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OUR PHILADELPHIA LETTER.

The Recent Celebration of the Thirtieth Centenary of St. Columbkille.

THE STUDY OF THE CELTIC LANGUAGE.

Rev. P. H. O'Donnell Delivers a Sermon in Irish—The Season of Students Rewards—Thoughts Regarding the Bustle in American Cities in Search of Wealth.

(FROM OUR OWN CORRESPONDENT)
PHILADELPHIA, June 14, 1897.

How much there is to learn, and what a very little time to learn it!

This is a truth that becomes more and more apparent every day to any student who loves study. There is always something new that pleads to be taken up, struggled with and conquered, or there is an old love silently wooing to well-known pages that are ever new and ever refreshing. And now comes the Celtic language with a growing and insistent charm to disturb the waning years of so many who deemed themselves almost satisfied, and never even sighed for new fields to conquer. But the study of the Celtic is no longer a fad—it is really a study and a noble one, with riches to repay the labor spent upon it. Those who have been working at it—I am not one of them, unfortunately—find it very difficult, but very delightful, and the fact that not only the French, but the German, savants have looked into the depths—so far as they can—and pronounce it a study worthy of any man's intellect, and are urging it upon their best and ablest scholars, is ample proof that more than partisanship, more than patriotic loyalty, more than the exile's homesick longing for the mother tongue, has given strength and staying power to this new branch of learning.

THE RECENT CELEBRATION OF THE THIRTIETH CENTENARY OF ST. COLUMBKILLE

In divers places has brought these facts and these verdicts of wise and learned men prominently to the fore. In Philadelphia, we have been at work, of course, although Philadelphia is a city of very mixed nationalities, and consequently of strong marked and very varied tastes. At our celebration, the Rev. Joseph V. O'Connor, of St. Teresa's Church, spoke in his eloquent and masterly style, telling the pathetic and heart-stirring story of the noble Saint in language in which we are accustomed to find exquisite and powerful English, and the Rev. P. H. O'Donnell, O.S.A., told it in Irish—the first specimen of the Celtic as it sounds that many of us ever heard. Those who understood it applauded in a manner that proved it worth hearing and awoke the generous envy of those who did not understand but longed to do so. The study of languages is one that strengthens, enlarges and adorns the mind. It teaches charity, forbearance, appreciation of the good qualities of other nations, as no other study can, for unless you understand a man or a nation as they speak "from the heart out," how is it possible to admire the best or excuse the less worthy qualities brought to your notice? And then, how self-sufficient, how narrowly conceived, how ignorantly proud, are those who believe that the wisdom of the past and the instruction of the future is to be found only in the tongue they speak! Yet, there are such people. We meet them every day.

It is not an easy matter to learn to speak a foreign language, but there are many who strive to acquire one, at least, with all diligence. How strangely blind and foolish appear to them the children of foreign parents who let slip from them in utter thoughtlessness what can be gained only by a lifetime of hard work unless born to it! Some parents have the good sense—and the proper control of their children, let us add—to keep up the knowledge of their country's tongue in the home they make in an adopted country, thus adding doubly to the resources and the practical work-a-day value of their American-born children. In this way, some of our cultured Irish parents are adding Celtic to the schooling of their little ones, and sweet indeed is Irish in the musical small speech.

THE TIME OF REWARDS FOR STUDENTS.

What a pleasant season of the year is "Commencement time"! Roses and lilies and fresh, pretty faces; cherries and strawberries and blue ribboned diplomas; blue skies and cloudless futures, sunshine and glad hopes—they all belong to June in our associations with the name. It is the "heart of the year" and it is the very heart of life, the dividing line between the two periods of gathering and scattering, of taking and giving, of being thought for, and sheltered, and of thinking for others and caring least for one's self. At least, it is thus with the larger portion of the great family. It may be the holidays just about to begin, will be the last real holidays of many young lives. And it may be that even these holidays are not to come to some—these they will step at once into the world of the producers and the earners. May

Heaven help them all! It is well to begin in June, and have the sunlight on the first serious—and tiresome—days of a long and varying series.

Holidays, however, are no more welcome to the pupils—graduates or beginners—than they are to the teachers. What a sense of freedom and rest for eyes and tongue must come to everyone of these too little commended laborers! There can scarcely be a more wearing life than theirs, where not only careful thought, perfect self-control and constant vigilance are absolute requisites for success, but must be always in use. Surely, they should have perfect rest in any form they like best until schools open again in the fall. Even the Summer Schools should only be to them a pleasant place where they "pick" knowledge as flowers from a garden-bed—without study of ways and means. There is no doubt that many of the best among our workers of all kinds do too much by the constant endeavor to "utilize every moment." There is a limit to all things, and a time for everything, and the time for rest is after the limit of labor is past.

THE BUSTLE OF AMERICAN LIFE

But there is also a limit to pleasure and to holiday-making which it is well to remember before it is reached. Our daily life has come to such a rush and conflict that we need to "take thought for the morrow," in a way, in order that we may not fall in our duty to our duty to our neighbors and ourselves. Look at it sensibly. There is no necessity to join in the rush or to keep up the conflict. It is the custom to tell us so, to urge upon us in everything we attempt that feverish haste which is, after all, the bar to all real and lasting success of any kind. I sometimes think we nineteenth century Americans are the greatest "sillies" time ever saw, for, more than any other people, we can be bugabooed into the most senseless and disagreeable follies by the story of being passed in the race and "left behind." It is not true. Right is right and wrong is wrong now as it was thousands of years ago, and if a man does right, the end is sure to be a safe and happy one, come what may. If the spirit of unrest hurries him into mistakes, failings, misapprehensions of the right, there must be failure in the long run, and there will be no such excuse as the fear or the certainty that others would "get ahead" of him if he followed the paths of honesty and patient industry. Everyone does not worship wealth and its accompaniments, and

ILL-GOTTEN GAIN CAN NOT UNLOCK THE DOORS

to some homes with a golden key. I know it is said that "wealth is all powerful," but I deny it. While there remains on earth one single soul that cannot be bought to favor the ill favored rich, wealth is powerless where that soul stands. There are many such souls. And while there are men and women who have their tastes and fancies, their appetites and habits, well under control, who, enjoying ease and beauty fully as much as the multitude, renounce all ease and turn away from beauty rather than barter their independence, their self respect, or even their precious hours of restful thought for either, there is freedom from the bondage of the age, and cool, calm, well balanced natures even in our most intimate and narrow orbit. How many more outside of our knowledge must also be living in the place for which God created them without rebellion, ambition or regret! This is "an age of progress" certainly, and as certainly it is progressing to its own undoing. The better-principled, the higher-minded, the just, reasonable and contented people, will see the proper moment to step in, make their protest, and proceed to turn the wheels of time into safer and better guided paths. The days will run on then in blessed peace, and we shall all have time to grow better and watch more carefully lest we err and fall. It will be a good time to practice for that good time during this summer. Let us not give all our resting time to a rush of excitement and pleasures we do not really care for, simply because other people think it the "correct thing" to be uncomformably fashionable. Let us be independent and do as we please. In this free land, who has the right to "set" any fashion anyone else must follow? Rest, think, read, and be sensible. And, above all, do not go for the summer to any place where there is no church within any reasonable distance—say two or three miles. If you have ever tried it—and are Catholics at all deserving of the name—you will not repeat the mistake. If you have never tried it, be warned—be persuaded by entreaties not to risk it. It is a dangerous experiment, and has often caused the happiness of a whole life-time to a family.

SARA TRAINER SMITH.

JUBILEE FESTIVITIES.

PREPARATIONS BEING MADE TO DECORATE PUBLIC BUILDINGS.

The Mayor has been advised that many private corporations, such as the leading banks and companies, owning large buildings, are making elaborate preparations for illumination of their places on June 21 and 22. Some days ago the Mayor wrote to Hon. J. L. Hart, Minister of Public Works, and Hon. F. G. Marchand, in reference to the illumination of Federal and Provincial buildings in the city. The Provincial Premier replied that the matter had been placed in charge of the Department

of Public Works and the request will be complied with. As yet no reply has been received from Mr. Tarte.

The different public squares are now being wired for an electric display on a large scale. On Dominion square the workmen are covering both sides with an immense network of wires upon which will be suspended countless lights.

IRISH NEWS.

THE POSITION OF A DOMINICAN.

Very Rev. J. J. Flynn, O. P., preaching on the occasion of the services of the commemoration of the 50th Anniversary of the death of O'Connell, after referring to the passage of the Catholic Emancipation Act in 1829, said:—
"I may mention in passing that one class of Irish Catholics was not emancipated. Irishmen—members of religious orders—were excluded from the benefits of the Act. Here I, a Dominican Friar, stand a felon in the eyes of the law. The Attorney-General has it in his power to order at any moment the prosecution of every man in Ireland bound by the vows of religion. It is an insult that such an Act is still on the Statute Book." [It is shameful that this insult to the religious bodies in Ireland should still stain the pages of the Statute Book.]

MR. REDMOND FOR LORD MAYOR.

The name of Mr. John Redmond, M.P., has been mentioned for the office of Lord Mayor of Dublin for 1898, but it is said that he is not legally qualified to accept the position. There is a salary of \$15,000 a year attached to the office, but the expenditure necessary to maintain the dignity of it far exceeds that amount.

Mr. Dillon, M.P., speaking, recently, in connection with the Diamond Jubilee of the Queen, said:—

"The Irish Parliamentary Party deem it right to declare that they are unable to participate in the celebration of the sixty years' reign of the Queen. This demonstration is not simply commemorative of the private and public virtues of the monarch; it is mainly an imperial jubilation over that development of the principle of self-government; over that growth in numbers, comfort, strength, prosperity and wealth; over that progress in manufactures, trade and commerce; over that reduction of the real burdens of taxation which has marked this era in Britain and the colonies.

"We can well understand the feelings of the fortunate possessors of these signal blessings, who rejoice over the sixty years of their achievement. Would that we had reason to join in their festivity! We, however, represent the masses of the Irish people, and our duty in this imperial celebration is to our own country. How, then, does Ireland stand, and what is her ground for joy? The reign exhibits for her a sad and striking contrast marked by many signal proofs of the wrongs inflicted under the act of union. She has been governed not by a government 'broad-based upon her people's will,' but against her people's will, under a centralized and autocratic system, evil always, but growing more and more intolerable as the 'bounds of freedom have been wider set' elsewhere, save for one brief season when wise and more generous counsels prevailed, when the heart of Britain seemed softened and the heart of Ireland was moved to forgiveness and reconciliation.

"The constitutional freedom so prized by themselves and so beneficially conceded by them elsewhere has been refused to Ireland; coercion acts, involving the suspension of popular liberties and the perpetration of tyranny and injustice; harsh prosecutions and severe punishments for political offences growing out of the just discontent of the people have been the commonplaces of Irish government; dreadful landlord oppression, exorbitant rents, the confiscation of tenants' improvements, ruthless evictions, creating heart-breaking distress, have for long years of agony prevailed, sanctioned by the laws of Parliament and aided by the forces of the crown, and have been tardily, reluctantly and inadequately mitigated only under the stern pressure of imperial necessity and dread of anarchy and rebellion. Misery, famine and evictions have exterminated hundreds of thousands and driven millions in despair from the homes and fatherlands they so passionately loved. The population of Ireland has been halved, while that of Britain has been doubled in the reign. Even for these diminished numbers the return for toil continues absolutely and relatively low and the scale of existence far inferior. The physical condition of the people has been impaired; industries have decayed; agriculture (almost their sole resource) is deeply depressed, trade and commerce stagnant, and capital has seriously diminished; while, contrary to equity and treaty, a load of taxation has been imposed beyond the relative and actual capacity of the people, eating up their narrow surplus, and making Ireland the heaviest, of Britain is the lightest, taxed of the countries.

"This being so, Ireland cannot rejoice. Thus it is that we do not grudge our fortunate neighbours their triumphant holiday, we must stand apart, waiting and working for the day when wisdom, justice and humanity shall, in God's good time, open for our country the gate of freedom and progress and give us also the occasion to rejoice."

What is more glorious than to be conquered, by truth.

ST. PATRICK'S JUBILEE BAZAAR.

List of Winning Numbers.

Seamy Table.
Gold ring, Rev. Father Driscoll; silver watch, Mr. F. A. Anderson; pair curtains, Miss L. Annett; case flowers, winning number, 25, Mr. Dickson; fancy lamp, 92, Miss McCaskill, 160 Metcalfe street; fancy cushion, 7, Miss Lyman; case clock, 42, Mr. A. McCallum, Notre Dame street; alarm clock, 38, Mr. D. D. McNally; two photographs, 14, Miss M. Rafferty; head rest, 16, Mr. H. M. Norris; rocking chair, 83, Miss Mitchell; inkstand, 3, Miss Erennan; mantle drape, 31, Mrs. J. O'Connor; tea caddy, 20, Mrs. E. Culhane; sofa cushion, 5, Mr. L. McDougall; piano lamp, 30, Miss Alice Berry; picture of Holy Face, 6, C. Stewart; picture of Nativity, 58, Mrs. Buchanan; marmalade jar, 7, J. R. McDonald; sofa cushion, 11, Miss Mary McDonald; set dishes, 3, M. Daly; silver butter cooler, 2, Valentine Hafner; picture of the Rev. Father Dowd, 16, Mr. M. McDougall; pin cushion, 15, Mrs. Lucy Daly; Life of the Saints, 21, Mrs. Cooney; lamp, 38, Mr. D. Mortimer; piano stool, 14, Mr. Bromley; mahogany table, 30, Miss Meagher; chair, 40, Mr. Green; Life of the Blessed Virgin, 26, Mrs. Lynch; mandolin, 49, Mr. M. McNally; lady's opera bag, 1, J. J. McLean; cushion, 2, Miss Maloney; mandolin, 7, Mr. G. Guilbault; satchel, 5, Mary McDonald; pin cushion, 7, Mrs. Taylor; doll, 2, Miss Conway; vase, 13, Mr. James; picture, 8, Mr. F. Henderson; tea caddy, 33, Mr. R. Jones; pin cushion, 6, Miss McCafferty; pair fancy slippers, 5, Mr. J. Wilkie; bicycle, 7, Rev. Father Quinnivan; Statue of Sacred Heart, 65, Miss Grant.

Ladies' Table, A.O.H.E.

Fancy table, winning number 49, Mr. M. W. Fahey; fancy jar, 46, Miss Sutherland; fancy rocker, 33, Mr. N. Daly; fancy globe, 12, Mrs. Griffin; alarm clock, 10, Rev. Father Fallon; fancy flower pot, 10, Miss Sutherland; piano drape, 77, Mr. A. D. McGillivray; set carvers, 38, Mrs. Robertson; lacrosse, 45, Mr. J. Friedman; silver tea pot, 45, Rev. J. Driscoll; sitting desk, 15; fancy cake, 94, Mr. J. F. Quinn; fancy jar, 36, Mrs. T. Ryan; cushion, 2, Nellie Walsh; cushion, 12, Mr. Gravel; cushion, 21, Mr. N. Robinson; sewing machine, 232, —

Chair Table.

Foot stool, winning number 143, W. J. Rafferty.

Chair, winning number 9, Mr. T. Styles.

Male Societies' Table.

Mirror, winning number 66, Messrs. Halpin & Vincent; fancy chair, 52, Mr. J. T. Lyons; Craig street; silver service, 42, Mr. P. Carroll; fancy pin cushion, 4, Mrs. McQuigan; parlor lamp, 3, Miss Henry; pair vases, 22, Miss M. Reynolds; fancy cushion, 64, Mrs. Griffin; ottoman, 11, L. Hughes; silver mug, 20, Mr. Garth; silver tray, 39, Mr. J. McCreary; crystal set, 15, Mr. O. Virtue; willow chair, 82, Mrs. J. J. Costigan; cooking stove, 18, Mr. Rafferty; barrel of sugar, 21, Mr. M. Guinness.

Fancy Table.

Fancy cushion, winning number 6, Rev. J. A. McCallen; lady's writing desk, 33, P. A. Beaudoin; fancy cushion, 7, May Butler; oil painting, 7, Rev. J. A. McCallen; doll's bed 9, Miss Dwan; elderdown quilt, 5, Mrs. J. McCreary; table spread, 16, Mrs. Kennedy; rose bowl, 5, L. Whiteley; foot rest, 2, Mrs. Hemaley; pin cushion, 3, Miss B. Mullin; doll, 3, W. Kearney.

Linen Table.

Laundry bag, winning number, 19, Rev. Fr. Quinnivan; piano cover, 56, Cns. F. Smith; toilet set, 28, Mr. F. Anderson; three fancy mats, 21, Mrs. T. A. Lynch; hand-painted cushion, 33, W. E. Duncan; centre doilies, 20, Mr. P. Horan; music rack, 13, B. Tansey; croquet doily, 20, Mr. Hughes; table cover, 19, A. Brunet; two pillow shams, 40, Rev. Father Quinnivan; table scarf, 19, Mr. F. Collins; shaving case, 81, Mr. S. Hughes; toilet set, 1, Mr. F. Blanchard; child's cap, 9, Mr. Semple; pin cushion, 5, J. R. Dorford; cushion, 29, M. F. Hughes; five o'clock tea cloth, 12, F. Anderson; towel rack, 9, W. Fawcett; bannerette, 79, Mr. B. Tansey; five o'clock tea cloth, 3, H. J. Mines; pair lace curtains, 103, Mr. A. D. McGillivray; quilt, 2, J. E. Lagare; tea caddy, 38, Mrs. Dunn; side-board cover, 7, Mr. M. J. Power; five o'clock tea cover, 32, T. Conway.

Toy Table.

Tea set, winning number, 27, Mr. Dennis O'Grady; croquet set, 10, Mrs. M. Eagan, 577 Cadieux street; looking glass, 13, Miss M. Reilly; checker board, 8, Miss K. McCrorey; jardiniere, 72, Mr. J. Mullin; painting, 22, Mr. Joseph McCrorey; lemonade set, 58, W. Rafferty; scarf cloth, 29, C. R. Shaughnessy; cushion, 200, Mrs. Stafford; table, 1, Mrs. W. Rafferty.

Flower Table.

Gold watch, winning number, 193, Mr. F. O. Phelan.

Refreshment Table.

Lamp, winning number 8, Mr. McGoughal; cake basket, 3, T. M. Ireland;

wedding cake, 43, Miss Duffy; picture of St. Patrick's Church, 9, Miss McCreary; cake, 55, Miss F. Dwyer; jubilee cake, 142, Mrs. Casey.

Sacred Heart Table.

Pair booties, winning number 16, Miss Boyd; fancy quilt, 62, Mr. M. F. Row; cooking range, 187, Messrs. Z. Lapierre & Sons; cushion toilet and accessories, 11, Dr. Kirkpatrick; picture of Leo XIII., 19, Miss McLaughlin; hand-painted photo frame, 11, Miss N. Murphy; lamp, 51, Miss McLaughlin; pair knitted slippers, 1, Miss Connolly; fancy lamp, 18, W. H. Griffin; picture and case, 126, A. C. Groom; pair pillow shams, 153, Rev. Fr. Fallon; Japanese banner, 93, Mr. O. J. Tansey; cushion 9, Maud Crosby; music holder, 4, J. McCrorey; pair scales, 19, Mr. Kearney; lamp, 6, W. E. Deane; pair vases, 1, Mrs. Fitzpatrick; picture, 15, Mrs. J. J. Milloy; small fancy plate, 18, Miss G. Taylor; mirror, 19, Hugh Gallagher; jardiniere, 6, Mr. Kelly; oil painting, 99, Mr. A. D. McGillivray; pair shoes, 15, F. Bowie; alarm clock, 5, ex-Ald. James; picture of Angelus, 21, Mr. Fallon; hand painted cushion, 22, Mr. A. D. McGillivray; pair slippers, 11, Mr. Bury; \$20 gold piece, 174, Fred Johnston; china mugs, 49, Mr. C. Gard.

Children of Mary's Table.

Fancy cushion, winning number, 6, Miss Berry; crystal dish and jug, 6, Miss Roach; fancy lamp, 38, Mr. W. Northy; pair rabbits, 13, Miss E. Hagerly; pair vases, 4, Mr. Pink, 44 Alexander street; lemonade service, 3, Miss E. Barnard; fancy mirror, 36, Miss McKenna; doll, 22, Miss Halpin; five o'clock tea set, 65, Mrs. Haligan; picture of Rev. Fr. Dowd, 4, Miss Mundy; picture Sister of Charity, 6, Miss Emerson; fancy rocking chair, 21, ex-Ald. James; china berry set, 5, Miss Barnard; cushion, 38, John McCrorey; lemonade jar, 6, Miss K. Roach; lamp, 23, Mrs. M. Furniss; tea set, 21, J. J. McLean; pair pigeons, 9, A. Jones; knitting machine, 82, Mr. Trudel; silver suit set, 7, Miss Drury; fancy table, 9, Mrs. First; fancy bowl, 2, Miss McCarragh; gold watch, 43, Mrs. Burns; rocking chair, 10, Mrs. Beaudoin; bride doll, 25, Lillian Costigan; picture of St. Anthony, 43, Miss McFee; opera glass, 2, Rev. Father Quinnivan; gold ring, 7, Miss Flanagan; picture, 3, Miss Brand; pickle jar, 12, A. Booke; tea set, 43, Mr. Wright; picture, 9, Miss Conway; picture, 35, Miss Lynch; picture, 6, Mrs. Lynch; picture of Rev. Jas. Callaghan, 135, Miss A. Cassidy; picture of Rev. J. Quinnivan, 25, Mrs. Lynch; down hand painted cushion, 11, Mrs. M. Sinnott.

Miss McGarvey's Table.

One fancy blotter, winning number 29, M. Lynch; gold snuff box, 17, Mr. B. LeRoux; china set, 33, Mr. Fitzgibbon; set carvers, 41, Sir W. Hingston; fan, 12, Mr. B. Jackson; onyx table, presented by O. McGarvey, and collected on by Miss McGarvey, won by No. 200, Mr. C. F. Smith.

Mr. C. McCarey, confectioner, Richmond Square, kindly supplied the ice cream and tables for St. Patrick's Supper which took place last Monday evening in Victoria Park.

Mr. M. Hickey, flour merchant, St. James Street, has kindly donated the sum of \$25.00 to Mrs. A. Menzies for St. Patrick's Golden Jubilee Bazaar held lately in Victoria Park.

Mrs. Welch, of the Balmoral Hotel, kindly supplied ice cream for St. Patrick's Jubilee Supper, held in Victoria Park last Monday evening.

Mrs. McKenna acknowledges with thanks donations from the following—Rev. J. A. McCallen's "Jubilee Cake"; Lily Hingston, cake; Mrs. P. Mullin, cake; Mrs. McManaghan, cake; Mrs. McCarthy, cake; Mrs. Monk, cake; Mrs. Tansey, cake; Mrs. John Kavanaugh, strawberries; Miss D. Stafford, cake; Miss Hannaford, cake; Mrs. John McCrorey, cake; Mrs. Joseph McCrorey, cake; Miss Downey, cake; Miss McGarvey, cake; Mr. John Callaghan, fruit; Mr. W. Wooley, cake; Mrs. Wm. Kearney, ginger ale; Mrs. McCoy, cake; Mr. Cns. Gurd, temperance beverages.

SCHLATTER IS DEAD.

MAN WHO CLAIMED TO BE A DIVINE HEALER STARVES TO DEATH IN MEXICO.

Francis Schlatter, who claimed to perform miraculous cures by divine power, has been recently found dead in the foothills of Sierra Madre, 35 miles southwest of Casa Grande, in the State of Chihuahua, Mexico.

His skeleton was found lying stretched on a blanket beneath a tree. The bones were bleached white. There were no signs of violence, and the prospectors believe Schlatter died of self-imposed starvation, as there were no cooking utensils of any kind in camp.

He claimed miraculous power, and his alleged cures created a furor.

KEENAN-DUFF.

A very charming wedding took place yesterday morning at St. Henri Church, when Miss Duff was united in marriage to one of Montreal's popular young Irishmen, Mr. John Keenan. The ceremony was performed by Rev. Father Piette, and a number of local musicians under the leadership of Prof. P. J. Shea, organist of St. Ann's, rendered a programme of music. The soloists were Messrs. W. Murphy, T. C. Emblem and J. Murray.

THE WHITES AND BLACKS.

The Question of Wearing Surplices and Vestments Discussed by Anglican Ministers.

The members of the General Council of the Reformed Episcopal Church of New York, who wrestled last week with the question of clerical robes and wound up hours of earnest talk by banning the white surplice. The resolution of Dr. Samuel Ashurst prohibiting its use save in the parishes where it is now used was passed by an overwhelming vote. Immediately thereafter Bishop Charles E. Cheney of Chicago resigned all his posts in the gift of the council. Four other adherents of the surplice did likewise. In the opinion of the defeated faction, the action of the council means a split in the Church. The "Blacks" profess to believe, on the other hand, that after the defeated men have had time to cool off things will run along smoothly. It was expected that a vote on the resolution would come the first thing in the morning, but efforts to shut off the debate were promptly set upon. Even the inquiry of the Rev. F. H. Martin, a colored delegate from South Carolina, who wanted to know whether they were dealing in dry goods or saving souls, failed to make an impression.

"I attach no importance to THE QUESTION OF DRESS," declared Bishop Stevens, who wanted the matter left alone. "Why, I've preached without any garment whatever."

Whereupon the men all laughed and the women stifled their handkerchiefs in their mouths. "I mean, of course, insignia of office," the Bishop added, and sat down in some embarrassment. The talk lasted all the morning. At the afternoon session some one moved the previous question, and it was carried by 59 to 2. This brought up Bishop Campbell's substitute, which allowed both the white surplice and black gowns as well as robes for the Bishops, but divested them of a symbolical or sacerdotal character. This was lost by 58 to 26. The Chair ruled that the original resolution was still open to debate, and Bishop Stevens offered an amendment forbidding absolutely the use of any Geneva robe save the black gown. He explained that he did this because the Ashurst resolution practically put a stigma on those wearing the white surplice. It branded them with shame, he said, rather than compromised with them. The amendment was lost. Bishop Fallon's amendment, leaving the matter to be settled by the various synods, was also beaten. The Ashurst resolution was then put through by a vote of 57 to 27, and the question was settled.

BISHOP CHENEY SPEAKS.

For about five minutes there was a hush in the council. All eyes were upon Bishop Cheney. He has been the recognized leader of the "Whites" for years. To the surprise of all he had taken no part in the discussion. He arose, and, drawing a letter from his pocket, walked to the front of the church to read it. It was addressed to the presiding Bishop, and explained that he had kept silent because he foresaw that his words could do no good. He felt that the vote had been a fatal blow to Christian liberty in the Reformed Episcopal Church. It was a deliberate violation of the solemn pledge of Bishop Cummins in the founding of the church. He quoted words of Bishop Cummins to show that in the Reformed Episcopal church they had merely gone back to the Protestant Episcopal church as it was just after the American Revolution. The council had declared that certain vestments used in that church at that time must not be used now because they were leading to Rome. This interpretation was imposed upon a large minority in the church against its will. In view of such a destruction of liberty in the church he could not in good conscience hold any gift of the council.

"I, therefore," the letter said in conclusion, "most sadly but positively resign my position as a member of the Special Church Extension Society, a trustee of the Theological Seminary, a member of the Committee on Doctrine and Worship, and any other position I may hold by authority of the General Council."

THE FINANCIAL SIDE OF THE DISPUTE.

No action was taken on the letter. Charles H. Morton of Philadelphia followed the Bishop with an announcement that, in view of the decision in the vestment question, the founder of the Church Extension fund had authorized him to withdraw the gift. The interest from this fund amounts to \$15,000 a year, \$10,000 of which will be used generally and \$5,000 in New York city. It has been in existence for many years, the name of the founder, a woman, being kept secret.

No action was taken as to this. The "Blacks" assert that the deed of the gift is such that it cannot be withdrawn. They characterized the announcement as a "bluff." The names of the other members of the council who resigned all positions on committees are: R. W. Hare, Chicago; the Rev. Dr. William Fairley, Philadelphia; the Rev. T. J. Waiton, Chicago; and J. S. Van Espe, Cleveland. As Bishop Cheney left the church after adjournment he was asked if he would leave the church. "Certainly not," he answered. "I merely resigned the positions given me by the council. The council did not make me a Bishop."