; and I believe that it is a power that can settle this question of fact, and that you will commit the greatest error you ever committed if you lay down in your Constitution a principle which will make anything like the establishment of one court for the settlement of one question, and another court for another one."

On motion that the amendment of Dr. McConnell be laid on the table, there were, on a divi-

sion, ayes 164, noes 128; so the amendment was laid on the table.

Dr. Egar moved that in place of Article IX as reported back by the committee, there be substituted Article IX, as originally reported by the committee, because he believed that the debate this afternoon had shown the wisdom of the report.

Subsequently, on motion to re-commit the proposition as reported by the committee, with the amendments that are now before the House, the motion was agreed to, and at the hour of 5 P. M. the House adjourned.

WEDNESDAY, OCTOBER 19—TWELFTH DAY

After the reading of the journal, the Committee on the Prayer Book reported against the allowing of marginal readings of the Bible in the Church services.

The Committee on the Admission of New Dioceses reported adversely on the setting off of Southern Indiana as a missionary district. The Rev. H. B. Restarick presented a minority report, with a motion to substitute it and concur with the House of Bishops. By a two-thirds vote the matter was taken up for immediate consideration.

Mr. Restarick argued for the missionary division of Southern Indiana; 32 counties had no services, a million people had no ministrations of the Church.

The Rev. Mr. Seabreeze favored the minority report, and gave information needed. He showed that the two proposed dioceses would have all they could do to cover their own fields. The southern portion should be taken up by the Board of Missions.

The Rev. Mr. Sulger, of Indiana, added his testimony to the needs of Southern Indiana, and answered several important questions.

The Rev. Dr. Cathell, of Iowa, who has served in Indiana, described the work of the late Bishop Knickerbocker who laid the foundation for this triple division. Indiana is a peculiar field, the intelligence of the people is of a high order. Its bishops have been disabled in early days; they could not do missionary work.

Mr. Lewis, of Pennsylvania, did not see the pertinence of the remarks preceding; he thought it a matter of money. He would like to send a bishop into every county, but we must do what our resources would permit.

Dr. Alsop, of Long Island, opposed the movement to set off missionary districts in this way. It is not merely a question of money, though that cannot be lightly disregarded. The real point was the shifting of responsibility from where it belongs. There are cities in Indiana which should come to the rescue of the counties around them.

Dr. Roberts, of New Hampshire, favored the minority report. One argument, he thought, ought to have weight. When Indiana was "settled up," the missionary spirit of the Church was not active. The Mid-West suffered from neglect at a very critical period.

Mr. Brown, of Rhode Island, called for information. He showed how the expenses of the Board were piling up. They could not "pick money off the trees!" He believed that all had been done for Indiana that could fairly be asked, in dividing it into two dioceses.

Mr. Stotsenburg, of Indiana, the only layman present from Southern Indiana, answered questions and put the case in a plain, business way. "What is all the machinery of the Church for, but to extend it? and you must go where there are people in need of it." Good Bishop Kemper began that work in Indiana, but little more missionary help had been received. The great need was emphasized.

Mr. Fairbanks, of Florida, said it was not a question as to who should do it, but does it need to be done? People east of the Mississippi should have the same care as those west of it. Why should Alaska fare better than the million people in Southern Indiana? He cited the case of Florida, since similar action was taken there.

The Rev. Mr. Faude, of Minnesota, thought that no strong diocese ought to turn back upon

the Church any work that belonged to her to do, but he spoke in favor of the minority report. This case is unique. Indiana has accepted a double charge in the dividing into two dioceses, and should have the help of the Church. We should have courage to do our duty. The American Church will rise to grandeur of her work if the ideal be set high.

Mr. Wilmer, of Maryland, presented some considerations, from a business point of view, why the threefold division should not be granted. By consenting to the two dioceses, a further division was rendered possible when it might be practicable. Having relieved the bishop of the northern part of the State, it was believed that for the present he could direct the work with success throughout the southern portion.

The discussion was continued beyond the hour for special order, without developing any new arguments, though there were some fine flights of oratory. Dr. Richards, chairman of the committee, closed the debate. He thought the committee had gone into the subject sufficiently. On the vote to substitute the minority report, the motion was lost, and the House then adopted the report of the committee, declining to concur in setting off Southern Indiana as a missionary district.

Dr. Egar presented the report of the Conference Committee on Articles of the Constitution. This will come up for discussion hereafter, and need not be given here. Dr. Fiske presented the report of Committee of Conference on the Provision Relating to the Establishment of Provinces. The committee recommends that the House of Bishops concur with the House of Deputies.

The order of the day was called, an hour behind time, and the discussion of the amended Constitution was resumed. Judge Packard took the chair, and Dr. Dix presented the subject in detail. The first point was a motion to concur in the message of the House of Bishops, relating to missionary jurisdictions. By this section, a retrocession of a missionary district is provided for. The Rev. Mr. Strange offered an amendment, designed to guard the action referred to. The motion was tabled, and the House concurred with the message of the House of Bishops, on a vote by orders.

The committee not being prepared to report further, Dr. Egar moved to concur with the Bishops, as recommended by the Committee of Conference, on the amendment of Article II, which provides that the Presiding Bishop shall arrange for the care of missionary districts in case of vacancy of their episcopate. On a vote by orders the House concurred.

The committee's recommendation to concur with the House of Bishops in the substitution of the old Constitution, Article X for Article III proposed for the revised Constitution, was considered next. This refers to the consecration of bishops for foreign Churches. The main difference is, the new Article provides that conditions must be prescribed by canons, which would prevent such scandals as have arisen under the old Article, in which no sufficient regulations are provided. The Rev. Dr. Taylor explained the situation, and urged attention to the great need of the new Article.

The Rev. Dr. Fulton emphasized the desirability of concurring with the House of Bishops, though it could not always be done. The old Article X was not responsible for the "Mexican Muddle." It was not obeyed. He gave his judgment in favor of retaining Article X, as the Bishops have voted.

Discussion was interrupted by recess.

AFTER RECESS

Discussion was resumed on the subject of consecration of bishops for foreign countries. Several messages from the House of Bishops, relating to the canons, were read, and referred to the Committee on Canons. The House concurred in the message recommending the definition of the boundaries of the missionary district of Shanghai.

The President presented to the House the Very Rev. Dean of Hereford, and suggested

that a motion to request the dean to occupy a seat upon the platform during the sessions of the House. would be in order. Motion made and agreed to unanimously.

The Rev. Dr. Lindsay offered a resolution, the House of Bishops concurring, that the General Convention of 1898 adjourn, without day, on Tuesday, October 25th, the hour for the closing service and the reading of the Pastoral Letter, to be at 8 p. m. Referred to the Committee on Unfinished Business.

The President stated that the pending question was the special order, the motion of Mr. Wilder, of Minnesota, to preface the Constitution by the words, "In the name of God, Amen."

Mr. Wilder stated that he offered that resolution under the conviction that some such expression was eminently desirable at the head of our Constitution. "I proposed those words because, first, they were reverent; second, because they were comprehensive; and, third, because they were brief."

The Rev. Dr. Huntington: "I desire to retain the words offered by Mr. Wilder, for the reason that he has given, and to amend them for reasons similar to those which he has just expressed, as follows: Insert after the title, and before Article I, these words: In the name of God, Amen. This Church solemnly affirms its faith in the Holy Scriptures of the Old and New Testaments, as containing all things necessary for salvation, and adheres to the doctrine of the Holy Catholic Church as stated in the Apostles' Creed and the Nicene Creed.

"Mr. Chairman, I hope I may have the assistance of the House in keeping this measure clear of amendments. If you will help me keep it clear of them, I think I shall bring it safely into port by a heavy majority. If I may paraphrase the familiar language of the first sentence of the preface of the English Prayer Book, it has ever been the wisdom of the wise debater to keep the mean between too much of stiffness in refusing, and too much easiness in accepting, amendments. [Laughter.] Mr. Chairman, as a humble student of ecclesiastical polity in the school of William White, first Bishop of Pennsylvania, and chief framer of the instrument which we are now engaged in reviewing—as a humble disciple, I say, of William White, I desire to offer this amendment as bringing the Constitution of the Church into contrast, as well as harmony, with the Constitution of the United States, a copy of which I hold in my hand. It is well known, sir, that the Constitution of the United States followed, and did not precede, in date the adoption of the Constitution of this Church. We are not to infer that the Constitution of the United States is in any sense a copy of this Constitution, but we are to infer what is, I believe, the historical fact, that the two documents were framed by men who knew each other socially thoroughly well, who were in frequent intercourse with one another in the city of Philadelphia, and who acted in accord when these two instruments were framed.

"Permit me to read to you the words which in the Constitution of the United States occupy a position precisely analogous to that which will be occupied by the language of my amendment, should it be accepted by both Houses; but in doing so, I call your attention to the fact that this passage in the Constitution of the United States has no name. I think difficulty was caused the other day in the debate on this subject by the fact that somebody used the word, 'preamble.' Many persons objected to that, as I do. Other persons used the word, 'declaration'. Now, both of these words might have been applied to the preface of the Constitution of the United States, and one of them is so applied, but it does not stand in the document, and we do not propose to put into our document any such words. Let the preface stand, without title, between the title of the Constitution and the words of the first Article. These are the words of the preamble of the Constitution of the United States:

"We, the people of the United States, in order to form a more perfect union to establish justice, insure domestic tranquillity, provide for

the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

"Could anything be more dignified, more forcible, more pertinent? By a curious coincidence, all the more interesting because wholly undesignated, the sentence now before us for action contains almost identically the same number of words as the preamble of the Constitution of the United States. In fact, if you reckon the United States as one word—which logically perhaps we should do—the number of words of the two sentences is precisely the same.

"I will ask the secretary, as I have not the paper in my hand with the proposed preface of the Constitution of the Church, to read that language, in order that we may have the two freshly in our minds before I proceed."

The secretary read the resolution heretofore recorded.

Dr. Huntington: "But you say this is a very different matter; this deals altogether with different topics and subjects. Of course it does, and that is why I said that the two would be found to be not only in harmony but in contrast. The Constitution of the United States deals with the rights of men. The Constitution of this Church deals with the duties and privileges of men. The one is the *pronunciamento* which gives us the philosophy of the social order, the temporal order; the other gives us the philosophy of the spiritual order. The Church is not a voluntary organization. It is an institute of God. So is the State, I grant you, but with this difference, that the State is an earthly and temporal institute of God, whereas the Church is the eternal institute of God. A time will come when we shall have no more occasion in the heavenly world to plead our rights, but never a time when we shall have occasion to forget our duties or our privileges.

"We in this country, sir, are trying an experiment unparalleled since Nicæa. For the first time in history since the fourth century, the Church is attempting to maintain its organic life apart and separate from the State. Its Constitution should lie over against the Constitution of the State, harmonized and contrasted. There are many Christian people interested in this action beside ourselves. In this matter the Church of England sets us no precedent but is watching for our precedent. Possibly Disestablishment impends. Should Disestablishment come, whither will our brethren of the English Church look for precedents and methods if not here?"

"Now I want to meet a point or two that was raised a day or two ago. The most serious of them was that raised by the learned clerical deputy from Washington, to whose opinion we almost always defer, especially in questions of this sort, but I have regretted ever since that in an unwary moment I allowed myself to accept his amendment. He objected to the phrase, 'as containing the doctrine of the Holy Catholic Church,' because he said it seemed to imply that we had no other doctrines beside those contained in the two primitive Creeds. But that is not the point. We are laying down a Constitution that not only defines our position as among ourselves, but defines what is equally important, our relation to the rest of the Christian world. Momentous events are happening in Christendom. We do not know how soon we shall be called upon to settle difficult questions arising in connection with international Christianity. Look at the state of Latin Christendom to-day. Look at Spain, wrecked almost as completely as her stranded ships. Look at Italy, where popular discontent is kept down only by the arm of military rule, and where they dare not publish the list of persons slain in their ranks. Look at France, which seems to bid fair to realize that strange conjecture of Bishop Butler, that possibly the time might come when whole nations will become insane. Look at Austria, held together in a precarious unity only by personal loyalty to one broken-hearted old man, and what have you? You have the picture of Latin

Christendom. You have the picture of those nations and those people who acquiesce without a protest in the impiety of 1870.

"Now, sir, the mills of the gods grind slowly, but I believe in my heart that what our eyes are witnessing is the result of what was done under the dome of St. Peter's thirty years ago. We have got to be prepared for what may come. We have got to be prepared for possible relations with national Churches other than our own—in integral parts of the Holy Catholic Church—and it is all important that at this threshold of our Constitution we should declare that in common with them, we hold to the great doctrinal Scriptures of the undivided Church. That, sir, is the philosophy of my motion."

The Rev. Dr. Elliott: "I must begin by thanking the very distinguished deputy from New York for the very kind words in which he spoke of me, who am now addressing you. While it always pains me to oppose upon this floor anything which is proposed by him, I must adhere to the opinion and the objection which was made to his proposition the other day, and I notice that the proposition comes, as to the points objected to, in precisely the same form, the same form essentially, as it came in then. He wishes us to declare our adherence, I think it is, to the doctrine of the Holy Catholic Church as stated in the Apostles' and the Nicene Creeds. Now, I am sure if any one will look at the results of the Lambeth Conference, he will see that the forms expressed there were what might be called quadrilateral. There they distinguished clearly between faith and doctrine and their adherence to those Creeds as a sufficient statement of the Christian Faith. Then they go on afterwards and state in some of their resolutions—I did not expect this debate to come up and I have to quote from memory and shall be glad to be corrected if I am wrong—they go on and state that as standards of doctrine, 'we hold the Book of Common Prayer with its catechism, its Articles,' etc. See how the distinction is made by the Lambeth Conference, and I would ask that if we adhere to the form of the resolution, and speak of the doctrine of the Holy Catholic Church, as taught in the Apostles' and Nicene Creeds, where have you any statement—any full statement, I may say, except an implied one—as to the doctrine of the Holy Communion? Where is your doctrine of Sacraments in these two Creeds? Where is your statement?"

"I know, Mr. President, that whereas in some former years one had to speak with rather bated breath and apologetic terms of the Thirty-nine Articles, in recent years they have come forward into notice, at least into something like prominence, and distinguished journals in this Church who once looked askance at them now bring them to the front. But I would ask with reference to that purpose which my distinguished friend has in view, what difference will it make, if instead of the words, 'doctrine of the Holy Catholic Church as stated in these Creeds,' we put, 'adhering to the faith of the Holy Catholic Church as stated in the Creeds?' Will it abate the power of that declaration as a missionary agent? Will it abate its power as something which will draw to us the attention of the various Churches of which he speaks? Will it do anything towards keeping them at a distance, in comparison with the words which he did use? I therefore, sir, must renew my objection to the use of that term, 'doctrine' of the Holy Catholic Church, and hope that he may see fit to accept again the word 'faith,' in place of 'doctrine'."

The Rev. Mr. Hopkins, of West Missouri: "Mr. Chairman, I hope that the House will allow me to express the sense of extreme unwillingness and extreme diffidence with which I venture to claim its attention. I would not do it if I did not believe from the bottom of my heart, and if I had not believed every moment since this motion, or this substitute, was placed before the House the other day, that the religion which is held by me, and which I know is held by a great many of the men in this House, is endangered by placing such a limited statement

of faith in any such position as in connection with a document like the Constitution. Mr. Chairman, if this Church undertakes to stand before the American people as a Church which is capable of minimizing its doctrine or debating its doctrine, it may well claim the name, as it therefore will claim the philosophy, of a sect, and not a Church. I believe that the eyes of the American people, so far as they are Christianized, are turned towards this Church at this juncture in her development, as never before. I believe that the young men who are striving to maintain Christian faith in this sect-ridden land are looking towards this stable Church with eyes of admiration and with a willingness to obey her commands, and I therefore believe, sir, that if we attempt to place in a debatable document like the Constitution any such minimized statement of faith as that which this motion suggests, we will be taking a back-step, and will be doing something most dangerous and most unnecessary. Why, unnecessary? Because all that is intended by this—as has been eloquently and ably and repeatedly said—is to have a religious opening for our Constitution. I ask why, 'In the name of God, Amen' is not religion enough for any such document. I ask, why it is necessary to place in our Constitution something which is far less in the scope of its statements than those words which I will now read, that have been for years in the preface of the Book of Common Prayer. I think it will appear that this Church is far from departing in any essential point of doctrine from the Church of England, in doctrine, discipline, or worship, further than local circumstances require. I ask if that is not a sufficient statement of the doctrinal position of this Church. I ask why it is necessary to take up or mention the Holy Communion, excepting that possibly included in the Apostles' Creed, 'I believe in the Holy Catholic Church,' or its corresponding Article in the Nicene Creed, 'I believe in the Apostolic Church.' If we are to have any such statement in our Constitution, place such a statement as this you will find on page 646 of your Journal; namely, 'This Church, as the integral portion of one Apostolic Church, holds the Faith maintained by the undivided Church.' I believe if we strike out such words as that, and say we simply believe what is stated in the Apostles' and Nicene Creeds, we will leave the Holy Communion unprovided for, that we will leave many of the other doctrines of the Church unprovided for, and we will see that we will minimize our Church. I submit, therefore, that it is unnecessary for us to say any more than 'In the name of God, Amen.' For the reasons above mentioned, I earnestly beg that we will defeat this proposition and all others that say more than the Book of Common Prayer about the faith of the Church."

Mr. Stiness, of Rhode Island: "I do not wish to detain the House except to say, what the reverend deputy from Washington has said, that this is a dangerous amendment. The amendment which has been offered here is one of sentiment, while we are engaged in the revision of the law. What I want to call attention to is this, that we have a provision in Article VII of the old Constitution, and in Article VIII of the revised Constitution, which reads as follows in the declaration which a priest or clergyman is to subscribe at the time of his ordination: 'I do solemnly engage to conform to the doctrines, discipline, and worship of the Protestant Episcopal Church.' There is his declaration provided for in the Constitution, to conform to the doctrines of the Church. When you place at the very head of that same instrument a line or a set of lines which say that this Church adheres to the doctrine of the Holy Catholic Church as contained in these two Creeds, you necessarily imply that there are no other doctrines of the Church to which that man is bound to conform, and if any question should come before a court, based upon the conformity of a clergyman to his declaration as required by the Constitution, I cannot conceive how any court would say that he was bound by any doctrine outside of those specified in the in-

strument itself. Are we prepared to limit the doctrine of the Church to that? I fully agree with the sentiment of the gentleman who has offered this amendment, but it seems to me to be out of place in such a provision of the law as the General Convention." Dr. Huntington's amendment was laid on the table by a vote of 165 ayes to 108 noes.

The Chair stated that the question before the House was upon the resolution of Mr. Wilder, of Minnesota, and the question was taken by a vote of dioceses and orders, and resulted as follows: Clerical, ayes 40, noes 10, divided 6; lay, ayes 42, noes 6, divided 2; so the resolution was adopted by a majority of the dioceses.

Mr. Stetson, of New York, offered a resolution as follows:

Resolved: The House of Bishops concurring, etc., add the following as Article XII: "If a constitutional quorum shall not be present and voting at any session of the General Convention, at which under any provision of this Constitution a vote shall be taken concerning any amendment to the Constitution or Prayer Book proposed at a previous triennial meeting of the General Convention, then, and in every such case, action concerning such amendment may be taken at the next triennial meeting of the General Convention at which a constitutional quorum shall be present and vote."

Dr. Taylor, of Springfield, moved the reference of the resolution to the Committee on Messages to the House of Bishops. Agreed to.

The Committee of Conference reported recommending that the House concur with the House of Bishops in substituting Article X of the present Constitution in place of Article III reported by the Committee on Messages of the House of Bishops. The report was adopted by a vote of dioceses and orders.

The House received sundry messages from the House of Bishops. One announced adoption of Article X, with a slight verbal alteration, in which the House concurred. The Rev. Mr. Davenport read at length Messages numbered 13, 14 (from the further consideration of which the committee was discharged), 15 (on which the House concurred with the House of Bishops), 16.

The hour of 5 o'clock having arrived, the House adjourned.

HOUSE OF BISHOPS

The status of the Brazilian question was settled, when the Bishops decided to elect a bishop for that country, and, to exercise supervision there until at a future time the Church may be established in Brazil as it is established to-day in the United States. The resolution reads as follows:

WHEREAS, The House of Bishops has received a memorial from certain presbyters and laymen in communion with this Church and resident in the State of Rio Grande do Sul, in the foreign country known as the United States of Brazil, making application for the consecration of a bishop, as provided in Article X of the Constitution, to exercise episcopal functions in the oversight of certain congregations already gathered, or to be gathered, in the said State of Rio Grande do Sul, and the ten thereto adjacent;

Resolved: That the House of Bishops grant this application, and will at once proceed to elect, and will require the Presiding Bishop to take order for consecration of, a bishop for said foreign country, provided that a majority of the bishops of this Church consent to the said consecration, and provided, further, that the person so elected shall, before his consecration, bind himself to the Presiding Bishop as representing for this purpose the House of Bishops, to be amenable to the Constitution and Canons of the Protestant Episcopal Church of America, both as to his personal conduct and his episcopal government of the territory under his charge; which obligation shall terminate when there shall be three bishops consecrated by the House of Bishops, resident and exercising jurisdiction in the United States of Brazil, and by their joint action a national Church shall be established.

In addition to passing this important resolution, the House of Bishops took action on various constitutional amendments, as reported in the proceedings of the House of Deputies.

The question of the boundaries of the missionary jurisdiction of Shanghai, which have never been clearly defined, was adjusted.

BOARD OF MISSIONS

The third meeting of the Board of Missions was held at 8 o'clock Wednesday evening. Bishop Tuttle, of Missouri, was in the chair, and the Rev. Henry Anstice acted as secretary.

After the singing of a hymn and prayer by Bishop Tuttle, the Board listened to a report by Bishop Nelson, of Georgia, chairman of the Committee on Work among the Colored People. At the close of his report, the Bishop offered the following resolutions:

1. *Resolved*: That the Board of Missions regards with entire satisfaction the work of the Church Commission for Work among Colored People for the past twelve years, and recommends that the commission be continued.

2. *Resolved*: That the appropriation for this work be continued at \$70,000, and that the Board of Managers be charged to include this sum in its annual budget.

3. *Resolved*: That the time has arrived when the Board of Missions should make provision for the establishment of a school of suitable equipment at some central place in the South, for the literary and industrial training of colored youths.

4. *Resolved*: That the Woman's Auxiliary be requested to make special provision for women workers, Bible women, and home teachers in this field of the Church's missions; and your committee recommends, and suggests, that the bishops in whose dioceses missions to the colored people are established, or forming, will, as far as practicable, accommodate our liturgy to their needs, by the provision for their use of brief and simple services, embodying the chief things of divine service, the Creed, the Lord's Prayer, and the Ten Commandments, while allowing all possible latitude in consideration of illiteracy and unfamiliarity with our forms and observances.

The first resolution was adopted. In regard to the second, granting an appropriation of \$70,000, a spirited debate arose. Bishop Doane, of Albany, moved that the Board of Managers be "urged," instead of "charged," to include the appropriation of \$70,000 in the budget. Bishop Nelson replied that the colored people constituted one-tenth of the entire population of the country, and that the appropriation was needed. Treasurer George C. Thomas said that, on grounds of financial necessity, he favored the amendment of Bishop Doane.

Bishop Johnson, of Western Texas, said: "We have had thrust upon us in this country three great race problems. We have had the Indian problem. The Puritans came, and were accorded a place in this country to say their prayers, and to-day the Indian hardly has a place in this country to say his own prayers. That is one way to settle the race question. Then there were the Chinese; their immigration was stopped by law. That is another way of settling the race question. Then there is the negro. He was brought here. He was given citizenship. Everybody knows now that a grave mistake was made, but now we have him and have him as a citizen. There are two ways of settling this question. One way is to kill the negro, the other way is to educate him."

Bishop G. Mott Williams, of Marquette, remarked that funds should be spent judiciously. The Rev. Dr. McKim said that our Church had not spent as much money and energy among the colored people as other denominations, while the Rev. David H. Greer argued that money could not be appropriated which was not on hand. After some further debate, the amendment of Bishop Doane was carried, and then the second resolution as amended was adopted.

Bishop Doane then took the chair in place of Bishop Tuttle. With a few slight changes the other resolutions were then carried. The Bishop-coadjutor of Virginia, Rt. Rev. R. A. Gibson, submitted the report of the American Church Missionary Society. Missions in Cuba and Brazil, he said, had prospered.

A memorial from the conference of Swedish clergymen at Minnesota last week was read, and referred to the Board of Managers. The Board then adjourned until Friday evening, at 8 o'clock.

THURSDAY, OCTOBER 29—THIRTEENTH DAY

The House of Deputies met at 10 A. M. The President, the Rev. Dr. Dix, called for reports of standing committees.

The report of the Committee on the State of Church was read by the Rev. Herman C. Duncan. The report states in part:

Since the last General Convention five of the bishops of this Church, many priests and laymen, have left us, called to the rest of Paradise. Into their room others have come. Three bishops have been consecrated; the clergy list is 300 larger to-day than three years ago, and upward of 192,000 laymen have been baptized. Number of clergy reported, 4,843, of whom 83 are bishops, 4,380 priests, and 381 deacons; deacons ordained, 556; priests ordained, 564; candidates for Holy Orders, 570; postulants, 280; lay readers, 2,262; baptisms, 192,725; persons confirmed, 134,941; communicants, 681,645; Sunday school officers and teachers, 49,317; Sunday school pupils, 438,968; pupils in parish schools, 12,114; pupils in industrial schools, 15,062; parishes, 3,208; missions, 2,981; total, 6,189; church edifices, whole number, 5,624; church edifices, free, 3,867; sittings in churches, 1,088,901; free sittings in churches, 843,531; churches consecrated, 264; rectories, 1,980; church hospitals, 72; orphan asylums, 52; homes, 102; academic institutions, 136; collegiate institutions, 13; theological institutions, 22; other institutions, 38.

Contributions—Parochial purposes, \$31,541,178 97; diocesan purposes, \$3,456,944.83; missionary purposes, other than diocesan, \$1,542,906 44; other extra diocesan objects, \$2,149,258 85; education of the ministry, \$56,575 06; aged and infirm clergy, \$171,554.97; widows and orphans of clergymen, \$137,925.14; total, for all purposes, \$39,523,364 11.

Endowments—Episcopal funds, \$2,639,984 93; support of parishes, \$2,079,521.02; aged and infirm clergy, \$745,527.90; widows and orphans of clergymen, \$634,852.17; hospitals and other institutions, \$8,646,115 25.

The net gain in the clergy list is a little more than in the last triennium, but the percentage of increase is less, and the total of ordinations is less, notably so in the number made deacons, the decrease amounting to as much as 11 per cent. Then, too, there are but three more candidates than there were three years ago. On the other hand, there has been a notable increase in the number of lay readers, 20 per cent.

The number of persons confirmed during the last three years is 3,500 more than in the like preceding period; our communicants number to-day 63,145 more than in 1895—an increase of 10 per cent.

The Sunday school statistics are satisfactory, the increase in the number of officers and teachers being 8 per cent, and that of pupils nearly 4 per cent. The activities of the Church in the Sunday school everywhere exhibit health and growth. The very large Lenten offering of the children this year is an exhibit of sound education.

In the matter of parishes and missions we have made but little advance—there being but twenty-one more parishes and forty-three more missions than there were three years ago. Yet there are 507 more church edifices. This indicates that in the period under review there has been more driving of stakes than lengthening of cords. 'Tis well if the Church be but gathering her strength for larger effort to extend her beneficent influence. The ratio of free sittings in our churches to the whole number was 54 per cent. three years ago, while to-day it is 77 per cent.

The contributions of the last triennium exceed those of the like preceding period, \$1,150,104 70. The amounts contributed to the Board of Missions show large gains in the amounts given towards appropriations and by way of special contributions, aggregating \$37,183.78. We have to note, however, that the gain for domestic missions was \$91,423.16, so that the contributions to foreign missions show a loss of \$18,239 38. It is shown to your committee that the needs of the foreign missions are as great, aye, greater, than before. Hence, there is need that their claims should be more diligently considered.

Mr. Leffingwell, of Maine, submitted a report on Missions, reporting back the resolution of

the Rev. Dr. Baker, of New Jersey, asking that the committee be discharged from its further consideration. Agreed to.

The Rev. Mr. Beatty from the Committee on Unfinished Business to whom was referred the resolution of the Rev. Dr. Lindsay fixing the time of adjournment of the Convention, reported the following:

Resolved, That the House of Bishops concurring, the General Convention of 1898 adjourn, without day, on Tuesday, October 25, 1898, the hour for the closing services and the reading of the Pastoral Letter being eight o'clock of the same evening.

Agreed to.

The Rev. Mr. Short, of Missouri, presented a report on the message to the Czar of Russia, with the following resolutions, which the committee asked to be considered separately:

Resolved, The House of Bishops concurring, that the following letter be sent, duly attested by the presidents and secretaries of both Houses:

"To His Imperial Majesty, Nicolas II., Czar of Russia: The General Convention of the Protestant Episcopal Church of the United States of America composed of bishops, presbyters, and laymen, hails with joy the great peace manifesto which your majesty has issued. We earnestly hope that the conference may result in a reduction of the excessive armaments which are a crushing burden on the peoples, and in the establishment of some method of judicial arbitration for the settlement of international differences, by which may be preserved the principles of equity and right, wherein rests the security of States and the welfare of peoples. Your Majesty's appeal to international discussion will stimulate the consciences of civilized nations, and the inauguration of this noble movement may well be considered a happy presage for the century which is about to open, and mark an epoch in the progress of the world. We earnestly invoke upon it the blessings of Almighty God, and pray that it may help greatly to hasten the coming of the Kingdom of the Prince of Peace on earth."

The second resolution is as follows:

Whereas, It is the duty of the Church in obedience to the Spirit of Christ its Founder and Head, etc.

Resolved, The House of Bishops concurring, that it is the earnest desire of the Protestant Episcopal Church in General Convention assembled, that the government of the United States shall instruct its commissioners or delegates to said conference, to recommend a plan for the establishment of a permanent international court, to which shall be referred the disputes which may arise between nations which cannot be settled by mutual concessions or by some other peaceable method.

The first resolution was adopted.

The question being upon the adoption of the second of the resolutions, it was moved that it be laid on the table, and the question being put, on a division resulted, ayes 193, nays 75; so it was tabled.

The Rev. Mr. Tayler, of Los Angeles, rose to a question of privilege, stating that it seemed only wise and right after having passed the first of the resolutions, for the House to now consider a resolution which had been placed on the calendar, referring to the cultivation of friendly relations with Great Britain. On a two-thirds vote as required by the rules, the House agreed to the present consideration of the resolution. The secretary read as follows:

Resolved, The House of Bishops concurring, that the House of Deputies place on record its sense of deep gratification at the many manifestations of friendly feeling to our nation which have been so freely and cordially shown by the government and empire of Great Britain in the late war with Spain, and expresses the sincere hope that the time may speedily arrive when these two great nations of the Anglo-Saxon family, the United States of America and the British Empire, shall stand in defense of the rights and liberties of mankind, and for the promotion of Christian civilization amongst the nations of the earth.

The resolution was adopted.

The Rev. Dr. Richards, from the Committee on New Dioceses, made a report as follows: First, asking that the committee be discharged from the further consideration of the resolution of Mr. Butler, of Central Pennsylvania, desiring closer co-operation on the continent, with the English Church. Second, that the joint committee have leave to sit during the recess, and make report to the next General Convention. Third, *Resolved*, The House of Bishops concurring, that Title 3, Canon 3, Section 3, Sub

section 7, be amended by striking out after the word 'arise,' in the fourth line, all that follows to the end of the sub-section, and insert: A standing committee, consisting of four clergymen and four laymen shall be constituted as follows, and shall act as a council of advice to the bishop in charge of the foreign churches. They shall be chosen annually to serve until their successors are chosen by a convocation convened of all the clergymen of the foreign churches or chapels, and of one lay representative of each church or chapel, chosen by its pastor or committee. The standing committee shall be convened on the request of the Bishop whenever he may desire their advice, and they may meet of their own accord when they may wish to advise the bishop. When a meeting is not practicable, the bishop may ascertain their minds by letter."

The first and second resolutions were adopted. A motion to refer the third resolution to the Committee on Canons was defeated by a vote, on a division, of ayes 112, nays 155. A motion to lay the resolution on the table was also lost, and the question recurring on the adoption of the resolution, it was adopted.

The Chairman: It has been suggested that the Very Rev. Dean of Hereford speak to the House with reference to the resolution which has been passed with regard to the friendly relations between Great Britain and this country. The House will hear from Dean Hereford with pleasure.

The Dean of Hereford: "Mr. President and gentlemen of the House, I most thoroughly appreciate the great courtesy that is shown me on this occasion, and moreover I very much appreciate the resolution which has just passed, and almost unanimously passed, in behalf of an alliance, not, I apprehend, a warlike alliance, but a peaceful alliance between the old country and this country of the United States. When I see before me representatives from every part of this vast continent, I rejoice that there is that feeling existing. I say, not a war-like alliance, but that friendly feeling which should exist between those who speak the same language, and who look back to the same origin, and both of whom have the same religion. For my own part I have always had this feeling—at least I have had it for over a quarter of a century, because I have been united to this side of the Atlantic by many ties, the most binding of those ties being that my better half belongs to this side of the Atlantic.

"It has also been my privilege to officiate as a minister both in the diocese of Georgia and also in the diocese of Pennsylvania, so that I feel that there is a connecting link between me and the Church here. But I know well the feeling that exists on the other side, in the old country, that feeling of an intense desire that we should all be united. I was present at that grand banquet that was given not very long ago in London in connection with this desire for unity. I am a member of the committee of the Anglo-American Alliance in England, and therefore, gentlemen, you can well understand how intense are my desires for this unity. It need not lead, as some gentlemen seem to think, to any war-like demonstration. On the contrary, I think it will do more for the peace of the world than any warlike demonstrations could possibly do. I therefore rejoice greatly, and thank you from my heart and on behalf of my country, for that resolution which you have been good enough to pass this morning."

A deputy from Central New York made the following report: The joint committee to nominate fifteen trustees on the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged and Disabled Clergymen, reported that at the last General Convention, the trustees of the fund were directed to obtain an amendment to the charter by which the number of trustees should be increased from seven to fifteen, the first-named seven to act as trustees until such change was made and a canon was adopted providing therefor. The trustees have reported that for reasons which they deemed sufficient it was inexpedient to ask for a change

in the charter. The committee therefore propose the election of seven trustees as follows: The Bishop of Pennsylvania, the Bishop coadjutor of Connecticut, the Rev. Morgan Dix, D.D., the Rev. Reese F. Alsop, D.D., Mr. William Alexander Smith, Mr. Louis Chancy, and Mr. George C. Thomas. They offer the following resolutions:

Resolved, That the persons named be elected trustees for the ensuing three years.

Resolved, That Title 2, Canon 8, Section 1, be amended by substituting the word "seven" for "fifteen," and that Section 2 be repealed.

He moved the passage of the first resolution, and the reference of the second to the Committee on Constitution and Canons. Agreed to.

Mr. Woolworth rose to a question of privilege. He said: "Yesterday the House concurred in a message from the House of Bishops, numbered 61, which incorporated the tenth Article of the present Constitution in the third Article of the proposed Constitution, quite in disagreement with the action of this House upon a resolution reported by the Committee on Messages to the House of Bishops. That matter was submitted to the House, and its action taken upon it without, I may say, my own apprehension of the effect of that action. Perhaps it arose from inattention on my part; perhaps it arose from the fact that there was no clear presentation of the question so that I could understand it.

"Now I would not presume to present this to the House if I stood alone, but I have been told by a number of members of the House that they were in the same predicament as myself, and, therefore, sir, I move a reconsideration by this House of its resolution of concurrence with Message No. 61 by which Article X of the present Constitution was incorporated into, and will be, Article III of the new Constitution.

"The question, gentlemen, is this: By Article X the entire power of appointing and consecrating bishops for churches in foreign lands is entrusted to the bishops. Your committee, and this House approving the judgment of the committee, thought that instead of this matter being entrusted to the bishops only, the power should be regulated by general canons of the General Convention. Now, sir, the difference between the provision in Article X and the Article which you upon a former occasion approved, is of a very serious and important and radical character, and I think should be very carefully considered by this House before it commits itself to retaining Article X in the Constitution as it now stands. Therefore I move the reconsideration of the action of this House on that subject."

The motion was seconded by the Rev. Dr. Hoffman, of New York, who said that when the vote was taken on the matter, yesterday, the House was impatient to adjourn, and it was simply stated by the chairman of the committee that the House of Bishops desired to put in place of Article III, which we had adopted, giving the power to the General Convention to decide where bishops should be consecrated for foreign churches, the old Article X of the Constitution, which had been repealed, leaving entirely in the hands of the bishops to decide when and where they would consecrate bishops for foreign Churches applying for the same. He stated that when the vote was taken, he tried to get the attention of the Chair for an explanation, but failed, and submitted that as the vote was taken at such a time, and there was grave misapprehension as to what was being voted for, the matter should be reconsidered.

The question being taken by dioceses and orders, the result of the vote was clerical, ayes 37, noes 17, divided 4; lay, ayes 39, noes 13; so the action of the House was reconsidered, and the House requested the return by the House of Bishops of the message referred to, No. 61.

The Rev. Dr. Fulton desired to call the attention of the House to what it was doing in asking the return of the message. He said it was doubtful if we would obtain it, because the action of the Convention had been completed in both Houses, and the House of Bishops would be perfectly justified in refusing to return it.

The Rev. Mr. Faude introduced a report from

the special committee to which was referred the memorial of Church workers, and moved the adoption of the resolution contained in the report, and also the adoption of a resolution as to the training of the colored youth at St. Augustine's School, at Raleigh, N. C., and St. Paul's School, Lawrenceville, Va. Agreed to. Also a resolution that the Board of Managers of the Domestic and Foreign Missionary Society is respectfully requested to consider the advisability of the appointment of a field secretary whose duty it shall be to study monthly the condition of the work and to report at stated periods. Adopted.

Mr. Hodges, of Maryland, asked a reconsideration of the vote appointing trustees to the General Theological Seminary, and asked the return of the report of the committee for its further action. Agreed to, the rules being suspended.

Messages from the House of Bishops nominated to the House of Deputies for the missionary jurisdictions: The Rev. James B. Funsten, rector of Trinity church, Portsmouth, diocese of Southern Virginia, as Missionary Bishop of Boise; the Rev. William H. Moreland, rector of St. Luke's church, San Francisco, Cal., as Missionary Bishop of Sacramento; the Rev. Samuel C. Edsall, D. D., rector of St. Peter's church, Chicago, as Missionary Bishop of North Dakota. The Rev. Lucien L. Kinsolving, of the diocese of Virginia, was also elected by the bishops as a bishop for the Church in Brazil.

At this point the House took a recess.

AFTER RECESS

Mr. Stotsenburg, of Indiana, introduced a canon on the subject of Evangelists, for reference to the Committee on Canons, and as it involved new business, the Chair put the question as to the consent of the House for the introduction of new business after the twelfth day. Agreed to.

The special order of the day was called for, and the House proceeded with the consideration of the report of the Joint Commission on the Revision of the Constitution and Canons, the Rev. Dr. Hoffman being the chairman on the part of this House.

Dr. Hoffman thereupon took the floor and said: "It is not necessary for me to take the time of the House in reading the preamble of the report, except merely to state that with the exception of some changes which have been made in the canons during this General Convention, there are but two or three of these Canons that cannot be adopted under the present or proposed Constitution. I ask in behalf of the commission that we shall at least take up the first few canons which relate to ordination. We do this because the present canons on ordination are in a very peculiar condition; they are in some places contradictory of each other. They are in other places so expressed that scarcely any two Standing Committees ever interpret them the same way. I have constantly candidates for orders—students in our seminary,—coming to me to interpret them. I confess I am at sea and do not know how to answer them under the present canons. I propose, therefore, to offer the first of the resolutions, which will be found on page 61 of this report:

Resolved, The House of Bishops concurring, that Canon 1 of Title 1 of the Digest is hereby repealed.

This canon which we propose to repeal contains merely this statement. "In this Church there shall always be three orders in the ministry, namely, bishops, priests, and deacons." The commission did not deem that a proper statement to put in the canons. It is a fact that everybody knows is entirely unchangeable. We could not ask that the orders of this Church should consist only of bishops and priests, or priests and deacons. We therefore thought it surplussage to have it in. I move that the first canon of the Digest be and is hereby repealed. The motion was agreed to.

Mr. Stetson, of New York, desired at this point to introduce a resolution which he thought germane to the matter. The resolution was:

Resolved, The House of Bishops, concurring, that the Joint Commission on the Revision of the Constitution and Canons be continued, and that so much of

the subject-matter of the report of the Joint Commission shall not have been otherwise disposed of at the present meeting of the General Convention be recommended to the Joint Commission for report to the General Convention at its annual meeting in 1901.

Mr. Stetson questioned whether it was wise in the first place to create a Joint Commission instead of a committee of this House, whether or not the Joint Commission originally created and provided for was constituted in the best possible manner and selected with the greatest wisdom, but these matters were not now necessary to be considered. The one point upon which he based his resolution is that justice and courtesy to a body of Christian and faithful gentlemen who have at the instance and request of this House during these years been giving attention to this subject, and with great labor and earnestness, justifies this House in proceeding to recommit to that same body so much of the report as shall not have been acted upon at this Convention.

The Rev. Dr. Fulton said that there is no question of courtesy in the case, but of convenience and reasonableness. If we had been going to legislate on any one of these subjects contained in the old canons, we would probably have called for a committee composed for the most part of experts in that particular subject. He thought the right method of disposal of this Joint Commission on Canons would be to refer the matter to the Committee on Canons of this House for its future guidance and instruction whenever canonical changes should be proposed to the House.

The Rev. Dr. McKim stated that if courtesy to the Joint Commission should determine the action of the House, he would be in favor of the resolution presented by the distinguished deputy from New York, but it seemed to him that the Joint Commission had been treated with the greatest courtesy by this House. It has had these matters under its control and in its hands for six years, and has given the House a very exhaustive and important report for our consideration at this time. "It appears to me that the right course for us to take at this time is suggested somewhat by the course which we took three years ago in relation to amendments to the Constitution. We referred those amendments to a committee of this House—a special committee appointed for the purpose of considering them. I would venture, therefore, to suggest as an amendment, or as a substitute for the proposition of the deputy from New York, the following:

Resolved: That the whole subject of the revision of the canons, together with the report of the Joint Commission on the same, be referred to the Committee on Canons of this House, to report at the next General Convention such changes, and such only, as are deemed necessary.

The Rev. Dr. Taylor moved that the matter be referred to a special committee of this House, which suggestion was accepted by Dr. McKim, so that the resolution would read:

Resolved, That when the discussion of this report shall have been concluded, so much of it as shall have been undisposed of, and the whole subject of canonical revision, be referred to a special committee of this House to report at the next General Convention such changes, and such only as may be deemed desirable.

The Rev. Mr. Hodges, of Maryland, thought that the suggestion to refer the whole subject of canonical revision, as well as the parts of this report which are not acted upon, seems to open up the door to the Committee on Canons to bring in another entire revision.

Upon the question of adopting the substitute, it was rejected, and the original resolution of Mr. Stetson, of New York, was thereupon adopted.

Dr. Hoffman moved the adoption of the second resolution on page 61, as follows:

Resolved: The House of Bishops concurring, that Canon 1, as reported by the Commission, be and is hereby enacted, and that Canon 2 of Title 1 of the Digest be, and it is hereby repealed, the subject matter thereof being covered by the canon hereby enacted.

Dr. Hoffman read page 1 of the printed revision.

It was moved that debate on the present ques-

tion be limited to five minutes, which was agreed to.

The Rev. Mr. Parks moved to amend by striking out Section 1, Sub-section 1, Canon 1 of the proposed canon, and substituting Section 1, Sub-section 1 of Canon 2, Title 1 of the Digest of Canons.

The Rev. Mr. Alsop moved to strike out the word, "first" in the first line, and the Chairman announced that the two propositions were before the House, the amendment of Dr. Alsop and the substitute of Dr. Parks, and that the first question was upon the substitute.

The Rev. Dr. Mackay Smith wished to emphasize what seemed to him the unreasonableness of the substitute as compared with the amendment. He said he really did not see any particular reason for the amendment. He said it seemed to him, therefore, that the first canon or first section is a perfectly reasonable section, and that it is interpreted from a reasonable standpoint, and a reasonable state of mind, but he was willing to support the amendment proposed by the deputy from Long Island, because it is to remove a possible misconception, although it did not seem that that misconception could ever occur.

The Rev. Mr. Scully moved to amend the section by striking out the words, "if possible," the last word on line 4, and the first word on line 5, "or if we have no rector, the name of some other presbyter." He made the motion to amend because it seemed to him very desirable that when a man desires to enter the sacred ministry of this Church he should have some acquaintance with some presbyter of the Church to whom he can refer.

The Chair put the question on the amendment and it was agreed to.

Without further action on the matter under consideration, the House at 5 P. M., adjourned.

HOUSE OF BISHOPS

Besides nominating bishops to the vacant missionary jurisdictions and for Brazil, the House of Bishops disposed of a considerable amount of routine business. On the question of the division of the diocese of Indiana, on which the Deputies disagreed with the Bishops, the latter have requested a committee of conference, to which they appointed on their behalf the Bishop of Kentucky, the Bishop Coadjutor of Springfield, and the Bishop of Vermont. The conference was granted by the Deputies, and Chairman Dix at once announced the appointment of their committee, as follows: Rev. C. A. L. Richards, of Rhode Island; Mr. Skipwith Wilmer, of Maryland, and Mr. Robert Treat Paine, of Boston.

The Bishops also requested a committee of conference on the transfer of deacons from one diocese to another, the Bishops of Kentucky and Vermont, and the Bishop-coadjutor of Springfield, serving on the committee. The House of Deputies granted the conference. The Bishops agreed to the report of Committee of Conference on Article II, of the amended Constitution. This action was expected, and so the article is now a part of the Constitution. The date of adjournment set by the Deputies was agreed to, and the committee, of which the Bishop of Alabama is chairman, is preparing the Pastoral Letter.

FRIDAY, OCTOBER 21—FOURTEENTH DAY

The House of Deputies was called to order at 10 o'clock, by the President, the Rev. Dr. Dix.

The Committee on the Consecration of Bishops moved that the House proceed to act upon the communications of the House of Bishops, nominating the missionary bishops. A special order was made for the same at 3 P. M., in executive session.

There was considerable discussion upon the amendment of the canon on ordination as recommended by the Committee on Canons, so that the candidate must wait six months before his ordination to the diaconate. The proposed amendment was opposed by Dr. Alsop as a backward step. It was only six years ago, he said, that it was provided that candidates might be ordained under certain circumstances, at once, upon their application. This was intended to

encourage ministers of other denominations to enter our service. They could not support themselves during the six months which was formerly provided, and was now proposed.

Dr. Davenport replied, on behalf of the Committee on Canons, that the bishops asked for this change after a trial of six years, and a return to the former condition. The experience of many in relation to ministers of other denominations entering our Church was, that they need some time to learn the ways and spirit of the Church. A year would be better than six months.

Mr. Foley, of Central Pennsylvania, did not see that outsiders could get experience unless they were ordained. As deacons, they could relieve any priest, and he was in favor of ordination at a very early date.

The report of the committee was adopted, requiring six months delay in such cases.

The Rev. Mr. Seabrease, on behalf of the Joint Committee on Increased Responsibilities of the Church, made a report of which only a brief summary can be given here. Memorials had been received by the committee from Hawaii, Puerto Rico, and Cuba. They had examined documents, especially from Hawaii, where the status was not so simple as many might suppose. A joint relationship had been entered into between the English missionary bishop and Bishop Kip, in former days, which must be recognized. Before any action, a conference should be had with the Church of England upon the whole subject. The social and religious conditions in Puerto Rico seemed to warrant immediate action there. The educational classes had broken away from the Roman priesthood, and great ignorance prevailed among the people. Similar conditions in Cuba would indicate the need of missionary activity there. The appointment of a general commission was advised. As to sending bishops to nations where the historic episcopate is already established, great caution should be used. Careful consideration should be given before a line of policy was entered into contrary to Catholic use. The Nicene rule should be heeded. Setting up rival bishops could only be justified by the gravest reasons. Mr. Seabrease was questioned as to the agreement referred to on the part of Bishop Kip, and his authority for the same. This he did not clearly explain.

The Rev. Mr. Foute, of San Francisco, thought the facts should be brought out. He would like to have the Rev. Mr. Osborne speak to the Convention upon the state of affairs in Hawaii, with which he was personally acquainted.

The Rev. Mr. Garrett, of Oregon, spoke as one who knew personally about the work in Hawaii and the conditions there. He said Hawaii should be put on the same basis as Puerto Rico.

Dr. Fulton explained the ecclesiastical status of Hawaii to-day, which is a missionary diocese of the Church of England. Those islands are not in the same position as Porto Rico. We ought to make no intrusion there in the field now occupied by a Church with which we are in communion. There is a dissidence there, a lack of agreement, and we ought not to allow an *ex parte* statement to be made in the House.

Mr. Stiness thought that the decision of the committee was right. We should take no action. There must be a conference with the Church of England; we might as well come to that decision at once.

A motion to permit Mr. Osborne to address the House was disagreed to.

The Chair stated that the House had before it the report of Mr. Seabrease, with the four appended resolutions, and that the vote would be taken on them separately. The secretary read the first resolution, as follows:

Resolved: The House of Bishops concurring, that the present situation of the Church in Hawaii is not such as to render it expedient that the Church of the United States should interfere at this time with the existing status; and the consideration of the spiritual jurisdiction therein should be postponed until conference shall be had with the authorities of the Church of England.

Agreed to.

Resolved: The House of Bishops concurring, that in behalf of Puerto Rico the Board of Managers of the Board of Missions be requested to take such action as after conference with the Bishop of Antigua may be deemed possible and desirable.

Agreed to.

Resolved: The House of Bishops concurring that the matter of the care of English-speaking people in Cuba be referred to the members of this joint commission (the Bishop of Chicago and the Bishop of New York) who are members of the Provisional Committee on Church Work in Mexico, with instructions to convey the subject to the notice of said provisional committee.

Agreed to.

Resolved: The House of Bishops concurring, that a joint commission, to consist of three bishops, three presbyters, and three laymen, be appointed, to whom shall be referred the question of responsibilities growing out of increased territory, assumed, or to be assumed, by this government, with instructions to ascertain by correspondence, and, if practicable, personal visitation, all available facts.

Adopted.

The Committee on New Dioceses reported through Dr. Richards, on the resolution of the House of Bishops in their Message No. 9, concerning a missionary district in Kyoto, as follows: "This matter came before your committee in exactly the same form three years ago, and it was recommended to non-concur, a minority report being presented. Your committee have given the subject new and prolonged consideration, both by hearing testimony, and by mutual conference. Your committee finds:

1. An extensive territory, with a population of 16,000,000, already divided into two dioceses, by action of the Church in Japan, while four dioceses, with a population of 24,000,000, are all administered by the Church of England.

2. A request comes from the Kyoto district for separate episcopal supervision. The judgment of the native Church is of weight in this matter, as the value of further episcopal supervision is largely determined by the ability of the bishop to meet the need felt by that Church. A man familiar with the field, sharing the people's confidence and receiving the Church's authority, would be of great influence for the progress of the work.

3. While the number of the American clergy is small, the number of congregations and of native clergy is already considerable, and the opportunity for increasing these by a large and wise administration, is almost without limit. Your committee cannot regard the work of a bishop in Japan as of the same character in detail as his work in American dioceses and among nominally Christian people. The need is not merely for episcopal supervision or superintendence, but for ecclesiastical statesmanship. This is not a matter of districts and dioceses, but an opportunity for a wise Christian man sent forth under the Church's commission.

4. Three years ago a reaction had set in on the part of the Japanese against foreign institutions, because of the failure of Japan to obtain recognition among the nations. Treaties recognizing her place have since been made. The opportunity, therefore, is ripe for the leadership toward an independent national Church in Japan. This result may be still far distant, but we dare not put any obstacle in the way of its fulfillment. An alternative of risk must always be taken when new and unusual action is entered upon.

Recognizing that great opportunities await the Christian Church in Japan; in response to the request of the American and native workers in the districts interested; with a view to facilitating progress toward an independent national Church; in the hope and in the confident trust that the man of power for this leadership will be found, your committee recommend to the House of Deputies the following resolution:

Resolved: That the House of Deputies concur with Message No. 9 from the House of Bishops, setting apart the missionary jurisdiction of Kyoto.

Messages from the House of Bishops were communicated to the House. Message 75 was read with the amendments proposed by the

House of Bishops, being in the third paragraph of Section 4 of Article I, which reads, as sent to the House of Bishops, as follows: "On any question of voting, the majority of deputies present shall suffice, unless otherwise ordered by this Constitution, or unless the clerical and lay representation," etc., and the House of Bishops proposed to add after the word, "Constitution," the words, "or by the canons." The second amendment which the House of Bishops proposes, is in Section 6, which reads as sent to the House of Bishops: "One clerical and one lay delegate chosen by each missionary district of this Church, or by a convocation of the American churches in foreign lands, by proper ecclesiastical authority, shall have seats in the House of Deputies," etc. The message of the House of Bishops struck out the words, "by a convocation of American churches in foreign lands."

Dr. Nevin hoped that the House would not concur, as it seemed a matter belonging purely to this House. The question being put on non-concurrence and a committee of conference, the same was agreed to.

The secretary read Messages 76, 77, and 78, relative to inserting the words, "In the name of God, Amen," before Article I of the Constitution. The House of Bishops did not concur. Message 77, concurred in the Message to the Czar of Russia, and 78, relative to acknowledging the friendliness of the people of the British empire.

On motion the Committee on the Hymnal was discharged.

The House then proceeded to consider the special order, being the report of the Committee on the Constitution, and Judge Stiness having been called to the chair, Dr. Dix made the report of the committee.

First, with regard to framing an article to the Constitution providing for the manner of setting forth a Standard Bible.

Resolved: That a committee of two clergymen and one layman from this House be appointed to consider and report to the next General Convention a suitable Article of the Constitution on this subject.

Adopted.

Dr. Dix further reported that Mr. Stetson, of New York, offered a resolution to this effect: Insert the following as Article XII: "If a constitutional quorum shall not be present and vote at any session of the General Convention, at which under any provision of the Constitution, a vote shall be taken concerning any amendment to the Constitution, or to the Prayer Book, proposed at the previous triennial meeting of the General Convention, then, and in every such case, action concerning such amendment may be taken at the next triennial meeting of the General Convention at which a constitutional quorum shall be present and vote." The committee reported as follows: The Committee on Messages to the House of Bishops relating to the Constitution, respectfully report that they have had under consideration the resolution offered by the deputy from New York, and are of the opinion that the constitutional amendment proposed is inexpedient, and ask to be discharged from its further consideration. Agreed to.

The committee further reported as to the proposed Article IX, relating to modes of trial, involving the question of courts of the first instance, review, and appeal, and as to how such courts should be constituted, proposing the following Article.

The General Convention may, by canon, establish a court for the trial of bishops, which shall be composed of bishops only.

Presbyters and deacons shall be tried by a court instituted by the convention of the diocese to which they belong.

The General Convention may, in like manner, establish, or provide for the establishment of, courts of review of the determinations of diocesan or other trial courts.

The court for the review of the determination of the trial court, on the trial of a bishop, shall be composed of bishops only.

The General Convention may, in like manner, establish an ultimate court of appeal, for the review only, of the determination of any court of review on questions of doctrine, faith, or worship.

None but a bishop shall pronounce sentence of admonition or of suspension, deposition, or degradation from the ministry, on any bishop, presbyter, or deacon.

A sentence of suspension shall specify on what terms or conditions, and at what time the suspension shall cease.

Judge Andrews, of Central New York: "Mr. Chairman, and gentlemen of the House of Deputies, the Committee on the Revision of the Constitution to whom was referred Article IX, as previously reported to the Convention, have endeavored in the report which is now before you, to outline the general features of a judicial system in the Church, if in the wisdom of the Convention such system should be at any time established, and to meet in the provisions which have been presented some of the objections to the former report disclosed in the discussion in this House; and I may be permitted to say, in the outset, that this report creates no judicial system for the Church. Whether or not such a judicial system may or ought to be adopted, is left wholly unaffected by the provisions of this proposed Article. All that it accomplishes, and all that it is intended to accomplish, is simply to establish a framework in which the setting of the judicial system may be inserted, in case at any future time the General Convention should determine that the creation of such a system was wise or expedient. So far as I understand it, the committee, in reporting the outlines of this general system—if it shall be created—have acted strictly within the ordinary rule that constitutional amendments should not deal with details, but simply establish the principles in the organic law upon which, and under which, legislation shall take place.

"Now, the fundamental consideration in the establishment of a judicial system, in the opinion of the committee, was to provide, in the first place, for the organization of a court in the first instance for the trial of an offence charged against a presbyter, or against a bishop, and then an appeal court, to which a party might appeal for the correction of any mistakes which might have occurred in the judgment of the trial court, and in their judgment, when that is accomplished, in general the whole right of a party accused has been observed. We have followed in the construction of this Article the general principle which has been maintained and established in the State constitutions, to provide simply in the administration of civil justice for the trial in the first instance, and then for the final determination of the question on an appeal to a single court, and, that appeal having been determined, determines, as a general rule, the right in controversy. That, gentlemen of the Convention, possibly needs a supplement, under the peculiar conditions of the Church, in case a judicial system should be established.

"It is hardly possible that the judicatories which shall be established as courts of review will have a jurisdiction co-terminus with the whole history of the Church. Necessarily, that history must be divided, and courts of review established within each of the divided districts having similar jurisdiction, entitled to pass upon every question which may arise upon the trial of an ecclesiastical offence. When that offence relates to some subject not connected with the doctrine, or faith, or worship of the Church—whether the offense is one charged against a bishop, or against a presbyter or deacon—the final determination in all such cases will be reached when he has had a trial before the initial court, and has obtained a judgment of a court of review of that trial, in the district or province in which that court may be instituted.

"But, as we all know, questions affecting the entire interests—the interests of the entire Church—may be involved in the trial and determination of these primary courts. The question has arisen and has been solved in some of the Constitutions of the States by a provision—in order to preserve the harmony and uniformity of the law where co-ordinate courts have a right to pass upon the same questions, and as between whom there may be conflict of judgments—that a final appellate court should be established in the interest of the uniformity of

the law for the purpose of reconciling and finally determining these conflicting questions. Now, a presbyter or a bishop may suffer by the judgment of a trial court, or by the judgment of a court of review. That is simply the result of the infirmity of all human institutions, but it furnishes no reason why a system for the general administration of justice should not be established.

"It was in view of the considerations which I have stated—the possible, although not a probable, result of the determinations of conflicting and divided jurisdictions upon a question affecting the faith in which the whole Church is interested—that it seemed proper to the committee that there should be a final jurisdiction to which upon those questions alone, an appeal might be taken, and whose judgment should be final in determining and settling the matter in controversy. And with that view, a final court of appeal is, by the scheme of the committee, provided for, in case at any time a judicial system shall be established for the final determination of these great and important questions. It is true that their determination by this final court would affect the interests of the person accused, but the paramount interest—the great interest to be determined at that stage of a controversy relating to faith or doctrine or worship—is the interest of the universal Church, and the accused having had the benefit of a trial and a review of that trial upon an appeal, he, comparatively, is an insignificant consideration in the ultimate determination—not primarily as to whether the person accused may be guilty or not guilty of a violation of the faith or the doctrine of this Church—but the paramount question is what is that faith and that doctrine, and how shall it be preserved in its integrity and uniformity?"

"I said in the outset that this Article did not establish a judicial system in the Church. It is wholly tentative. Neither does it undertake to determine how this court of final review—named, the court of appeal—shall be constituted. That will rest with the wisdom and judgment of the General Convention of this Church whenever it shall conclude that the interests of this Church will be promoted by the constitution of these tribunals. They may, in the constitution of that final court, make both branches of this body the ultimate and final court of appeal. They may constitute it exclusively of the bishops of the Church; they may make it a court consisting of bishops and presbyters, or of bishops, presbyters, and laymen. All that is left wholly open and undetermined by the report of this committee and by the Article which is presented before you. So that those who object to any judicial system at all in the Church, or those who have any special or fixed view as to what body should finally define the faith and worship of the Church—they may properly refer the discussion of this controverted question to the time when the General Convention shall undertake or shall determine to act upon the authority given in this Article to constitute a judicial system for the Church."

The Rev. Dr. McConnell said: "Mr. Chairman and gentlemen, I would like for a moment to call the attention of the House to precisely where this question now stands. You have heard it stated with perfect clearness and perfect truth that we are not now concerned with the structure of any judicial system. That is perfectly true. What we are concerned with now is the stating in the Constitution upon what terms and conditions, and within what boundaries, such a system shall be constituted if it be constituted at all. That is very clear, and it is, I think, of great importance that the attention of the House should be called to it. You will remember that when this committee made this report before, it recommended an Article IX which provided that all courts for the trial of, and for the review of the trial of, a bishop should be composed of bishops alone. When the attention of this House was called to the inconveniences and anomalies that such a condition of things would produce—that is, es-

tablishing an ultimate and supreme court from whose jurisdiction the bishops should be exempt—when it was seen that a lot of inconveniences and anomalies that would introduce, the committee took it back again into their hands, and they have now reported an Article IX which does bring the bishops within the jurisdiction of the ultimate supreme court for most of the causes for which they can be tried.

"The present Canon 9 states five causes, or rather five categories or causes, for which bishops may be tried. The first is, crime or immorality; the second, teaching privately or publicly and advisedly, any doctrine contrary, etc.; the third and fourth, violation of the Constitution and Canons of the General Convention or dioceses, and the fifth is an ambiguous clause which involves a breach of the ordination vow, etc.

"Now the committee have reported an Article of the Constitution which does bring the bishops within the jurisdiction of a supreme court for every category enumerated, except one, and that is crime or immorality. Their proposition is this, that the ultimate court of appeal shall have jurisdiction over causes in which bishops are concerned, for every cause except crime or immorality. I think that the present report is an enormous gain over what has gone before, and I think also that it is the temper of the Convention to adopt it almost substantially as it stands. It does give four-fifths of what we contended for; it still withholds one-fifth, and I only want to point out very briefly one or two inconveniences which would still remain in case it should be adopted as it stands. One of the causes for which a bishop can now be tried is for violation of the Constitution and Canons of the General Church. Now in any appeal in such a cause as that to the ultimate court of appeals, judgment would have to be passed upon what is the Constitution and Canons of the General Church. Upon the trial, however, of a presbyter or deacon in another court, appeal would be taken to another ultimate court which might be exactly contrary to the decision given in the findings between the two courts. This brings up the whole question of why bishops should be outside the jurisdiction of the ecclesiastical state. It has been referred to here again and again that the bishops would never consent to being brought within the jurisdiction of a court constituted of any but bishops. Gentlemen, I have a much higher opinion of the bishops than those who urge that objection, for I think we are bound to assume that the bishops of this Church are loyal clergymen. For myself, I believe they are. I think we are also bound to assume that they are reasonable men. Now it seems to me that hardly any greater slight or affront could be offered to the House of Bishops than the mere suggestion that they would stand out against what is the judgment of this whole Church for the sake of maintaining some particular official or personal prerogative. No greater offence could be offered to the House of Bishops, either as a whole or as individuals, than just that. If it should be in the judgment of the General Convention, concurred in finally—as for my part I am quite sure that finally it will be concurred in by the other House, although it may be a long time off—if it should seem to be the judgment of the House, concurred in by the other House, that all causes for which any man, within this ecclesiastical state, should be brought to trial should ultimately find their way to one court—a court which it has been wisely pointed out might be, and in all probability would be, constituted of equal numbers of bishops, clergy, and laity—all causes within this ecclesiastical state should find their way ultimately to one final court, so that the Church of God should speak with a single voice, and not with a divided voice, I think you may be perfectly persuaded that the House of Bishops both as a House and as individuals would not be the last, but the first, to submit to such a decision. Therefore I would like to get it if possible out of the minds of the members of this Convention that in this discussion we are in any way seeking to cast any re-

flection whatever upon the episcopal office. You must remember that the episcopal office has two offices. There are certain inherent and natural prerogatives that belong to the office of the divine institution and by catholic custom, which in no way come within the purview of any action that can be taken by the ecclesiastical legislature. There are other actions of a bishop which naturally come within the purview of ecclesiastical legislature, and have to do with the episcopal state. It is with these that we are concerned, not those actions that are inherently episcopal and belong to his right.

"I would suggest that a verbal amendment might be made in this, if it were adopted as it stands, that is, in Article IX, as it stands, instead of 'a court', it ought to be, 'by courts of review.' In order to test the sense of the House, I move an amendment to this reported Article to strike out paragraph 4 which reads as follows: 'The court for the review of the determination of the trial court on the trial of a bishop shall be composed of bishops only.'"

The question being taken by vote by dioceses and orders, on demand of the diocese of Chicago, the result was announced, clerical, ayes 21, noes 30, divided 5; lay, ayes 22, noes 24, divided 5. The amendment was therefore lost.

At this stage the House took its usual noon-day recess.

AFTER RECESS.

At 3 o'clock the House went into executive session upon the nomination of missionary bishops, when it elected the Rev. James B. Funsten as Bishop of Boise, the Rev. Wm. H. Moreland as Bishop of Sacramento, and the Rev. Samuel C. Eisdall, D. D., as Bishop of North Dakota. The House then resumed the consideration of Article IX.

The Chair announced that the question before the House was on the amendment of Mr. Cortland Parker to add to the fifth paragraph the words "or violation of the Constitution or Canons of the General Convention." On a motion to lay the same on the table, it was agreed to.

The Article as proposed, was then adopted by a vote by dioceses and orders.

On the question to concur with the Bishops in substituting Article X of the present Constitution for Article III of the report, it was negatived.

The Chair appointed as the committee of conference on Message 61, Dr. Eggar, Mr. Earl, of Albany, and Mr. North of Central Pennsylvania.

On motion of Mr. Stetson, of New York, it was resolved that a special committee be appointed to consider and report to the next General Convention a canon on Marriage and Divorce, to which all pending resolutions shall be referred.

The committee of conference on the subject of setting apart the southern convocation of Indiana as a missionary jurisdiction, failed in agreement, and the proposed district will not be erected at this time.

The House then adjourned.

HOUSE OF BISHOPS

The House was in council for the greater part of the day, and consequently little of record has transpired. The Bishops desired a reconsideration of the vote fixing the day of adjournment, and a Committee of Conference was asked. A committee to frame canons for the government of missionary jurisdictions was appointed, consisting of Bishops Hare, Kendrick, Graves of Laramie, and Wells.

In addition to nominating the Bishop of Asheville and receiving nominations for the missionary jurisdiction of Kyoto, Japan, the House of Bishops elected the Board of Managers for the Board of Missions: Bishops A. N. Littlejohn, W. C. Doane, O. W. Whitaker, W. W. Niles, T. U. Dudley, John Scarborough, W. E. McLaren, G. W. Peterkin, T. A. Starkey, H. C. Potter, George Worthington, T. F. Gailor, William McVickar, Henry Y. Satterlee, and C. B. Brewster; Rev. Drs. H. Dyer, E. A. Hoffman, J. H. Eccleston, George Williamson Smith,

Jacob S. Shipman, William R. Huntington, Otcavius Applegate, John W. Brown, David H. Greer, W. H. Vibbert, Henry Anstice, George M. Christian, John S. Lindsay, Reese F. Alsop, and James De Wolfe Perry; Messrs. Cornelius Vanderbilt, William G. Low, John A. King, Julien Davis, Alfred Mills. W. Bayard Cutting, Bache McE Whitlock, Elihu Chauncey, John Nicholas Brown, Selden E. Marvin, J. Pierpoint Morgan, Arthur Ryerson, George C. Thomas, James J. Goodwin, and Henry E. Pellew.

The Missionary Council was also selected.

The Committee on Ecclesiastical Relations was appointed as follows: Bishops A. N. Littlejohn, of Long Island; F. D. Huntington, of Central New York; G. F. Seymour, of Springfield, and his coadjutor, C. R. Hale; Leighton Coleman, of Springfield; C. C. Grafton, of Fond du Lac; T. F. Davies, of Michigan; W. F. Nichols, of California, and Henry Y. Satterlee, of Washington.

BOARD OF MISSIONS

Bishop Doane presided at the final meeting of the Board of Missions, Friday evening. Bishop Gailor, of Tennessee, read the conclusions of the committee which considered the report of the Board of Managers. The report stated that the foreign missionary field presented opportunities in the far East and in Africa never realized before. Since the beginning of the century more than 4,000,000 souls have been brought out of the darkness of heathenism into the light of Christianity. The gross receipts for foreign missions were \$740,096, and for domestic missions, \$1,045,076.

A discussion on the Christianization of the Jews occupied the greater portion of the meeting. It was started by the report of Bishop Mott Williams, of Marquette, on the Society for Promoting Christianity among the people of that race. There was considerable difference in the views of the speakers as to the results of the work of the society. The Bishop-coadjutor of Minnesota, Dr. Gilbert, said the history of the association was that of a shriveling cause. Bishop Potter, of New York, thought the true agency for the Israelites is in the parish church, while the Rev. Dr. Huntington said the Jews were being gradually absorbed into the Christian world through many different channels. A resolution was finally adopted recommending the society to the sympathy of the clergy.

SATURDAY, OCTOBER 22—FIFTEENTH DAY

The House of Deputies met at 10 A. M. Prayer by the Rev. Dr. Dix, the President. Dr. Alsop, of Long Island, presented the report of the Committee on Memorials of Deceased Members.

Dr. Lindsay made a report from the Committee of Conference as to the time of final adjournment of the Convention, adhering to the original proposition to adjourn on Tuesday, Oct. 25th. Agreed to.

Dr. Kim offered a resolution requesting the House of Bishops to return the message of this House No. 72. He stated his reasons: In the 49th line of Article I of the Constitution as amended, there was a serious and fundamental change in the number of representatives upon this floor. We have conferred upon the representatives of the missionary districts which have not accepted the Constitution as dioceses, the right, not only to sit here and to speak, but the right to vote in all matters which are decided by *viva voce* vote, adding sixty-four votes to the representation of this body upon all questions which are not decided by a vote by orders."

Hon. Bradford Prince, of New Mexico, said that the deputy had spoken as if the standing order which now exists was really an integral part of the organization of this House and had stood in the way which it has for long years, in fact from the beginning. On the contrary, he said the legislation on this subject had been growth. He had himself, in 1880, introduced the amendment to that standing order, which worded it exactly as it stands to-day, giving to the missionary jurisdictions, through their representatives, the right to be heard and to have

all the privileges of members of this House, with the exception of a vote. He thought it right, as they represent a portion of the country where new growth is to be had; they represent the sections of the country where questions are liable to arise with regard to the aggressive work of the Church.

Without disposing of the matter, the House proceeded, pursuant to previous order, to consider the special order, being the report of the Joint Committee on Christian Education. The House of Bishops joined the Deputies in this consideration, and the report was made by the Rev. Dr. Bliss. The joint committee concluded its report by suggesting resolutions expressive of the appreciation of the Convention of the Christian wisdom and liberality of the late Rev. Charles F. Hoffman, in his foundation of the Association for Promoting the Interests of Church Schools, Colleges, and Seminaries, and commended the society to the consideration of the Church. Adopted, and the report of the committee, also.

The Chair announced the order of business after the action on the report of the committee, to be the consideration of certain assigned subjects, the first of which is "The Church and the school," the Bishop of Minnesota being the speaker. He spoke of the attitude that should be observed by the Church towards the education of our youth. When he was elected Bishop of Minnesota, he questioned whether there ever was a bishop elected to a field so weak, and at the time suffering so greatly from financial depression. He spoke of the inception and rapid growth of the diocese. He closed by saying: "So I ask the laity and clergy of this Convention, to all those who are venturing to lay such foundations for God, give your love; give them your prayers and give them your alms, and our branch of the Church will be foremost in the education of the people."

The Rev. Henry W. Nelson, of Western New York, told something of Hobart College. It had been founded in 1823, and therefore had something of a history. It is a college for the State of New York, thus drawing upon students of five dioceses. It is not a theological college, but numbers among its graduates to-day more lawyers than ministers of the Gospel. In conclusion, the speaker pointed out that the endowment was less than \$400,000. "It is not men that we need," he said, "but means. Sadly as this Church of ours has neglected missions, the work of the schools is even more sadly neglected."

The Rev. H. W. Jones spoke on Kenyon College. It was not a diocesan institution, but numbered among its trustees the bishops of adjacent dioceses. He read a number of statistics, showing the high percentage attained by the students, who now number ninety students, and among its graduates are numbered Rutherford B. Hayes, Elwin B. Stanton, Stanley Matthews and others.

The University of the South was the topic discussed by Bishop Dudley, of Kentucky. He said, in part: "I never advocate the claim of any school because it is a Church school, unless it be a good school. While I believe that the school should hold to the Church, I lay the emphasis upon school, and not upon the Church work in the Church school. The history of the University of the South is not diocesan; its field is the field of seventeen dioceses, in which it now has the right of supremacy. Your province is there, a province of seventeen dioceses united by the unity of interests in their university." Bishop Dudley spoke of the beautiful buildings belonging to the college, but added that brick and mortar do not make a university. Four hundred and twenty-seven students and forty-six officers and teachers are now engaged at the university, and recently several large endowments have been received. He spoke at some length of cases in which the university had carried off the majority of all the intercollegiate prizes.

The Rev. David Greer, of New York, was the next speaker. His subject was the future of the Church and colleges. He said: "Our national fabric rests on education. Only by it is public life made secure and free from crime and

fraud, and violence and wrong. Are we keeping it so? Upon the whole we are, but not by means of education alone. What do the statistics of crime show? That behind many prison walls there are graduates of colleges, not fewer, but more numerous, than formerly. What do educational statistics show? That in some of the most illiterate communities there is the least of crime, and that in some of the best educated communities the abundance of crime is greatest. Something more than mental training, something more than mental culture, is needed to keep men good and pure. The human mind must be illumined and inspired by the spirit of Jesus Christ. I believe in the Church college, not only with the emphasis on the college, but with the emphasis on the Church as well. I would like to see in this Church of ours some great national university plan. Not that a Church college could treat the languages, the sciences, and the arts better—not at all; but because and for the sake of the advancement of the sign and symbol of the living truth. Why have we not had this great national university? Because we have been marked in this respect with a spirit of weakness. So many have wanted to have the little colleges of their own, at the expense of a great university worthy of the Church and representative of the American people. We must begin with existing circumstances. There are scattered energies, competitive forces in the social world, grouping for centralization. The institutions need not be in one place, but all the colleges should be united in some great university system, governed by some central university board. If the smaller colleges would make the self-sacrifice, there would be no serious obstacle."

Bishop Peterkin, of West Virginia, spoke on the Church hall and academic hall system. The University of Virginia, he said, had no dormitory, and so the Church had founded a hall therefor the students. There is no opportunity for establishing a Church college in West Virginia, because the State institution cannot be competed with. The hall established at the existing university gives the students everything except the collegiate courses, and the boys are kept away from private boarding-houses and public hotels, being, instead, under the regulations of the hall, which has existed for three years, and now holds thirty-five students.

Bishop Lawrence, of Massachusetts, spoke on the parish church in the college town. The true way to reach the student, he argued, was through the parish church. The Bishop referred to Phillips Brooks, who was offered the position of chaplain at Harvard University. The famous clergyman declined, and said that if he were to go to Cambridge he would rather be the rector of Christ's church, where, without being connected with the disciplinary organization of the university, he could reach the students through the little parish church close by the college grounds.

The special order having been concluded, the members of the House of Bishops retired, and the House of Deputies resumed its session.

Messages from the House of Bishops were received and read by the secretary. Message No. 89, informing the House of its nomination as Bishop of the Missionary District of Asheville, of the Rev. Junius Moore Horner, a presbyter of North Carolina, was referred to the Committee on Consecration of Bishops. Message No. 90, suggesting amendments to Title I, Canon 19, Section 10, was referred to the Committee on Canons.

The Chair stated that the question was on the resolution of Dr. Huntington, for the return from the House of Bishops of its Message No. 42.

Pending which the Rev. Dr. McKim offered a substitute for the motion he presented at an earlier stage of the proceedings to day as follows: Resolved that the Committee of Conference on the part of this House upon Article 1 of the Constitution, be, and they are hereby, instructed, to seek to amend said Article 1 of the Constitution, line 49, by striking out the words, "when the vote shall be taken by orders." Adopted.

Dr. Davenport, from the Committee of Confer-

ence on the part of the House, on the disagreement between the two Houses as to the proposed amendment of Title 1, Canon 18, asked that the committee be discharged from its further consideration. Agreed to.

Dr. Hoffman offered a resolution that all joint commissions and joint committees existing at the close of this Convention be continued until the next Convention, and that the President of this House be, and he hereby is, empowered to fill all vacancies on the part of this House in these commissions and committees. Agreed to, after the acceptance of an amendment to insert, "the House of Bishops concurring."

The House thereupon at 5 P. M. adjourned.

TUESDAY OCT. 25—SEVENTEENTH DAY

BY TELEGRAM

The House of Bishops has concurred in Article IX, providing Appellate Courts, but has struck out Section 6 of Article I. The House of Deputies has declined the nomination of the Rev. George Calvin Hall as Bishop of Kyoto. The Canons have been laid over for three years. Action on the Constitution is completed. House adjourns to night after reading of the Pastoral Letter.

Church News

New York

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

CITY.—The Sisterhood of the Good Shepherd has elected Sister Ruth as its presiding Sister to succeed the late Sister Adelia. The chaplain, the Rev. Thomas Gallaudet, D.D., celebrated the Blessed Sacrament on the occasion.

The cathedral of St. John the Divine is shortly to receive from the firm of Keith & Co., Soho, London, a magnificent chalice, the design of Mr. Keith. It is a foot in height, and has a weight of 50 ounces. The style is of the 14th century, and is of exquisite workmanship. The panels represent scenes in the life of our Lord, the Sacrifice on Calvary forming the central theme. Above are effigies of the Apostles. The chalice has been exhibited in the Art Exhibition connected with the Church Congress at Bradford, England. It took several years to construct.

A complimentary dinner was given Oct. 21st, to the Rev. Dr. Geo. R. Van DeWater, chaplain of Columbia University, and of the 71st Regiment, New York Volunteers, by his fellow-members of the St. Nicholas Club, in honor of his safe return from Santiago de Cuba. In all, about 150 members of the club were present, and several military and naval officers, including Gen. Tryon, late Surgeon-General of the Army. An interesting incident of the occasion was the presentation to Dr. Van De Water of a handsome loving cup, the speech of presentation being delivered by Mr. William G. Davies, of St. Bartholomew's parish.

The annual meeting of the society of St. Luke's Hospital was held at the hospital on cathedral heights, Oct. 18th. President George Macculloch Miller presented a report. An urgent appeal was made for increase-producing funds, and the president said that plans for increased charitable work would unavoidably suffer if such increase of endowment was not forthcoming. The charity work of St. Luke's Hospital is at present about seventy per cent of its total expenses. Large demands have been made upon the institution for the care and treatment of sick and wounded soldiers of the Spanish War.

At St. Chrysostom's chapel, of Trinity parish, Bishop Saradjian, the newly appointed Armenian Bishop, who arrived in the United States about ten days ago, celebrated the Holy Eucharist, on Sunday, Oct. 16th, in the presence of a large congregation, numbering nearly 1,000 members of the Armenian colony in this city. The Bishop was assisted in the celebration by the Rev. Mr. Khat, pastor of the Armenian congregation which for some time past has been permitted to worship in this chapel, the Rev. Mr. Mashdotz, of the Armenian congregation at Worcester, Mass., and the Rev. Mr.

Messerliam. At the beginning of the Eucharist, the Rev. Mr. Khat read an encyclical from the Armenian Patriarch of Constantinople, in which his holiness referred to his appointment of Bishop Saradjian to care for the Armenian Christians in the United States, and gave his benediction to sister Churches. After the service, Bishop Saradjian expressed his intention to remain in this country for some time, and his hope to eventually return to Armenia, with many thousands of Armenians who are temporarily seeking safety here.

GENERAL THEOLOGICAL SEMINARY.—One of the trustees, Mr. William Bradley Douglas, died Oct. 19th. He was, until about 40 years ago, connected with banking interests, but then withdrew and devoted himself to the care of his father's and sisters' estates. He largely endowed Hobart college and built its chapel, being for a long time a trustee of that institution. In Rochester, N. Y., he became interested in a mission in the southern part of the city, and aided its growth into the present parish of St. Andrew's. Mr. Douglas built the church, chapel, and rectory, and an edifice known as Douglas Hall.

Pennsylvania

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

PHILADELPHIA.—During the past summer Grace church, the Rev. Dr. H. R. Harris, rector, has undergone necessary repairs and renovation, greatly to the improvement of its appearance both within and without.

Archdeacon Brady has sailed for Santiago, Cuba, to recuperate from his recent severe attack of malarial fever. Mrs. Brady accompanied him.

The 10th U. S. cavalry (colored) during the Peace Jubilee are to be quartered and entertained in the parish building of the church of the Crucifixion, the Rev. H. L. Phillips, rector.

The 30th anniversary of the Sunday school, of the church of the Good Shepherd, Kensington, the Rev. J. A. Goodfellow, rector, was celebrated on Sunday afternoon, 16th inst. The Rev. F. F. W. Greene delivered an appropriate address.

A united service of the Sunday school officers and teachers of St. David's, Manayunk, St. Timothy's and St. Alban's, Roxboro, with those of St. Stephen's, Wissahickon, was held in the last-named church on Sunday evening, 16th inst., when an address on Sunday school work was delivered by the Rev. Bernard Schulte.

During the present autumn and following winter, a course of lectures on Church history will be delivered, under the auspices of the parish chapter of the Brotherhood of St. Andrew, in the Sunday school room of the church of the Evangelists, by the Rev. C. W. Robinson, priest-in-charge. The first of the series was given on Tuesday evening, 18th inst., the subject being, "The martyrs and the heathen theatre." All the lectures are to be elaborately illustrated with the lantern. They are to be open to the public, both men and women.

Special services for the days of intercession for Sunday schools, were held at the church of the Nativity, the Rev. L. Caley, rector, on Sunday, 16th inst., and the day following. The rector preached at the morning service, and the Rev. Dr. James S. Stone, of Chicago, in the evening. On Monday evening, 17th inst., addresses were made by Bishop Gilbert, of Minnesota, who spoke of the importance and solemnity of Sunday school work, and by Bishop Nelson, of Georgia, whose subject was missionary work among the negroes in that State, to the support of which the Advent offerings of the Sunday schools in this diocese are to be given this year.

The West Philadelphia Convocation met on Thursday afternoon, the 20th inst., in the church of the Transfiguration, the Rev. Dr. A. Maison, dean, in the chair. Reports were read by the several clergymen who are in charge of mission stations, all showing progress. The chapel of the Holy Comforter has become independent of convocation by relinquishing pecuni-

ary assistance, and the vestry have elected as their rector the Rev. W. F. C. Morsell, the priest in charge. Convocation adjourned for supper, which was furnished at the Hotel Bartram by the ladies of the Transfiguration. In the evening a sermon was preached by the Rev. Dr. J. N. Blanchard.

Chicago

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

CITY.—The Rev. G. Heathcote Hills, late rector of the church of Holy Trinity, Westchester, Pa., has accepted a call to become assistant rector of Grace church. He will enter upon his duties at once.

On Monday, Oct. 17th, a meeting of the Diocesan Sunday School Association was held in Apollo Hall, at 8 p. m. "Mission Sunday Schools" was the subject of an address by the Rev. Dr. Rushton. "Teachers' Difficulties," was introduced by the Rev. Dr. Morrison for general discussion, and questions of teachers were answered. Superintendents were reminded that at a meeting of the Council held April 12th last, a resolution was passed assessing all Sunday Schools at the rate of one cent per scholar, for the expenses of the Association.

The Rev. Samuel C. Edsall, D.D., rector of St. Peter's parish, Lake View, has been elected to the Bishopric of North Dakota by the House of Bishops. The call comes to Dr. Edsall in the midst of a busy and most successful parish work, and the acceptance of the call naturally requires thought. Chicago will be sorry to part with Dr. Edsall.

The Rev. J. M. Chattin, assistant city missionary, has been ill during the last two weeks with congestion of the lungs and complications. He is being cared for at the home of Mrs. Clift, 1843 Aldine avenue. A birthday party will be given at the Boys' Home, 19 Bishop court, on Nov. 3d and 5th, and it is hoped that the many friends of Father Chattin will contribute freely on that occasion to help out this most necessary work which he has founded and maintained largely by his own efforts.

Dr. James S. Stone and Mrs. Stone returned to St. James' parish rectory on Saturday, Oct. 22d. Dr. Stone is much improved in health by his European trip, and has made interesting studies in geology and Egyptology, studying especially the hieroglyphics of the Egyptians. The boys' chapter of the Brotherhood of St. Andrew, of this parish, has already entered upon its fall work under the leadership of Mr. Selden P. Delany, senior student of the Western Theological Seminary, assisted by Mr. William K. Otis, Mr. Gus. Peabody, Mr. Fletcher Dobyns and Dr. Walker. In addition to the regular Bible-class work, the young men have decided to undertake the care of some of the sick soldiers in the hospitals, and to be of use wherever they can in any of the public or private institutions in the city.

The semi-annual meeting of the Chicago branch of the Woman's Auxiliary will be held on All Saints' Day, Tuesday, Nov. 1st, in St. Chrysostom's church, at 2:30 P. M. The addresses in the afternoon will be given by Bishop McLaren, Mrs. A. L. Sioussat, president of the Maryland branch W. A., and by the Rev. Henry Forrester, of Mexico. There will be a missionary meeting at 8 P. M., when an address will be given by Bishop Gilbert, of Minnesota. Tea will be served by the ladies of St. Chrysostom's parish at 6 P. M.

PARK RIDGE.—All indebtedness upon the new church building of St. Mary's mission has been paid off during the past two weeks. A full-sized brass altar cross has been donated to this mission by Mr. and Mrs. Raymond, of Trinity parish, Chicago. A new chancel rail, given by William H. Summers, is being built, and a new carpet, given by the Sunday school and ladies' guild, is being laid. During the last two weeks an evening service has been instituted, and shows a growing attendance. The Sunday school also shows a healthy growth in numbers and regularity.

SYCAMORE.—General W. R. Shafter, on invitation of the rector, Dr. B. F. Fleetwood, visited Waterman Hall, Sunday afternoon, Oct. 16th. The General dined with the rector and met the pupils in a pleasantly informal manner. After tea he attended chapel service, and the school felt that they were most graciously favored in this marked attention from so distinguished a guest.

Massachusetts

William Lawrence, S. T. D., Bishop

The Boston local council of the Brotherhood of St. Andrew held an enthusiastic gathering at St. Paul's chapel on Oct. 13th. After Evening Prayer came the reports from members attending the late convention at Baltimore. The Rev. Charles H. Brent treated the religious aspect of the convention, and the Rev. George Maxwell and Mr. A. E. Kemp, of the church of the Good Shepherd chapter, dealt with other features of profit and interest for the members present.

WINTHROP.—St. John's church, under the leadership of the Rev. Joseph Carden, continues to show a steady growth. The 19th Sunday after Trinity was the fourth anniversary of Mr. Carden's connection with the parish, and was celebrated by using for the first time a two-manual pipe organ, from the well-known firm of Cole & Woodbury, of Boston. On Easter Day Mr. Carden asked for subscriptions to a fund of \$1,200 for this purpose. He proposed to divide this amount into 100 shares, and stated that he hoped that every family in the parish would subscribe for at least one share. This request was substantially met, and the total amount subscribed. Mr. Carden's second anniversary saw the completion of a fine rectory, and it is hoped that before long the funds will be forthcoming to complete the tower of the church. During these four years there have been 48 Baptisms, 23 have been confirmed, and a class of 12 now awaits the visitation of the Bishop on Advent Sunday. The congregation has doubled, and there has been a large increase in the financial strength of the parish.

The will of William H. S. Jordan, of Brookline, leaves \$500 to the City Board of Missions.

GROVE HALL.—The mission under the charge of the Rev. H. M. Saville, has purchased land, including a large house, for the sum of \$8,000. Already, \$2,500 have been paid for the property, and the house will be altered for a temporary chapel.

Central New York

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

The Rev. David B. Matthews, rector of the church of St. John the Divine, Syracuse, returned recently from a European trip, and was accorded a reception by his parishioners.

The death is announced of the Rev. Joel Davis, at the home of his daughter in Schenectady, whence he had removed from the rectorship of Grace church, Earlville. Mr. Davis was 75 years of age, and was formerly rector at Camden and Paris Hill.

The Bishop of the diocese is not in attendance at the General Convention, being occupied with the work of the diocese. He presided at a meeting of the Board of Managers of the diocesan Board of Missions, held in St. Paul's chapel, Syracuse, on the 11th inst.

It is a matter of great interest, and will cause widespread rejoicing, that the last dollar of indebtedness on St. Joseph's church, Rome, has been paid, and the edifice will be consecrated, probably early in November. This parish and property came to our Communion from the Church of Rome about 21 years ago. The indebtedness on the property was then \$20,000, and through the constant care and energy of the bishop and missionaries in charge, the parish has grown, and now the debt is discharged. Under the care of the rector, the Rev. A. L. Byron Curtis, spiritual and material advance has been made, and a bright future is assured. In justice, it should be said that many Churchmen and friends outside the parish contributed to extinguish the debt on St. Joseph's.

Maryland

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

The St. Cecilia Guild of Maryland held its first rehearsal and social meeting of the season at Emmanuel parish house on Oct. 13th. The cantata, "O come, let us sing," by Mendelssohn, was rehearsed, with Miss Nettie Osborne Crane, president of the Woman's Branch, at the organ. Mr. T. Buckler Ghequier, president of the Men's Branch, opened the meeting with the regular service of the guild, and then delivered an address of welcome, and gave the objects of the guild, defining it as a strict religious body, with music, Church work, and sociability, as the three chief features. There is a membership of 200, including the men's division, branches in Memorial, Grace, and Christ churches. The Rev. Percy F. Hall is chaplain.

The first meeting of the Mothers' Mission of Baltimore since its disbandment for the summer, was held on Tuesday, Oct. 11th, in All Saints' church. Miss Virginia Peese presided, assisted by the Misses Earl and Bent. The rector, the Rev. Edward W. Wroth, delivered an address. The Mothers' Mission was originally organized and conducted by Mrs. Howard, of the Brown Memorial Presbyterian church. Various branches grew from this, and it is at present a large and enterprising body of workers. The mission is devoted to the instruction and entertainment of the poorer classes of the city, regardless of church or creed. Goods are bought by the mission at wholesale prices, and sold to the poorer members at cost, thereby enabling them to procure the necessities of life at a much smaller figure.

CATONSVILLE.—The parish hall of St. Timothy's church, the Rev. Percy F. Hall, rector, was formally opened on Oct. 12th. The services began at 8 o'clock, with a few brief remarks by Bishop Paret, who came from the General Convention for the occasion. He dwelt upon the good work accomplished by St. Timothy's church during the past few years, and warmly congratulated the rector. Coadjutor-Bishop McVickar, of Rhode Island, followed with a short address. Addresses were also made by the rector, the Rev. Wm. Devries, of Washington, D. C.; the Rev. James V. Chalmers, of New York, and Capt. Frederick N. Colston, of Catonsville. The new hall was beautifully decorated for the occasion by the ladies of the parish. The improvements consist of a library, two spacious classrooms, capable of seating about 300 people, and a kitchen in the basement. They cost nearly \$3,000, paid by subscriptions. The improvements to the church, which are being made as a memorial to the late Henry James, are not yet completed.

Long Island

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

The semi-annual meeting of the Archdeaconry of Suffolk began on Oct. 11th, with service in Christ church, West Islip, the Rev. George Downing Sparks, rector. Missionary addresses were made by the Rev. Louis S. Osborne, of Newark, N. J., and the Rev. William Wiley. Archdeacon Robert Weeks presided. A business meeting was held on the morning of the 12th; 11 clerical and 9 lay delegates were present. Verbal reports were made of the condition of the various missions of the archdeaconry, which, in the main, were very encouraging. The report of the treasurer, James W. Eaton, was very satisfactory and comprehensive. A committee appointed at the April meeting to prepare an appeal to the Brooklyn churches for assistance in prosecuting the work of the Archdeaconry, submitted a draft of their appeal, which was adopted. At 1 o'clock a collation was served at the rectory.

In a number of the churches in the diocese, Sunday, Oct. 16th, was observed as a day of special intercession for Sunday school work. At St. Peter's church, Brooklyn, Rev. Dr. Lindsay Parker, rector, there was an early celebration of the Holy Eucharist for the teachers and pupils, with a devotional address; at the 11 o'clock service a sermon on Sunday school work by the Rev. William Worthington. On Monday

evening following, there was a meeting of the officers, teachers, and pupils of the Sunday school in the parish building, with an address by the Rev. Dr. Adams, followed by a social hour. In St. Clement's church, Rev. Dr. P. F. Duffy, rector, it was also specially observed.

BROOKLYN.—In connection with the services in St. Mark's church, on Oct. 9th, commemorative of the 60th anniversary of the rectorship of the Rev. Samuel M. Haskins (recorded in our last issue) a reception was given at the rectory by the women of the parish. The assistant rector, the Rev. J. D. Kennedy, presented Dr. Haskins, on behalf of the vestry, with a volume bound in red morocco, on the leaves of which was engrossed a resolution passed unanimously at a meeting of the vestry of the parish held Sept. 27th last. The resolution characterized the entry of the rector on the 60th year of his work as a unique and happy event in the history of the parish, and tendered him congratulations thereupon. Earnest wishes for his continued health and happiness were expressed, and his many acts of kindness to individual members of the parish were recognized and recorded. The resolution was signed by the wardens and vestrymen. The venerable rector made a suitable response, after which Mr. George A. Lawrence, one of the parishioners, read an original poem on the parish and the rector's work during his long period of service. Among those present were the Rev. Sylvester Malone, R. C. priest, Rev. Dr. J. D. Wells, of the Presbyterian body, besides several of the Brooklyn clergy.

Southern Ohio

Bord Vincent, D.D., Bishop

GLENDALE.—The new parish house of Christ church, known as the "Olivia House of Usefulness," a gift of William A. Proctor to the parish, was dedicated Sept. 29th by Bishop Vincent. There was a sermon by the Bishop, and a celebration of the Eucharist in the church, after which the clergy and congregation adjourned to the parish house, where the service of dedication was held, which consisted of the reading of Psalm lxxiv, the sentence of dedication, and the blessing of the house, prayer, and singing. The house is the finest in the diocese, is built of stone, and consists of two stories and a basement. The top story is used as a gymnasium, the first floor contains Sunday-school room, infant class room (used during the week for kindergarten and sewing school), Bible class room, guild room, and kitchen. The basement contains bathrooms and workshop for boys. In the hall, on a brass tablet, is the following inscription: "To the memory of Olivia Proctor who died July 19, 1893, this building was erected A. D. 1898, by her loving son." Quite recently there has been built on the church lot a very handsome house for the sexton.

At the close of the service, the clergy were escorted in carriages to Bethany Home, situated near Glendale. It is the country home for children recently purchased by Sister Eva May, of the Sisters of the Transfiguration. The other house of the Sisters—Bethany mission—is situated in Cincinnati. The service of benediction was especially set forth by Bishop Vincent, and consisted of a series of short responsive services, with antiphons and collects, said in the different parts of the house. In the chapel an address was made by the Rev. Paul Matthews. Over the altar is a copy of Raphael's Madonna of the Chair, purchased by Sister Eva May in Italy.

CINCINNATI.—The cornerstone of the new brick parish house of St. Luke's church, was laid by Bishop Vincent in the afternoon of Sunday, Oct. 2nd. The vested choir marched from the Sunday school room to a platform erected for the purpose. After the invocation, versicles and responses, Psalm lxxxiv was said, followed by the Lord's Prayer and collects. The house will be two stories in height. It joins the church on the east. It has been very greatly needed to carry on the growing work that is constantly being developed by the rector, the Rev. Paul Matthews.

The Living Church

Chicago

Rev. C. W. Lemingwell, Editor and Proprietor

AT this writing the Convention is near the end of its session. It has been a working body, and has accomplished, or practically so, the serious work of revising the Constitution. The progress of revision has given occasion to brilliant debates on such subjects as the formation of provinces and the establishment of courts of appeal. If the Articles now passed are ratified three years hence, both these principles will be imbedded in the Constitution of the American Church. The details will be worked out by subsequent canonical legislation. When our record closed last week the Convention had been considering for two days the amendment proposed by Dr. Huntington, authorizing the reception of congregations without requiring the use of the Prayer Book, and without sufficient guarantee for the proper administration of the Sacraments. This has been happily settled by the substitute proposed by Mr. Faude, which seems to have been accepted with satisfaction by both sides. The discussion has been studiously and erroneously called the debate on "Church Unity." The question of the change of name has not been brought before the Convention as a definite proposition and issue. The name proposed as the title for the Constitution and Canons, "of that portion of the Catholic Church known in law," etc., was thought to be altogether too cumbrous, and was rejected by a practically unanimous vote. Missionary bishops have been elected for Boise, Sacramento, North Dakota, and Asheville, and one for the new district in Japan will probably be named. The Bishops have also elected a bishop for Brazil. The Convention has met several times as a Board of Missions and the presentation of the work in their several fields of labor by the missionary bishops has been received with much enthusiasm. The magnificent report on the work by Bishop Gailor will be read with deep interest as soon as it is given to the Church.

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The Standard Bible

A REPORT of the Committee on the Prayer Book, in the House of Deputies, has brought to light some facts of more than passing interest. It has been so long since there has been any legislation on the subject of the Bible, that the fact had been lost sight of that there was any such thing as a Standard specially authorized for use in the services of the Church. It was currently believed that we had no such Standard, that the Church had never legislated upon the subject. A careful investigation, however, revealed the fact that, by enactment of the General Convention, we have been in possession of such a Standard ever since the year 1823. It is, properly speaking, an edition printed by an English firm, Eyre & Strahan (predecessors, we believe, of Eyre & Spottiswoode), in 1812, of the King James Version of 1611.

The occasion of this action on the part of the Convention was curious and instructive. It was discovered that Bibles printed by certain denominational firms contained serious errors, some of which seemed to be closely connected with the controversies of the day. One of these which had attracted most attention in Church circles, was the substitution of the second person for the first in the

account of the ordination of the seven deacons, in the sixth chapter of the Acts, so that "whom ye may set over this matter," took the place of "whom we," etc. Coming in close connection with the discussions which had been carried on between Bishop Hobart and certain Presbyterian divines, concerning the Episcopacy and Apostolic Succession, this alteration had a marked significance. The House of Deputies, therefore, requested the House of Bishops to authorize a correct Standard. These circumstances occurred in 1817, but it was not until 1823 that final action was taken. In that year the Standard above mentioned was set forth by the concurrent action of both Houses. As this is the last definitive action that has been taken on this important subject, the Standard then adopted remains the Standard Bible of the Episcopal Church down to this day.

At this point, a curious anomaly presents itself. There is no constitutional provision relating to the Standard Bible, either in reference to the manner of setting it forth, or of making changes and alterations in it. The report of the Committee on the Prayer Book above referred to, brought to light the fact that, while the Prayer Book is stringently protected and no word or syllable can be altered, except by the action of two meetings of the General Convention, and while the Constitution is similarly guarded, this Church has provided no protection for the Sacred Scriptures which she denominates the Word of God. As our law now stands, this important matter may be dealt with by the action of one single Convention, and by the majority of the minimum necessary to constitute a quorum.

If the question were sure to be only a question of choice between two or more editions of the old version of 1611, it might be urged that the manner of setting forth a Standard was not a matter of any great practical importance. Even in that case, however, it is more suitable to the dignity of Holy Scripture that it should be dealt with after a formal and well-considered fashion, rather than in an offhand way by simple resolution of one General Convention.

But it is no longer the fact that the matter of a Standard Bible is only a question between different editions of the old King James Version. At least such will not long be the case. The attempt to introduce a series of new marginal readings at this very Convention is an object lesson which shows how easily, under our present rules, a new Standard might be enacted which shall be not simply a selected edition of the time-honored version of 1611, but an entirely new version. The well-known Revised Version is already desired by many, and as long ago as 1883, an attempt was made in the General Convention to obtain permission to use it in our churches. Others would prefer a selection from it. Furthermore, there is a project on foot to revise the Revised Version itself. This is in the hands of the gentlemen known as the Committee of American Revisers. They are scholars of the first class, and thoroughly equipped for the purpose. There is no doubt that their work, if carried out, will be of great value. There will be those among us who will desire that the Church shall take advantage of such labors to perfect her Standard Bible.

We hold, therefore, that it is full time for the Church to provide for constitutional action in this important matter, in order that the setting forth of a Standard Bible in this

Church, and the work of introducing any change or alteration in it, may be done with the dignity and deliberation which the importance of the subject demands. We hope, indeed, that before this meets the eye of the reader, the first steps in this direction may already have been taken.

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A Bishop for Brazil

WE candidly confess our regret at the shape things have been allowed to take in connection with the mission in Brazil. The ardent young men who have gone out to that country under the auspices of the American Church Missionary Society, and have succeeded in making a few hundred converts, already regard themselves, it seems, as a "national Church," and, strange to say, their claim has been allowed by the House of Bishops. It was some of the members of this band of young men, it will be remembered, who helped to ordain a Presbyterian minister a few years ago. One would think that they were hardly the persons to be at the head of a great work on behalf of this Church. Now they have taken it upon themselves to elect one of their own number as bishop, which even their own supporters acknowledged to be an act of great presumption. The House of Bishops, however, in some mysterious way, have fallen into line, and have announced their intention to consecrate the candidate thus presented to them. They will do this under the Tenth Article of the Constitution, whereby "bishops for foreign countries, on due application therefrom"; i. e., from those countries, which, we suppose, means the people of those countries, "may be consecrated with the approbation of the bishops of this Church, or a majority of them." It is the case of a body of people, worthy in point of numbers and other qualifications to be considered representatives of their country, seeking to have a bishop placed over them. In such a case the matter, by the Constitution, is entirely in the hands of the Bishops. The House of Deputies has nothing to do with it. In this particular instance, the Bishops announce that they will require the candidate who is, in fact, a priest of this Church and of no other, to take vows of allegiance to the American Church, but that when three bishops shall have been consecrated, such vows shall no longer be binding.

Here we have the old Mexican business back again. What is, in fact, a mere mission of our own Church, and far from a strong one, and which would fall to the ground at once upon the withdrawal of our men and of the pecuniary support drawn from Churchmen in this country, is, by a curious fiction, viewed in the light of a national Church. It appears that the lesson of the Mexican affair has not been taken to heart, and that the same experiment is to be tried in a new region. It is impossible to contemplate the future without grave misgiving. THE LIVING CHURCH is thoroughly convinced that if we are to undertake this work in Roman Catholic countries, it can only be safely attempted in the form of missions directly under our control, and carried on precisely as our missions in Japan and China are carried on. We are able to see no justification whatever for any other method. The Tenth Article may fit the case of a great reform movement which it is conceivable might take place in a country hitherto dominated by the Roman power,

wherein priests and people sought the aid of a bishop as their leader, but it in no way suits the case of this mission in Brazil.



Convention Notes

THE president of the House of Deputies warned the House that there was danger of hasty and unwise legislation in the closing days when a bare quorum might be present. Even amendments to the Constitution might be acted upon by a very few members. If harmful action was taken it would be a case of, "The sting is in the tail!"

It is not the tail of a kite that is referred to above, though the latter furnishes a good illustration of another point. If the tail is too heavy, the kite will not fly. That seemed to be the case with the long "proviso" which Dr. Huntington proposed to place at the end of Article X of the revised Constitution. The kite would not fly! Mr. Faude's substitute, relegating all details to the canons while recognizing the principle involved, was cordially accepted by a large vote, and most were pleased, Dr. Huntington included. But we missed the magnificent speech that was expected in support of his measure.

A POINT made by one of the speakers is worthy of emphasis; viz., that this Church is the only religious body in the country which is distributed over the whole land and is not controlled by any foreign influence. The Roman Church is subject to the latter limitation, and the various Protestant denominations are, without exception, sectional. This is a strong argument in favor of a national name.

THE failure of Dr. Cameron Mann's motion to place the name, "American Church," in the first Article of the Constitution, was not a fair test of the feeling of the House on this subject. The name "Protestant Episcopal" had already been adopted some days before, in an Article which failed to attract special attention. Whether accidentally or by design, the irregular order in which the Articles were discussed has buried the name question out of sight, for the present.

LIKE the children in the "Pinafore" song, some of the amendments got very much mixed up. So many verbal suggestions were offered and accepted that even the movers did not know their own resolutions, and both chairman and secretary failed to make them read intelligibly. Mr. Biddle suggested that they should be referred to a committee on grammatical structure! Subjunctives, infinitives, and participles were all tangled up.

WISE as well as witty, were the words of Mr. Ryerson who said that it was "the men behind the canons" who must be our reliance for good government in the Church. Ecclesiastical as well as civil legislation must depend for efficiency upon public opinion, in the atmosphere of which the law is administered.

It was doubtless Dr. Elliott's speech last Wednesday, more than anything else, which defeated the movement to place a declaration of doctrine at the head of the Constitution. Judge Stiness, of Rhode Island, also rendered essential service by showing that the same word, "doctrine," being used in the

declaration at ordination, no clergyman would be bound to teach or hold any doctrine whatever which was not explicitly stated in the Creeds. This would be "side-tracking" not only the Thirty-nine Articles, but a large part of the Prayer Book.

LIKE good wine, the spirit of humor seems to improve with age. The wittiest speakers among the deputies are the older men. And it is not surprising that they are laymen. The clergy take everything in such dead earnest, as a rule, that they fail to see the humorous side. When they become bishops, the reaction sometimes sets in and they are very funny! We hope no one will see a double meaning in the expression.

MR. FAIRBANKS, of Florida, is one of the sturdiest of our "old-timers," and his intellectual force is not abated, though his voice has not all the ring of a former day. He is still fond of his joke, and helps from time to time to smoothe out the wrinkles of care from the brow of the President. In his speech against the movement to receive congregations without conformity to the established worship of the Church (which was claimed to constitute a sort of bridge or pontoon over which multitudes would come to us), he declared we should have as many uses of public worship as we have bishops; "and do we want," he said, "sixty or eighty pontoon Prayer Books?" He thought the old Prayer Book would be better, at least for English-speaking converts. And that is what the people of this Church will think and say when this iridescent scheme shall be sent down to them.

A LARGE number of the bishops and deputies received the Holy Communion in St. John's church, on the Feast of St. Luke, and a special prayer was offered in reference to the formal occupation of Puerto Rico by the United States government. Bishop Doane was Celebrant, assisted by Bishops Satterlee, and Davies, and the Rev. Dr. Dix. The special prayer, prepared by Bishop Satterlee, was as follows:

O God whose providence ordereth all things in heaven and earth, and whose will controlleth the issues and events of the life of nations, we acknowledge Thy goodness, which has guided and blessed the councils and the arms of our nation to the relief of an oppressed people and to the victories of peace. Fill us with the spirit of wisdom and of Thy holy fear. Humble us under the burden of the new duties with which our government is charged. Strengthen the hands and sanctify the hearts of those upon whom must come the solemn decisions of this hour. And in the new countries and among the alien races to which on this day, and from this day, our rule is to extend, grant us grace to establish upon the best and surest foundations the sovereignty of good government, true liberty, justice, and righteousness, and love, that, seeking in all things to do Thy Will, we may be instruments of Thy glory, through Jesus Christ, our Lord, Amen.



Five-Minute Talks

BY CLINTON LOCKE

CLXXVIII.

SOME thirty years ago I preached a sermon on the words, "Almost thou persuadedest me to be a Christian," in which I took the ordinary view of the text, and that is, that St. Paul's eloquence really touched Agrippa's heart. If I were going to preach on those words now, I would not take that view at all. The Revised Version and other studies quite opened my eyes to the real meaning of the text. That version reads: "With but little persuasion thou would'st fain make me a Christian," meaning, as Dean

Farrar well says: "You are trying to persuade me off-hand to be a Christian," or, as Lewin in his fine life of St. Paul has it: "Thinkest thou in few words, or in so short a time, to induce me to become a Christian?" The king did not feel the least emotion. He spoke with polite irony: "You are indeed eloquent, Paul, you do indeed talk well, but the notion that you could persuade me to be a Christian is absurd. The doctrine you teach is indeed a very plausible one, and may do very well for a great many people, but as for me, in my position, with my knowledge of things, it makes me smile to think that any words of yours could persuade me to be a Christian." I feel sure this is about what the king meant, and he has served as a mouthpiece for hundreds and thousands. There is not a congregation in the land without its Agrippas, saying ever, after the most earnest appeals: "Good talk, good talk, very noble doctrines, very fine system, but as for personally taking it up, that is not to be considered, I shall be no Christian." Why not? "Well, I have discovered that religion is just a sort of quieting draught got up by clever statesmen and fanatic priests to keep people from getting too restless in the State. Christianity is a curious jumble of old notions, with which glib preachers, in loud words, try to frighten people. Some of its morality is well enough, but no better than the morality of other systems. It pretends to a divine connection, but so do a dozen other faiths." Such talk is not uncommon; indeed, among conceited young men it is quite common. I repeat what I have said before, that it seems to be a sort of infectious children's disease, like mumps. You go through a course of it, and then you get over it. A little genuine sorrow, a little hard experience, often blows all such talk out of a man, as a strong wind blows out the germs of malaria.

Now, is it not true that leaving out all the frightening doctrines you talk about, the Christian religion certainly teaches and urges the following things: "Act with perfect justice toward your neighbor, show love and sympathy to those who are in need. Do all that you can for the elevation of the human race. God is no respecter of persons, and every human being will be held accountable only for that which he could himself control. Use every effort to lead pure, holy, righteous lives, for the doing which you will find the life and death of Jesus Christ the greatest help." Is not this the ordinary teaching of Christianity to be heard in all the churches, Protestant, Catholic, Roman, Greek, etc., and on those grounds alone ought you not to be persuaded to be a Christian?

In all that surrounds you, what is there better? I know that plenty of new things are proposed, an average perhaps of one a day, but when you analyze them, is it not true that everything good in them is stolen from Christianity, and whatever is over that is mere verbiage and fustian? What have you to put in the place of it? Would it not be better to hold on to what we have, which even you must confess does, to some extent, subserve its purpose, than to try and get on without attending to your spirit at all? Remember, we all have spirits whether you like it or not. Here they are, and they must be fed on something, for food they will have. Is there any better food than this glorious scheme of Christianity? I know very well that what I have said is but a fragment of what might be said, but is it not enough to

induce a man to say: "I will be a Christian, for however weak and diluted with man's devices and superstitions it may be, I find nothing else around me which is really worth anything in softening and elevating men, in saving them from moral ruin, in enabling them to bear with patience the many ills of life." I cannot help often being "riled" as I read the attacks on, and sneers about, Christianity and Christian Churches and Christian clergymen, when I think what, with all their follies and weaknesses, incidental to them as human beings, they are trying to do. They are all trying to persuade people to be better men and women and children, better fathers and mothers, and sons and daughters, better citizens, and better friends. Experiment nearly two thousand years old, has shown nothing can do this like the religion of Jesus Christ, therefore it seems so idiotic to me in King Agrippa, or anybody else, to wave it off, as good enough for an opiate perhaps, but really not to be considered by thinking men.



Ecclesiastical Titles

FROM A PAPER READ BEFORE THE MILWAUKEE CONVOCATION BY THE REV. CANON T. S. RICHEY, AND PUBLISHED IN THE CHURCH TIMES, MILWAUKEE

The Church, in its Constitution and names, represents the home life of God's great family, which is the Household of Faith. There is much of inspiration, and much of historic association, in the preservation of family names. Those who are accustomed to pride themselves upon a long and honorable descent, are always conservative of the family traditions, and names and titles are perpetuated from generation to generation. The Catholic Church is of long and of most honorable descent, and as such should be conservative of all her family ways. * * *

The Church in this country is an integral part of the great Anglican Communion, with a history and traditions reaching back to apostolic times, or, at all events, to the times standing in close connection therewith.

Unfortunately, the Church was planted in America at a time when the parent Church of England was passing through a period of almost unprecedented spiritual depression, and when she was overspread with the sediment left behind by that wave of Puritanism which had swept over her with such destructive results. It is to this most sad experience that we must attribute the uncatholic instincts of many of our people. With the false Catholicity of the Church of Rome on one side, and the fanatical rage of Puritanism on the other side, and both engaged in deadly assaults on the Church's true Catholicity, it is matter of surprise that the results have not been more disastrous than they are.

When we remember that of 9,500 clergy expelled from their parishes by the Puritans under Cromwell, only about 800 survived their persecutions to be reinstated at the restoration of Charles II, and that for the rest of the livings provision was made by allowing the Puritans in possession of them to retain them on the very easy terms of ordination and conformity, without supplying any suitable evidence of a change of heart, and that these men, for the most part, while clad in the Church's vestments, and eating the Church's bread, remained as puritanical as before in their habits of thought and teaching, it is certainly of the

Lord's mercy that the last vestige of Catholicity in the Church of England was not submerged and forever lost. It is not difficult, in view of these facts, to account for the presence of a Low Church party and the trend of its theology. That with so small a leaven of Catholicity as at this time remained in the English Church, that little leaven should begin the process of leavening, and has since carried it on to even its present stage of development, is evidence of the divine energy which resides in every part of the Body of Christ, united to its Head by reason of sacramental grace.

But when the Church was planted in this country, the leaven of Catholicity had only very slightly begun to permeate the great lump of Protestant Puritanism with which it was involved in so close a union, and most of the Church's children of the time, including the bishops and clergy, belonged to the lump rather than to the leaven.

This is sufficiently demonstrated by the invention of such a wonderful name as Protestant Episcopal, when the severance of political relations with the Mother Country made it necessary to find a new designation for the Church in the United States. Dr. McConnell, in his history of the American Episcopal Church, tells us that the name originated with Dr. William Smith, of Maryland. Being a man of sagacity, and foreseeing that a large amount of Church property must be sacrificed unless claimed by an organization within the limits of the new government, he convened, in 1780, a conference of clergymen and laymen, and proposed the adoption of this title. It has been said in explanation that our religious body could not be called the Church, because the Legislature had denied that it was the Church in any exclusive sense, and it was necessary to propitiate the Legislature to secure the recognition of any rights at all. It could not be called the American Church, because it was not designed to have an American Church. It could not be called the Catholic Church, because that name had been conceded to another body. As all Churchmen of the day believed themselves to be Protestants, with the episcopate as a distinctive feature, the two words Protestant Episcopal appeared to their minds to accurately define the position of the religious body of which they were members.

The explanation proves simply that the name adopted signified the opinions, for the time, entertained by those who adopted it. There is a broad distinction to be observed between the mind of the Church and the opinions of some of her members, especially when the latter are under conditions of weakness and isolation, and far removed from the strong central pulsations of the Church's life. But we cannot disguise the fact that the English Church was, during the Georgian era, in a deplorable condition, and that the feebleness of its life on this side of the water was only the natural consequence of the impoverished state of the source whence it was derived.

Now that, under the blessing of Almighty God, the good old Catholic leaven has had more time and opportunity to manifest its leavening power, and the apprehensions of the Church's children have been awakened to a preception of her true spiritual relations and of her guardianship of a Catholic inheritance, which they have not always appreciated as they should, it is very plainly to be discerned that many things in connection with the early history of the Church in this

land were done in haste, amid much confusion, and in the absence of any real recognition of the authority of Catholic usage or of obligation to conform to it.

There is now a strongly felt and a strongly expressed conviction that the name Protestant Episcopal, euphonious and expressive as it may have sounded to the ears of Doctor William Smith and his associates, does not properly describe the ecclesiastical position of that branch of Holy Church whose priests we are, and at whose altars we minister, that it is a title neither Scriptural nor primitive, and that it is a most modern label to affix to a very old vintage. We object to the term "Protestant," because in ecclesiastical language it is associated only with ambiguity, uncertainty, and denial, whereas the office of the Church is to affirm. We object to the word "Episcopal" as an adjective qualifying Church, because its use implies the possibility of there being a Church which is not Episcopal, and this we deny, for we have received from such a master of antiquity as St. Ignatius, a disciple of St. John, the assurance, *Nulla ecclesia sine Episcopo*. All Catholics, whether Roman, Greek, or Anglican, are Episcopalians, as living under the government of bishops, and that which is common to the entire Catholic family should not be used as a distinctive title by any one section.

And now we are called upon to face another question. The growth and expansion of the Church renders it necessary that provision should be made for more efficient and economical legislation. The General Convention is growing into an unwieldy body. It has been proposed to erect provinces, consisting of ten or eleven dioceses, under archbishops, and to have as chief executive a Primate who shall preside over the whole Church, and over the occasional meetings of that august body, which shall be representative of all the provinces.

Shall we try to invent modern names for these officers of the Church, or shall we use the old family names belonging to us as a part of our Catholic inheritance?

As a member of the General Convention, I was once amused, while present at its deliberations, at the character of some of the objections urged against the use of the word primate. It was sought to suggest that such a title was in some sense arrogant; that it savored in some indefinable way of monarchical or imperial institutions, rather than of the freedom of a republic; that it did not appear to be in strict accord with democratic phraseology.

Now that was not really the objection. It was simply a device to enlist sympathy. The real objection was that it is a very Churchly title, and the real foundation of the objection is to be recognized in that residuum of Puritanism which was once so powerful an element in the Church of England, owing to the mistaken policy followed at the time of the Restoration, to which I have already referred, and which dies very hard. Sometimes in the form of Low Churchmanship, and sometimes in the form of very Broad Churchmanship, it reasserts its presence, and always as the enemy of ancient Catholicity.

And when we come to look at the objections, they are quite groundless, for we shall find that so far from the historic titles of the Church being in any way arrogant or imperial, they are the simplest and most expressive that can possibly be employed. What more simple than the word *primus*,

meaning first, from which we take our English word primate! We do not think of objecting to its use in our schools, where it is the custom to employ it to designate the lowest rather than the highest classes. Thus we speak of the primary department and of the primary exercises. Now, if so constantly used as indication of a primacy in inferiority, why object to it when used to designate a primacy in superiority of office or station? The two general and popular acceptations of this term, standing, as it does, for the least as well as for the greatest, remind us of the close connection in the spiritual kingdom between humility and honor, and he who can best serve is most competent to govern.

Against the title archbishop there is no argument to be used that would not equally apply to that of archangel, which we must acknowledge to be most thoroughly Scriptural and of Divine ordering.

And suppose the time should come when the title Patriarch shall be used to designate the bishop of this Church holding primatial rights. I think we would then be indeed getting back to the most simple and the most beautiful type of primitive Catholicity, for if we trace the word to its origin, we find it means the ruling father, and what word so primitive, so thoroughly in accord with the instincts of humanity! Father—the name most indicative of loving and confiding dependence, whether heard from the lips of the child in his address to his sire, or from the lips of disciple to spiritual guide, or from the lips of the kneeling suppliant to the Great Father in Heaven!

We love these old distinctive titles because they are our family names, and a part of our inheritance as Catholic Churchmen.

In all that concerns faith, custom, and title we stand for the preservation of the old, and thus enter our solemn protest against all novelties, whether of the papal or of the sectarian kind.

We are convinced that of these things it remains strictly true that "no man having drunk old wine, straightway desireth new, for he saith the old is better."



Letters to the Editor

MARRIAGE AND DIVORCE

To the Editor of *The Living Church*:

The bishops have declined to adopt a canon putting into practical effect the principle that marriage is a union for life. Will not they, or the General Convention, in some way, tell an humble servant of the Church what he should do under the following set of circumstances: A communicant secures a divorce from his wife on the ground of desertion. He comes to the rector of his parish desiring to be married to another communicant who has been divorced from her husband on the ground of cruelty. The rector declines to grant his wish. Having procured the necessary license, they go to a Baptist minister who performs a ceremony which is recognized by the law of the State as a legal marriage. Three weeks later the man comes to the rector to say that he and his new wife wish to take the Holy Communion the following Sunday. The rector tells the man that he regards his conduct in being re-married as sufficient ground for warning him not to approach the Holy Table. The interview terminates quietly, but quickly. The next Sunday the rector finds the two kneeling together at the Communion rail. Under such circumstances, what does the Church expect him to do? A year later the same man comes with the request that the rector baptize a child which has been born of his wife Under

the law of the Church, what is the priest's duty in this case?

An authoritative statement of what the Church expects her servants to do under such circumstances would be of great service to a

PUZZLED PRIEST.

Oct. 18, 1898.

GREEK AND SWEDISH CONFIRMATION

To the Editor of *The Living Church*:

In the admirable speech of the Rev. Mr Faude as reported, there is one slight, yet at the same time most important, slip, which needs immediate correction. He says, speaking of Swedish Confirmation, "we know it was by presbyters, but in that matter the Greek Church is at one with them." Hardly; while Roman theologians are at sea about the bishop's "laying on of hands," some saying, through the oil, others, the tap on the cheek, others, the spreading forth of hands, the Greeks are and have been, perfectly agreed and united. The bishops consecrate the oil of the Holy Chrism by laying their hands on it, and it is distributed to the priests. The priest does not lay his hands on the oil or candidate, and without it he cannot confirm. His action is like that of our deacon in ministering the consecrated chalice. But how does a Swedish presbyter lay on "the bishop's hands?"

J. ANKETELL.

SUFFERERS FROM STORM

To the Editor of *The Living Church*:

I write to make an appeal for aid in behalf of the sufferers from the storm of Oct. 2nd. I suppose your readers have seen accounts of it in the secular papers, yet it would be hard to describe fully the devastation wrought on these islands of the coast. I will simply say that between Savannah, Ga., and Fernandina, Fla., there must be one hundred families ruined. There are about 20 families on this island—where only one life was lost—that have lost all their living.

I appeal not merely for St. Simon's, but for the other islands as well, for there is no other resident island clergyman—except our colored deacon. These people need \$6,000, besides clothes, and at once, foodstuffs. This is a money order office, and supplies can be sent here, express or freight, via Brunswick.

One of our communicants and little boy were taken by her husband and two grown sons on that Sunday morning, to a knoll 50 yards behind the house, where they thought themselves safe. The young men swam back for the horses and any food they could find. As the water got higher, this refuge was sought by everything near by. First some wood rats, then rabbits, then cattle, and finally a rattlesnake, crawled up and lay between one of the horse's feet. It was only a short time before the lady and boy had to be placed in a tree, where they remained till night, and then found shelter in what was left of one of the hotels. I might tell of scores of equally thrilling experiences, but my hands are full. Losses on this island are nearly all among our own Church people. Our church is on the ground, but can easily be put back on its pillars. The rectory is comparatively uninjured.

I will gladly distribute anything sent, and make complete statement for THE LIVING CHURCH of all receipts and disbursements. Most of the sufferers are colored people who will be hungry this winter, unless kind souls come to their aid.

D. WATSON WINN,

Rector Christ Church.

Frederica, on St. Simon's Island.

Personal Mention

The Rev. Wm. B. Bodine, D. D., is to sail for a winter's tour of Europe at the end of the present month.

The Rev. Joseph H. Blacklock has resigned the rectorship of St. Luke's church, Cleveland, Tenn., and accepted that of the church of St. Michael and All Angels, Anniston, Ala.

The Rev. George S. Fiske has entered upon the curacy of Grace church, Lawrence, Mass.

After Oct. 28th, the Rev. Bert Foster, of Evanston, Wyo., should be addressed, St. John's rectory, Marietta, Pa.

The Rev. John Calvin Gallaudet has entered upon his duties as assistant to the Rev. John F. Nichols in the free church of St. Barnabas, Reading, Pa.

The address of the Rev. A. Harper is 323 East 5th st., Fremont, Neb.

The Rev. J. S. Hartzell who has been the rector of old Christ church, Mt. Pleasant, S. C., nearly five years, was lately unanimously elected treasurer of that town.

The Rev. Guy W. Miner has accepted the charge of Christ church, Medway, and the mission at Franklin, Mass.

The Rev. W. T. Manning has accepted charge of Christ church, Nashville, Tenn.

The Rev. Jas. B. Nies, Ph. D. of Brooklyn, Greater New York, is about to sail for a winter tour of Europe and Palestine.

The Rev. Allen C. Prescott has resigned the missions of St. Joseph's, Port Allegheny, and St. Matthew's, Eldred, in the diocese of Pittsburgh, and accepted a call to the rectorship of Christ church, Cuba, N. Y. Please address accordingly.

The Rev. L. P. Powell has resigned the charge of Trinity church, Ambler, diocese of Pennsylvania.

The Rev. Brian C. Roberts has accepted the head-mastership of the Church school for boys, missionary district of Spokane.

The Rev. F. W. Webber has resigned the rectorship of St. James' church, Syracuse, to accept the position of general missionary of the diocese. Address, as formerly, Syracuse, N. Y.

The Rev. Chas. T. Wright has resigned the rectorship of St. Barnabas' church, Tullahoma, Tenn., and accepted the rectorship of St. Paul's church, Albany, Ga.

The Rev. D. Watson Winn has accepted the rectorship of Christ church, Frederica, Ga. Address St. Simon's Mills, Ga.

Ordinations

On St. Luke's Day, in St. Luke's church, Germantown, Philadelphia, the Rt. Rev. Dr. Nicholson, Bishop of Milwaukee, ordained to the sacred order of deacons, Messrs. Archibald Campbell Knowles, of Chestnut Hill, and Emil Montanus, of New Rochelle, N. Y. The candidates were presented by the Rev. Dr. Samuel Upjohn, and the sermon was preached by the Rev. Dr. A. G. Mortimer.

In St. Paul's church, Syracuse, C. N. Y., on Thursday, Oct. 13th, Bishop Huntington admitted Mr. Wm. R. Holloway to the order of deacons. The candidate was presented by the Rev. F. B. Keable, and the sermon preached by the Rev. Frank N. Westcott.

In St. Paul's church, Washington, D. C., on the 18th Sunday after Trinity, John Kochimovi Ochial was admitted to the diaconate by the Bishop of Chicago who also preached the sermon. The candidate was presented by the Rev. Wm. J. Gold, S. T. D.

Official

GIRLS' FRIENDLY SOCIETY IN AMERICA

The annual meetings of the G. F. S. A. will take place in Philadelphia, Pa., on November 1, 2, 3, and 4. A Quiet Day will be given on Nov. 1st, and in the evening there will be a members' conference. The annual service will take place on Nov. 2d, at 9:30 A. M., at the chapel of the Church House, 12th and Walnut sts. There will be an associates' conference at the Church House at 2:30 P. M., on Nov. 3d. In the evening, an illustrated lecture will be given on "Four Weeks in the Desert of Mt. Sinai," by Dr. H. C. Bolton, of Washington, D. C., in aid of the Deputation Fund.

EVE ALEXANDER,

General Secretary G. F. S. A.

Married

ELLSWORTH—HUBBARD.—On Wednesday, Oct. 19, 1898, in Clinton, Conn., by the Rev. P. L. Shepard, Charles Harrison Ellsworth, of West Hartford, Conn.; to Katie Emma Hubbard, of Clinton.

Died

WOOD.—At his home in Rochester, N. Y., on Tuesday, Oct. 11, 1898, the Rev. Albert Wood, aged 74 years. For 46 years a presbyter of the Church.

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

A LADY, capable and experienced, desires to act as companion to young lady, to a widow, or single lady. In replying, please mention particulars. Address MISS REINKE, 1235 North 7th st., Philadelphia, Pa.

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.

Eucharistic Hymn for All Saints

BY MARY ANN THOMSON

We worship Thee, O Living Bread,
By whom Thy saints on earth were fed,
By whom they live on that bright shore
Where hunger shall be felt no more.

We worship Thee, Unfailing Vine,
Who gavest them Thy Blood for wine,
Whose love shall all their needs supply
And make them feast with Thee on high.

We worship Thee, O Christ, our King,
And grateful praise to Thee we sing
For all Thy saints whose course is run,
Whose strife is o'er, whose guerdon won.

We worship Thee, O Lamb of God,
Who hast for us the wine press trod,
And called us with Thy saints to feast
On Thee, our Sacrifice and Priest.

We worship Thee, O Lord, and pray
That feeding on Thee day by day,
We may have grace, from sin set free,
To follow those who followed Thee.

We worship Thee, O Saviour dear;
We hail Thy veiled Presence here,
And pray at last to have our part
With saints who see Thee as Thou art.

Philadelphia, 1898.

— x —

THE ancient parish church of Repps-cum-Bastwick has recently been undergoing restoration, when some interesting discoveries were made. The church was probably built in the time of King Athelstan. It contains a Saxon doorway and window, the latter blocked up with brickwork. Amongst the interesting finds at this church are a very ancient holy-water stoup, close to the south door; a pedestal and niche, in the south-east angle of the nave, in which at one time there probably was a statue of our Lady, holding the infant Saviour in her arms; the exact position of the mediæval rood-beam; a carved stone head, in all probability a figure of St. Edmund, the king and martyr of East Anglia. Archæologists on a visit to Norfolk should visit this ancient church.

— x —

A CUSTOM has arisen in England of late of burying city people in country churchyards. As the *Church Review* says, a walk through any graveyard near a town will assure the visitor that no longer beneath those rugged elms, "the rude forefathers of the hamlet sleep," but the people from the neighboring town who can afford to pay double fees occupy all the best places, and the "rude forefathers" are all packed together in a corner. It appears, as might be supposed, that this custom is of questionable legality, and the Archbishop of York and Lord Grimthorpe, his chancellor, have issued a warning touching the rights of rural parishes. One can easily understand the feeling which may prefer the seclusion of a quiet churchyard to a pretentious cemetery, but it is pointed out that there is only one proper way of acquiring a title to such a privilege, and that is to come and live in the village.

Auxiliary Notes

SPECIAL CORRESPONDENCE

AN embarrassment of riches is all that we women attending the Triennial Convention have to complain of. As good Churchwomen—and such we aim to be—the deliberations and debates of the House of Deputies attract us mightily. We, too, are interested in amendments to the Constitution, and in the framing of canons; and conscious of what legislating for the Church means, we like to be at the daily Morning Prayer which precedes the sessions, to join in the petition that He who by His Holy Spirit did preside in the councils of the blessed Apostles, would be with the council of His Church here assembled in His Name and Presence, so governing them in their work, "that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed."

From our coign of vantage in the gallery, we like not only to hear but to see, and will even confess to a little thrill of satisfaction in the bit of ritual that accompanies the reception of a message from the House of Bishops, a feeling doubtless shared by the men and brethren on the floor of the House.

But if we linger at the Epiphany, some one is sure to meet us upon our return to our hotel, with the exclamation: "You ought to have been at St. John's!" St. John's parish hall, I mentioned in an earlier communication, is the daily meeting-place of the Woman's Auxiliary for informal conference, and—behold the eternally feminine!—for a social cup of tea.

Where shall we go dine to-day? That is what the "three Corbies to each other 'gan to say." Our query is: Where shall we gather honey to-day? To illustrate the difficulty in deciding: On the same day there is to be an all-day session of the American Church Sunday School Institute. (A shockingly unconstitutional title, by the way. Why do they not call it the P. E. C. S. S. I.?) Papers are to be read and discussions conducted by Sunday school workers from all parts of the country. Good, what Sunday school teacher would miss that?

At St. John's hall, the Bishop of Salt Lake City is to meet the women of the Auxiliary to talk to them about the work in his field. As an auxiliary, one would surely elect to be at St. John's. But let us pause. The debate on Dr. Huntington's famous resolution is to-day to be continued. Who knows but that the mantle of a De Koven having fallen upon some deputy, he may, in words that burn, tell us that it is for the Church in the United States, and not the Protestant Episcopal sect, to stretch forth hands to brethren of other names. What Churchwoman would risk such a possible opportunity?

Happily for Sunday school teacher, auxiliary, Churchwoman, rolled into one, the House of Bishops sits with closed doors. Perhaps, though, that would remove the existing perplexity; for were the doors of the Upper House thrown open, what loyal member of the "Contradictory Bishops' Association" (Japanese translation for Protestant Episcopal Church) but would elect to give ear to apostolic wisdom?

The business meetings of the Auxiliary were completed on the 10th, from which time on there have been smaller gatherings every forenoon, at which Miss Emery provides a varied and attractive programme. The story of mission work at home and abroad is listened to with especial interest

when told by the missionaries themselves. Whether there is any occult relation between the black bag that the general secretary carries, and the production at any meeting of a live missionary, we are not prepared to say, at least no further than this: We have again and again seen Miss Emery's hand slipped into the said bag, and presto! a missionary was on the platform!

The gatherings at St. John's hall are sufficiently informal for any woman, however unused to public speaking, to venture to ask for detailed information upon special methods presented, or how to overcome difficulties in various lines of work; while women from different parts of the country respond to Miss Emery's request that they give the results of their experience in Auxiliary work, parochial and diocesan. One of the pleasantest of these gatherings was when Mrs. Patton, Mrs. Watanabe, and Miss Tsuda told, from their own experience, of mission work in Japan. And then there was the Auxiliary's share in the celebration of the twenty-fifth anniversary of Bishop Hare's consecration to the episcopate. The beautiful loving cup that had been presented to the Bishop that morning at the great meeting of the Board of Missions, was passed, but not for the sipping therefrom of even the mildly convivial cold tea. It was passed only that the beautiful inscription might be read. But lo! when it reached the starting point, it was no longer empty! (Are there other conjurers than Miss Emery in the Woman's Auxiliary?) Full was it to the brim of gold and silver and bank notes, to the amount of three hundred dollars, a pledge of two hundred and fifty dollars for a chapel, two pledges for cassocks, and one pledge for a font. The good Bishop's loving cup was a "cup that cheers."

The generous forethought that provided for their use the beautiful parish hall of St. John's, is one that the women of the Auxiliary appreciate. Its social aspect is as valuable as it is pleasant. Women from the North and South, the East and West, are learning to know each other as they could not in mere business meetings. The hall hung with white and purple, its easy chairs and couches, its soft-colored rugs, its dainty tea-table, is pleasing and restful to the eye; and those are earnest women who, after the busy day, are unbending for a chat "over the tea cups." And you must not fail, gentle reader, if this is your only visit at St. John's hall, to look at the wonderful array of bags and envelopes in which diocesan contributions to the United Offering were presented. Here, an Indian bag from the Sioux Churchwomen; there, a silken pouch embroidered with the arms of the diocese. Time and space are failing us, but we must tell of the baby's dainty pink shoe in which one "baby's branch" sent its offering.

Daily Evensong at St. John's is enjoyed by the women of the Auxiliary—a lovely service at which the choir is the children of an orphanage. And let us note that however busy these women may be, however interesting the theme under discussion, there comes as the clock strikes twelve, the holy pause: "At noon-day pray for missions," missions no longer foreign; we have clasped hands with our sisters of the Orient; we have learned through many a touching tale of devotion, that of one blood are all the nations that dwell upon the earth. And so at noonday we pray for missions: Father, Thy kingdom come!

Y. Y. K.

Book Reviews and Notices

Select Notes. A Commentary on the International Sunday School Lessons for 1899. By F. N. and M. A. Peloubet. Illustrated. Boston and Chicago: W. A. Wilde & Co. Cloth, price, \$1.25.

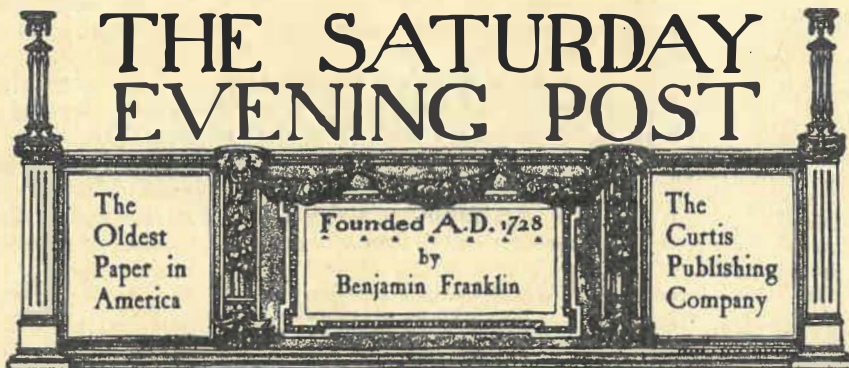
In very good season appears this well-known volume of helps for the teacher and student of the International Series of Sunday School Lessons. The book is, of course, not written from the standpoint of our Church, though many of the authors quoted are Churchmen, such as Bishop Westcott, Archbishops Leighton and Cranmer, Bishop Ellicott, Canons Liddon and

Farrar, Deans Milman and Perowne, Dr. E. B. Pusey, Canons Rawlinson and Tristram, Dean Trench, the Rev. M. F. Sadler, President Seth Low, etc. The book is well gotten up, with maps and helpful illustrations, and suggestions of both library and art helps.

The Sacrifice of Christ. By Henry Wace, D.D. New York: The Macmillan Company. Price, 50c.

In this small book Dr. Wace publishes four very able addresses delivered in Lincoln's Inn chapel, on the vital reality and efficacy of our Lord's Atonement. With the skill of a master, and in comparatively few words, the author treats of the fact of our Saviour's Sacrifice as

taught in the Scriptures. Many of the objections raised by thoughtful minds are carefully met and answered, and the ground is cleared of some grotesque and vicious theories that have grown up around the fact of the "plenteous redemption," and wrought such harmful effects in some parts of Christendom. We hope our readers, lay as well as clerical, will procure this inexpensive little book and read it with care. Dr. Wace's treatment of the relation of the Sacrifice of Calvary to the great oblation in the Eucharistic Sacrifice, is hardly up to our standard, but nevertheless we give a most hearty commendation to the book, and are thankful for such wholesome teaching as it contains.



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IV—*The Men Who Wreck Ships.* It is popularly supposed that wreckers no longer exist; this article will tell of well-organized bands of wreckers who lure on to rocks, by means of false signals, rich vessels for the sake of their treasures.

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THE CURTIS PUBLISHING COMPANY, PHILADELPHIA

The Parallel Psalter. By the Rev. S. R. Driver D.D. Oxford: Clarendon Press (New York Branch) Price, \$1.50 net.

Our readers will readily gain an idea of the scope and purpose of the present volume from the following words quoted from the preface: "The Prayer Book Version of the Psalms, with which Churchmen are most familiar, while possessing high literary merit, labors unfortunately under serious defects as a translation. . . . Hence it occurred to me that there might be some who, not having the time or the inclination to study elaborate commentaries, might be glad to have a trustworthy version of the Psalms which could be readily compared with the Prayer Book Psalter." The plan of the volume is thus: on the left-hand page is printed the Prayer Book version, on the right-hand page is a new version, which is designed to depart as little as need be from the Prayer Book version, and while intended for general readers, Professor Driver trusts that even Hebrew students and scholars will not find it unserviceable. The origin and history of the Prayer Book Psalter are sketched in a very readable introduction, which is full of interesting facts, and with which Churchmen who so frequently use the Prayer Book should be more familiar than is now generally the case. Two useful glossaries are appended. In the first are contained select lists of words and phrases, with short explanations, and in the second a select list of archaisms, which are illustrated by quotations from old authors, such as Chaucer and Shakespeare. As an example, we take the expression in Psalm lix: 14, "grin like a dog," to grin, to snarl. "Small curs are not regarded when they grin, but great men tremble when the lion roars," 2 Henry VI, III, 1, 18. In addition to the large number of archaisms illustrated and explained, Prof. Driver says there are as many as 170 or 180 expressions in the Prayer Book Psalter which would not be used ordinarily to-day, but which are more or less antiquated. This only calls attention to the fact generally lost sight of, that the English of our Prayer Book and Bible is in effect a liturgical language. It is most desirable that this religious vernacular should be preserved, and not allowed to be subverted by the modern spirit and utilitarianism of the daily press. Such books as this volume help to bring out the literary beauties of our Psalter, no less than to point out some of its inadequacies and limitations as a translation of the Hebrew book of Psalms. We trust there are many among our lay people that will be glad to furnish themselves, for study and reference, with Dr. Driver's Parallel Psalter.

The Gentleness of Jesus. By Mark Guy Pearse. New York and Boston: T. Y. Crowell & Co. 16mo, portrait, cloth. Price, 75c.

Seventeen brief sermons, the first of which gives its title to the whole collection. A few of the topics will suggest the variety of the series: "The Vision of Goodness," "The Queen of Sheba," "The Doubt of Thomas," "The Story of a Royal Procession," "The Saints of Cæsar's Household," "The True Beauty," "The Vision of Isaiah," "The Story of Gideon," "The Daily Bread." They are written with grace and simplicity, and are full of sympathy and practical helpfulness, theological issues not entering into the purpose of the writer in these short sermons, or "talks."

THE general subject of the next course of Sunday school lessons set forth in the Uniform Scheme of the Diocesan Committees, is entitled, "Christian Truths and Duties as seen in the Epistles." The "Whittaker Series" of quarterlies, which explain and exemplify these lessons, are arranged for the various grades into which



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our Sunday schools are usually divided. The Rev. Dr. George W. Shinn has edited these periodicals for more than twenty years, and he brings to his labors a ripe experience and thorough knowledge of the ways and means of effective work. The publisher (Mr. Thomas Whittaker, 2 and 3 Bible House, New York) offers to send sample copies for examination free to any one applying for the same.

Books Received

Under this head will be announced all books received up to the week of publication. Further notices will be taken of such books as the editor may select to review.

HOUGHTON, MIFFLIN & Co.

- The Blindman's World; and Other Stories. By Edward Bellamy. \$1.50.
- Stories of the Cherokee Hills. By Maurice Thompson. Illustrated. \$1.50.
- Dorothy Deane. A Children's Story. By Ellen Olney Kirk. Illustrated. \$1.25.
- Human Immortality. Two Supposed Objections to the Doctrine. \$1.

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- Love in Epigram. By Frederick W. Morton. \$1.

THE MACMILLAN COMPANY

- The Jewish Year. By Alice Lucas.
- Cambridge and Other Sermons. By Fenton John Anthony Hort, D.D., D.C.L., LL.D.
- Elements of Sociology. By John Henry Giddings, M.A., Ph.D. \$1.

HARPER & BROS.

- Wild Eelin. By William Black. \$1.75.
- The Instinct of Stepfatherhood. By Lillian Bell. \$1.25.
- Fables for the Frivolous. By Guy Wetmore Carryl. \$1.50.
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- The Catholicity of the Church. By the Rev. Fred'k Ward Denys. Helmle Bros., Nyack, N. Y. 10c ea.
- A City of Confusion. By the Rev. Henry G. Ganss.
- Annual Report upon Foreign Missions of the Domestic and Foreign Missionary Society.
- Journal of the Diocese of Central New York.

Opinions of the Press

Harper's Bazar

PREPARATION OF SERMONS.—Bishop Potter has given a timely suggestion to the clergymen of his diocese in counselling them to make better preparation of their sermons. He was especially earnest in his denunciation of the extemporaneous sermon, which, he says, is often crude and slovenly, a blot upon the service. Not one man in a hundred knows how to make an extemporaneous speech, whatever the test. It requires a well-trained mind and skilled habit of speech. A greater degree of warmth is often claimed for the sermon or address which springs hot from the heart aglow with the feeling of the moment. The cut and dried is often the lifeless and cold; but chaotic feeling, on the other hand, is only accidentally beneficent. One must be perfectly skilled in expression, in the use of forms of speech and the construction of sentences, before he yields himself as a verbal instrument of the inspirational, otherwise half the power of an utterance is lost, as half the power of even noble emotions is destroyed when the human instrument expressing them is out of tune with noble things. The value of training ourselves as instruments is not often enough dwelt upon, and most of us are as unready to be stirred to a right expression of the higher sentiments as the indolent and ungrammatical preacher is by the hidden beauty of his theme. Love, patriotism, pity, and piety move us each in a different way, and the true worth of our service in the cause of any ideal lies in our readiness as human instruments to do well an appointed task. Bishop Potter is wise in his suggestion. Even preachers—indeed, above all, preachers and teachers—must learn how to wear the mantel of speech or custom which the best usage of the time has fashioned.

The Church

GENERAL CONVENTION.—"What gets crowded out? that is the real test of life," a good woman once wrote. It is a good test to apply to our coming General Convention. Amid the many subjects to come before it, some will be crowded, shelved forever, or postponed for three years. The Convention will sit for hardly more than three weeks. This will not give time for the full consideration of such important subjects as "The Increase of Power in the Hands of the Bishops," "The Establishment of a Final Court of Appeal and of a Provincial System Among the Dioceses," "The Change of Name of This Church," and "Missions." We venture to say that a majority of these topics will be postponed. We dare not prophesy which; but dare to say that the test of the value and Christian common-sense of this Convention will lie just here,—in what gets crowded out. If more time is taken in discussing the name of the Church than in a serious attempt to obtain justice for a clergyman on trial for some offence, then the judgment is not far to seek. If time is spent in a vain attempt to pass a new Constitution and a new set of canons, involving many intricate questions, and a perfunctory day or two given to the consideration of the missionary work and methods of the Church, then the test will have been made, missions will have been crowded out, as usual, and the Church will have lost another opportunity.

Christian Work

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CHAPTER IV.

AS soon as possible on the following day, Bert started for the bee ranch, or rather the canyon, for it was the thought of the "campers" that attracted him in that direction. It was again late in the afternoon when he reached the little clearing among the bushes, and having made a somewhat hurried survey of the hives, he walked on into the canyon. Following the stream until he reached the clump of alders, he saw, as had Rothwell, the white tent among the trees. Bert's pulses quickened with the hope that Mr. Edgerly might be its occupant, and he approached it with great interest and curiosity, though with some hesitation.

The canvas forming the front of the tent had been blown back by the wind, leaving the interior visible. Bert saw a couple of cot beds, and a chest, on which rested a gun and a game bag. On a rough table were the remains of a meal, and beside them some curious looking brass instruments, the like of which the boy had not seen before. No one was to be seen, and Bert, after standing for a minute or two within a few paces of the tent, began to have an uncomfortable sensation, as though he might seem to be prying into what did not concern him.

He was walking rather hurriedly away, when all at once there were voices and footsteps close at hand, and two men came striding along the canyon bottom.

"Hullo, youngster," said one of them rather roughly, "where did you spring from?"

Bert looked up into a face altogether different from that of Mr. Edgerly, and glancing at the other, saw that he, too, was a stranger. They were roughly dressed men, with brown and bearded faces, keen-eyed and active looking, like men who spend most of their time in the open air.

"I didn't spring from anywhere," said Bert. "I walked up from the mesa," and then he added: "I thought maybe Mr. Edgerly was camping up here."

"And where might you have made Mr. Edgerly's acquaintance?" said the other man, in a rather amused tone. "No, I guess you won't find Mr. Edgerly camping out like this. It ain't just his idea of comfort."

"He comes up shooting here," said the boy, "and why shouldn't he camp out?"

"True enough," said the first man; "why shouldn't he? Better men than he camp out on business or pleasure. What's your name, anyway? You look as though you knew something about the mountains yourself."

"My name is Herbert Priestly. I guess I know as much about the mountains as most folk," said Bert who was not afraid to assert himself. "Have you shot any deer yet?"

"Not yet; we haven't seen any about here." Bert laughed. "You'll have to climb a good way higher up before you see deer," he said. "Grandfather and I have tramped eight or ten miles up, beyond the ridge yonder, up where the pines grow, to get at them."

One of the men looked interested.

"I think I'd like to tramp up there myself," he said, "maybe, some day, when we've got tired of hunting and fishing here, we'll get you to show us the trail, eh youngster?"

"I'd like nothing better," said Bert who was longing for a deer-hunt, "if they will let me go. Have you been shooting jacks or quail?"

Bert asked the question, remembering the gun he had seen in the tent; just now, however, the men carried nothing but a pick and an old black leather bag.

"Jacks and quail! I should say so!" said the man. "It's a grand place for them, this canyon. Well, I guess it's supper time. Good-by, youngster."

The men tramped on to the tent; the boy looked after them a moment and then turned homewards. He wished they had asked him into their tent. He wondered what those queer brass things were for. He remembered they had spoken as if they knew Mr. Edgerly. Altogether Bert pondered about them most of the way home, until his mind was diverted by seeing some fresh gopher hills among the vines.

Joan was sitting on the door-step, her head resting in her hand.

"Have you been up at the bee ranch, Bert?" she said, as the boy came hurrying home in the late twilight.

Bert sat down beside her, and told her of his visit to the canyon and of the two campers. "You've got to coax grandfather to let me go hunting with them," he said; "it's pretty hard on a fellow to be treated like a baby. I can handle a gun as well as anybody."

"That may be," said Joan, "but you're only fourteen, Bert, and poor mother is always worrying about you."

Bert muttered discontentedly, but the odor of supper stealing out upon them, had a soothing effect, and they went in together. Captain Leland, with a very care-worn look, was sitting in a huge old arm-chair by the fire.

"Grandfather," said the boy, going up to him and laying his curly head with a half caressing gesture beside that of the old man, "I've seen the campers up in our canyon. They're jolly sort of men and they want me some day to show them our deer-trail. Can I go?"

"We'll see about that," said the Captain. "Your mother don't want you to be taking up with every Tom, Dick, and Harry you may meet. I'll have to see them myself before I let you go with them."

"Well, will you come up with me to-morrow or next day?"

"Maybe, boy. My head's too full of trouble just now to be thinking of hunting or anything else."

"Tom, Dick, or Harry, indeed!" said Bert crossly. "I'd like to know some of them."

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After the manner of boys who want their own way, Bert, in the intervals of his work, worried his grandfather, and at last the Captain, tired with his importunity, set off with him to the canyon, to make the acquaintance of the campers on his land.

But, behold, when they had reached the spot where Bert had stood looking into the tent, the tent was no longer there; the campers had departed, leaving no trace behind them, except the holes in which the tent-poles had rested, and a little square of trodden grass.

Bert looked round disconsolately. "Maybe they've gone up the trail," he said. "Not likely," said the Captain; they'd have left the tent behind them. "I guess they were fooling you, Bert. Anyhow they're gone—had all they wanted of the quail, I reckon, and moved on."

Having their guns with them, the old man and the boy went on to do a little shooting up the canyon. Returning with well-filled game bags, they sat down to rest by the source of their main stream, where the water first struggled out under a shelf of rock, and after running a little distance on its gravelly bed, leaped down some twenty feet or more, and gathered into a small circular lake, from which it again overflowed into the water-course that wound its way among the foot-hills. No matter how the ranches in the valley might suffer for want of water, the Leland ranch was always well supplied, and, as he sat by the spring, the Captain thought, as he had many a time before, that with a little capital he might have made "a good thing" out of his water supply.

"The campers must have been up here, grandfather," said Bert, "just see the foot-marks!"

The moist ground on either side of the water was covered with foot-prints, and Bert's keen eyes also discovered mysterious

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marks, lines, and figures freshly traced on the rock below which they were sitting.

The Captain looked at them first indifferently, then dubiously and suspiciously. "There's been measuring going on here," he exclaimed at last; "what did you say about those brass things you saw in the tent? As sure as my name is Leland, they've been prospecting and measuring the water here in my canyon!"

Bert had never seen his grandfather so perturbed. The thought had suddenly seized the old man that this intrusion into his domain was connected with the foreclosure of his mortgage, which for a long while past had been hanging like the sword of Damocles over his head. He felt as if indeed the toils were closing about him, and he was helpless to avert the threatened calamity. Had he been a younger or more practical man, he might have seen a way out of his difficulties, but at his age, and with his temperament, the outlook was dark indeed.

Bert's heart misgave him, as he saw the look of profound distress in his grandfather's face, and in his boyish way he sought to comfort him, but the Captain, after a few muttered words, stood slowly up, caught up his gun, and with bent head and heavy footsteps went slowly homewards.

(To be continued.)

Health and Healing

THE quickest way to fame and fortune is to set up as a "healer." Everybody is sick, and that more or less frequently during life; and as most people get well, that proves the value of the remedy, or of its absence. If the convalescent has taken the most nauseous doses, he will "never keep house without them" in the future; if, on the contrary, he eschewed all medical aid, he will "never call in a physician again." In our boyhood, no matter how long ago or how recently that was, but it was before a good many of our readers were readers at all, we can remember that every American druggist had long rows of bottles labeled, "Thomsonian Remedies." Dr. Samuel Thompson had probably the largest following in America that any medical man ever had, and his "hot drops" saved more millions than Alexander ever destroyed. That was the grateful testimony of the patients themselves. You could read it in any almanac published at the time. But if you were to ask for any of these sovereign remedies at the corner drug store to-day, the young clerk would move toward the telephone with a suspicion that he ought to call up the police ambulance and put you in charge of the commission which inquires "de lunatico." Yet the name of Thompson has given to our American-English a whole list of medical adjectives and derivatives.

And as to "hydropathy?" Naturally that came next. Because the people who disliked hot drops wanted cold water. And cold water they did have. Plenty of it. Great establishments were builded where thousands of patients were treated by water alone. They were dipped, plunged, swashed in water; and most of them got well, of course, for the simple reason that if you don't kill your patient he is likely to get well any way. But after awhile people got tired of this also, and we do not know of a single establishment of this kind now in the States, although some are still maintained in Great Britain.



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Then came "magnetism." To take hold of the two opposite poles of a battery made people "feel queer." It was a new sensation, and "there must be something in it." People believed in it because they could not understand it; and, naturally too, the less they understood it the more they believed in it. So this has still quite a following. Thousands of people buy "electrical" apparatus, and use the same, and get well. Of course they get well. They would get well any way if they did not interfere too seriously with nature's remedial agencies; and as most of these devices can no more "generate electricity" than could a battery composed of green tomatoes and unripe cucumbers, they do not receive any detriment therefrom, at least. And when they get well they write wonderful letters, which are too good not to print with their portraits.

The writer of this was told once that, in all probability, he had not twenty-four, hours to live. That is now twenty-four years ago. His father had been once told that he had not more than six months to live, with pulmonary trouble, but he lived sixteen years. On the whole, we have come to the conclusion that a good many "incurable" cases even will get well if you give them half a chance; which most "vital healers" are willing to do, we hope.

Ten or fifteen years ago it required the utmost exertions of the police in Paris to keep in line the thousands of persons who came to be touched by "Corporal Jacob." They got well, as a rule. Much more recently free trains were run to Denver to enable patients to be "blessed" by a vagrant named Schlatter. They got well, just as tens of thousands of pilgrims to the shrine of our Lady of Lourdes get well in France to-day.

On the whole, as we said at the beginning, it would be hard to invent a process of "cure" under which the recuperative pow-

ers of nature will not restore most of the sick, provided the method be not in itself injurious. And if so be the method require abstinence from the popular patent medicines of the day, which depend for their effect largely upon the morphine or the whiskey they contain, we ought to be grateful. And we try to be. But when with this beneficent result there are spread abroad crude metaphysical speculations and monstrous perversions of sacred Scripture, it is a more serious matter. It is a sorrowful sight to see tens of thousands of good people turned aside from the simplicity which is in Christ, and taught to believe that the holy Bible is a book of so difficult an understanding that it requires an abstruse philosophy to supplement it, all because people who accept such dicta "get well." The wonder would be if they did not get well, for they have recovered under every and any system that man has ever devised, unless the system were in itself fatal.

Meanwhile, there is an honest and honorable profession of therapeutics which has approved itself by the suppression of small-pox, by the arrest of cholera at infected ports, and by the stamping out of yellow fever the moment it shows itself upon our coasts. The only real test of the value of any system of medicine is when it is brought face to face with an epidemic. The science which can arrest a bubonic plague is a verity, and any that cannot check its progress is a fraud, however lofty its claims. Failing to take a common-sense view of these facts has wrecked many a believer's faith; for when the collapse comes, which is sure to come, whatsoever is built upon the theory falls with it. — *The Interior*.

MARGARET FALLON who has just died at King's Ferry, Cayuga Co., N. Y., at the age of 117, is believed to be the oldest person in America. It has been found from the records that she was born in Lusfuth parish, Kings Co., Ireland, in 1771. She has been a widow fifty years, and is survived by four sons and five daughters.

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How Harold Disobeyed

"I WANT you to go down to the lower fold, Harold, and fasten up all the chicken-coups and the hen-house door. Jem is away at market with your father, and Jane is busy. Be sure you do it properly, and come straight back; baby seems so poorly to-night."

And Mrs. Hayes turned in her weary walk to and fro, and began again to sing the old cradle song with which she was trying to soothe May to sleep.

Harold dearly loved his little sister, and kissed her soft fingers now as he went out, saying cheerily:

"All right, mother, I'll see the chickabidies to bed in no time."

He crossed the farmyard, then through the orchard into the lane. But there he found several boys waiting.

"Here, Harold, we were just looking for you! We are all going to sail our boats down at Brook Hollow."

"But I can't come," said Harold, regretfully. "I've got the chickens to see to, and mother told me not to be long. Baby May isn't well."

"Well, we can be back in a jiffy. We can get there in a quarter of an hour, have some fun, and be home by eight. The chickens can wait."

"Perhaps it doesn't matter for half an hour," said Harold, hesitating. "Only mother said—"

"Matter? Of course not!" broke in Ned, rudely. "Come along; you're not a nursemaid to be tied down like that!"

Fear of ridicule swept away Harold's misgivings, and soon all four boys were hurrying to the Hollow, a mile away. There, in the fascination of playing in the brook, more than three half hours went by.

But the deepening darkness warned them of home and supper time, and Harold's conscience woke up in earnest.

"Look here, boys, I'm off home, and I'm sorry I came." And Harold darted away, followed by the mocking laughter of his comrades.

"I won't stop to go for a lantern and see to the chickens now," he said, as he crossed the yard; "it doesn't matter if they are left for once!"

There was a bright light in his mother's room, and on the stairs he overtook Jane toiling up with a heavy pail of hot water.

"Oh, Master Harold, where have you been? Missus is in such a way, for baby's in a fit. And I'm all strange to the place and don't know where the doctor lives, and master and Jem ain't got home yet. Oh, dear, dear!"

Before she had finished her incoherent tale, Harold was at his mother's side. And he never knew afterwards which hurt him most—the reproach and grief on his mother's white face, or the sight of his baby sister in the agony of convulsions.

"Run for the doctor at once, Harold! Oh, how could you be so long?"

Cut to the heart, Harold flew down the

stairs and ran, as he had never run before, down the lane and across the meadows to the doctor's house. Fortunately he was at home, and came at once. The warm bath had relieved the worst symptoms, but it was hours before baby was out of danger. And nobody slept much that night. Just as Harold and his father were sitting down to an early breakfast next morning, Jane came in with the coffee, and said:

"You never fastened up them fowls last night, Master Harold; and Jem says the rats have been in and killed seven out of the eight Leghorn chicks your mother set such store by."

Then the whole story of Harold's disobedience came out, and very grieved his father looked.

"Let it teach you a lesson, Harold, that will last your lifetime. Never say again about the smallest duty, 'It doesn't matter.'"—*The Child's Companion.*

ONCE upon a time there was an English bishop who broke down in health, and was advised by his doctor to try what his native air would do to restore him. Now, the Bishop was not a young man, and he found very few people in the village who remembered him. Among the few was the landlord of the "Cock" inn, with whom he had played as a boy, and who was intensely delighted when his lordship came in and sat with him, talking over old times and departed friends. The Bishop went back to his work, refreshed by the rest and change, and the innkeeper considered he must do something to evince the honor that had been done him. So he determined to change his sign, and had a brilliant new signboard painted displaying a Bishop in wig and robes, with "The Bishop" inscribed at the top. Then a difficulty arose in his mind. Suppose he should lose custom by the alteration not being known. This would never do, and he directed the artist to write below, in clear lettering, the legend—"N. B., This is the Old Cock."

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Finance and Commerce

BUSINESS continues to move on steadily in all channels. The volume is so unvarying as to forbid all suggestions of hazardous venturing or undue expansion in any direction. They indicate plainly that conditions are prosperous, that is, that things are on a prosperous plane. All classes are living well and a steady accumulation of surplus wealth is unquestionably an accompaniment of existing conditions. Money at all large banking centers is in abundance, Indeed this is true to an almost undesirable extent. It is hard to find use for it without going beyond the classes and limits of credits that banks have up to this time adhered to. The rate for money in New York is lower than in London or Berlin. There is nothing alarming in this, however. It is due to two causes. First, we probably have at the moment a greater volume of money (including paper currency) than the business of the country requires. None of this paper money is credit money. Every dollar of it cost the bank which issued it in the neighborhood of 100 cents and they can't afford to have it lie idle. It cannot find its way back to its maker and be cancelled, as if it were purely credit money to be reissued again, when wanted. It cost its face and must be earning something, consequently when not needed to carry on exchange in the country it is sent to earn interest at speculative centers. Hence deposits in the New York banks increased 18,000,000 dollars last week and millions are lying idle. It is a penalty we pay for demanding that every dollar of bank currency in the country shall be secured by good bonds. We are obliged to carry the maximum amount when sometimes only a minimum is needed.

The other reason why money is redundant in the banks is, that at the moment both investors and bankers, as well as promoters of new enterprises are pursuing a waiting policy. The enterprising spirit of modern journalism continues to prick the public interest with alternating phases—mostly imaginary, of the questions before the Peace Commission; while the inflammatory threats of two English statesmen, heightened by the pretense of Conservatism with which they were put forth, have served to raise the price of wheat and rate of interest, and lower the price of Consuls in London and perpetuate in this country the waiting tendency before mentioned. On the other hand, the newspapers are decanting upon the commercial benefits to be gained by us out of a war between France and England. Immediate benefit would no doubt accrue to us but it is difficult to see where permanent good can come to us through the impoverishing effects of war upon our own largest customer. The trade statistics of the week continue favorable. Wheat, corn, and cotton have shown an advancing tendency. For wheat and corn foreign demand is large and urgent. Latterly it may have been stimulated by the political situation somewhat; but prior to that it was most satisfactory, and Europe was, and is, depending so

far, almost entirely upon America for their deficiency in breadstuffs. The demand for wheat for immediate use has been so great as to prevent any material accumulation of stocks through the two months when stocks usually accumulate the most rapidly. Prices are strong and tending up, though should the war scare abate something of a reaction may take place. On the whole the business situation is all right. We are producing more than we consume and the country is growing richer. There are resistances to our exchanges both inside and outside men's minds, but the latter we can stand and the former will, we believe, gradually disappear.

Export Trade Statistics

The rapid gain which the United States is making in the extension of its export trade is illustrated by some figures presented in a statistical abstract of the principal countries of the world recently issued by the British government, and just received at the Treasury Bureau of Statistics. This presents tables showing the imports and exports of the leading countries of the world year by year from 1886 to 1896, and in these tables the United States makes for herself a remarkably advantageous showing in gains of her export trade. The tables cover the exports and imports of twenty-two of the leading countries of the world. An examination of the export figures shows that the total exports of the twenty-two countries in question amounted in 1886 to 1,157,000,000 pounds sterling, and in 1896 to 1,387,916,000, an increase of 20 per cent. in the decade, while the figures for the United States alone show an increase of over 30 per cent. in the decade. Thus it will be seen that the United States between 1886 and 1896, increased her exports much more rapidly than the average country of the world, while a detailed examination shows that our gain over our chief rivals, France, Germany, and the United Kingdom, was even greater than in the average shown by these figures, Germany's increase in exports in the decade 1886-96 being 13 per cent., that of France but 4 1/2 per cent., and that of the United Kingdom 10 1/2 per cent., while that of the United States, as already stated, was 30 per cent. A substitution of the figures covering the exports of the United States in 1898, for those of 1896 would present a much greater increase, our exports in 1898 having been 40 per cent. greater than those of 1896.

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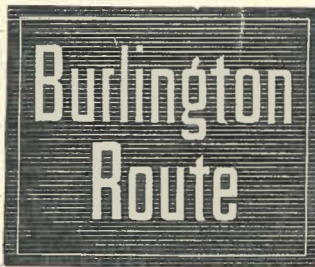
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The Maid-of-All-Work

THE above is truly the proper title of the serving girl in many houses, and yet does she in these self-same houses get the credit of being that in reality, does she receive the credit of doing as much as she does do? Not a bit of it! She has the work, but not the credit generally.

"Her work is never done." That is the complaint which is made querulously about her again and again. True, her work is never done; but why? If she finishes her kitchen work, she is promoted to the parlor for dusting, or to the bedrooms for cleaning, and if she shows any efficiency in the sewing line, she is allowed the privilege of darning or mending, etc.

It is apparently a fact that many mistresses of the house seem to think that the wages of a girl pay for all her time outside of that in which she sleeps. Never for a moment in the house must she rest. If she has her "afternoon out," it must be spent out or demands will be made upon her services. It is next door to a crime for her to read, to sit idle for a moment or two, or to do anything but work. Many women who expect all this of their serving girl—all work and no play—would be indignant if they were accused of treating her unfairly or harshly. Perhaps it is through thoughtlessness, perhaps through carelessness; but whatever the cause, the result is the same—unfairness to the girl who is a living creature with wishes and desires, needs, and even rights, if not privileges.

The above is not one exaggerated case selected for the occasion. It is a common occurrence in homes where better might be looked for, and doubtless many who read these lines will find that the shoe pinches more or less.

Stop and think! Give your serving girl (and the name sounds better than the harsher term of servant girl) a little "breathing spell" occasionally during the day. Don't look at her reproachfully (if not wrathfully) when you find her sitting down for a moment of rest. You'd like to do it yourself, were matters reversed.

There are a hundred and one ways in which to show your girl that you realize that she is a human being with feelings; and these little kindnesses, in nine cases out of ten, will not be taken advantage of, but, on the contrary, will bring forth renewed and redoubled effort and desires on the part of your serving girl to do better work for you.

If one should, perchance, prove ungrateful, don't wreak your vengeance on the next one. A maid-of-all-work in the average family does not, in fact cannot at the best, have a very easy time of it, and therefore it behooves the considerate woman to lighten the labors as much as consistent, and put as much brightness as possible in the usually dull life.—*Good Housekeeping.*

ORDER and avoidance of surprises in the way of irregular hours, unexpected guests, or of entertainments involving hurried and prolonged labor beyond the established routine, which in moderate houses usually occupies time and ordinary strength, cannot be too much thought of. Especially does this work wonders in the dining-room. Where everything depends on the efforts of one young woman, that "extra plate" often means a great deal.—*N. Y. Evening Post.*

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