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A WEEK OF FASHION EXHIBITS

— AT —

THE NEW YORK STORE

DRESS TRIMMINGS.

We are showing all the latest Trimmings from Paris and London — the fashion centers of the world. Jet Trimmings will have the precedence—nothing so at once stylish and effective. They will take the form of narrow bands and edges, frogs, and wide effects for skirt trimmings.

Feather Trimmings, both of Cocque and Ostrich Feathers, come in all colors, black and iridescent.

One of the newest trimmings is the *Girdle Garniture*, in black and colors, with and without beads.

Black Graduated Flouncing Fringes, in Chenille or Jet effects, are to be much worn. We show a large and elegant line of them.

The *Cantile Trimming* is quite new this season, and is made in matching widths.

Marabout and Ball Edgings are in favor, and will be much worn, both for dresses and overgarments.

For Evening Dress Garnitures we show a fine line of all kinds of Pearl and Ribbon effects.

You are specially invited to visit this department and inspect the various novelties. They are not to be seen elsewhere in the city.

GRAND EXHIBIT

— OF —

Stylish Fall Millinery

Thousands of ladies who have visited our store during our

OPENING WEEK

Are testifying to their friends that we have

THE FINEST DISPLAY OF TRIMMED HATS AND BONNETS EVER SEEN IN THE STATE.

THE LARGEST AND NICEST LINE OF IMPORTED PATTERN HATS AND HATS MADE By our own skilled INDIANAPOLIS WORK PEOPLE.

New Designs will be added daily during the coming week to replace the many sold during the past one.

All are invited to visit this exhibit. It is a surprise and delight to all.

GLOVES.

We are makers of Gloves, both in Indianapolis and abroad. We employ the only skilled glove-maker in the city, and we repair and alter all gloves (at $1 and over, per pair), free of charge.

There is not a glove store anywhere that has a better or more reliable stock than we carry, nor a more complete one in every particular. Ladies' and Gentlemen's, Boys' and Misses'—we have full lines of all kinds for everybody. A price-list will but give you an idea of the extent of our stock. You must see them to know them thoroughly.

PRICE-LIST:

LADIES' GLOVES.

KID—

4-Button Glace, in all colors, at $1, $1.25, $1.50, $2, $2.25.
4-Button Biarritz at $1.

KID—Foster Hook—

5-Hook at $1.10 and $1.25.
7-Hook at $1.50 and $1.75.

SUEDE—

4-Button, $1, $1.25 and $1.35.
7-Hook, $1.50, $2 and $2.25.
8-Button Mosquetaire at $1.50, $2 and $2.25.

EVENING GLOVES—

In all lengths and shades.
Ladies' Driving and Gauntlet Gloves in all the correct shades.

CHAMOIS—

Yellow Chamois Gloves for driving or street wear, $1.

GRAND DISPLAY AND SALE OF HIGH ART NOVELTIES

— IN —

FALL DRESS FABRICS

ON THE FIFTH FLOOR.

The Very Newest and Most Stylish Effects in Paris Pattern Dresses and Imported Novelties

Goods that were imported by the Pettis Dry Goods Co. direct from the makers in France and Germany, and cannot be duplicated even in New York city.

We shall also show in our regular Dress Goods Department the following SPECIAL LINES;

500 pieces all-wool Dress Goods, consisting of Melange, Knickerbockers, Fancy Plaids and Bedford Cords—all-wool goods, worth 65c a yard; go this week at 50c.

4 lines of Bedford Cords, the scarcest and most popular goods of the season, in the new colors, such as Tans, Grays, New Rose, Electric, Browns and Garnets, at $1, $1.25, $1.50 and $1.75 a yard. Cannot be imported to-day for the price.

The new Drap d' Ete comes in all the newest French colorings, is in texture like a Henrietta but much heavier, and has a beautiful, silky, broadcloth finish. 40 different colorings, 46 inches wide, $1.50 per yard.

Beautiful Broche and Jacquard effects on Bedford Cords, Serges and Camel's-hair, $1.25 to $1.75 per yard.

BLACK DRESS GOODS.

A splendid new line of all the latest fancy weaves as well as the best assortment of Staple Fabrics to be found in the city.

A SPECIAL BARGAIN.

30 pieces Black Serges, Stripes and Cashmeres, many all wool, some have cotton warp, all worth 75c a yard, put on sale Monday at 50c.

SILKS.

A full line of street and evening shades of a heavy, smooth and soft finish Surah Silk, 20 in. wide at 60c a yard; better qualities 20 in., 75c; and 24-in., worth $1.25, $1 a yard.

20 in. Colored Faille Francaise, worth $1, 75c.

21 in. Colored Faille Francaise, worth $1.25, for $1.

22-in. Colored Faille Francaise, very heavy and soft, $1.25.

BENGALINES, the new and popular Silk fabric for the season, beautifully lustrous and soft to the touch in all the newest fall colorings and in Black, $1.50.

IMPORTANT NOTICE.

Beautiful lines of Brocades to match all silks in our stock. These goods have been made to our own order specially with a view to insuring always a

PERFECT MATCH.

New FALL STYLES in Jackets, Capes and Cloaks

THE NEW MILITARY CAPE.

The variety of garments for fall wear was probably never so great as at the present time. Certainly, such a large and varied line was never before shown in the State of Indiana as the one we now show. The

NEW MILITARY CAPE

As shown in the annexed cut, is destined to become very popular. It comes in a large range of cloths and trimmed in various ways. The one shown is of

TAN GERMAN ULSTER CLOTH

And is trimmed with Nail-head Jet Trimmings and Silk Embroidery, Medici Collar, edged with Peacock Feathers, and is very stylish.

Another very nobby garment is a

RUMBO BEAVER CLOTH JACKET

Trimmed with real havy-curl Astrachan. Worth $15; our price, **$11.50.**

Special value in

SEAL PLUSH CLOAKS

46 inches long, guaranteed Walker Plush, elegant satin lining, real seal fastenings. Worth $35; special price, **$25.**

HEAVY GLACE SERGE Tailor-Made Jackets

Trimmed wide heavy-curl Astrachan, with Silk Fastenings, **$15.**

150 MISSES' NEWMARKETS

In Fancy Checks, Stripes and Plaids; all wool; sizes 12, 14, 16 and 18 years; with military cape. Worth $8; special price to open season, **$5.**

TWO SPECIAL VALUES

— IN —

REAL FUR CAPES

Labrador Seal Capes, with real Marten Collar, lined Satin, full length. Only **$17.**

Real Monkey Capes, with real Alaska Seal Collars; very fine quality. Worth $40; special price, **$25.**

Everything for everybody in the Cloak Department.

PETTIS DRY GOODS CO

THE SAVAGE ARAUCANIANS

Lady's Experience Among People Who Have Defied the Arms of Civilization.

The Wives and Mothers and Their Barbarous Treatment—Medicine Men Turn Patients Inside Out in Search of the Devil.

Special Correspondence of the Sunday Journal.

VALDIVIA, Chili, Aug. 22.—Our camp in the Llanista village was arranged with the ladies' sleeping-tent in the center, the five other tents set close around it, the mules and horses tethered at a little distance, where a wooded hillock served as a break-weather—all under the shelter of a splendid grove of pimento (pepper) trees, whose drooping branches, covered with feathery leaves of darkest green and long bunches of pink pepper-corns, nearly touched the ground on either side. A guard of armed servants and muleteers was posted night and day, and the gentlemen took turns in overseeing the watch. But our precautions proved to be entirely unnecessary. We were never safer in the midst of civilization than here in the heart of Araucania, in the unsurveyed wilds of this distant country; and had any outside danger menaced us, I believe that the Indians—who considered us their guests and therefore under their special protection—would have defended us with their lives, if need be. It so happened that a storm came on—a three days' chilly drizzle, common in this latitude at any time of the year, where a wet season and a dry, which prevail nearer the equater, are not so distinctly defined. Horseback traveling in the rain through an uninhabited district would have been extremely uncomfortable; so we were easily persuaded to remain in camp until the skies cleared. I have camped in many climes under diverse circumstances and picnicked with all sorts of people, but have never enjoyed such real "camping out" (the intended spirit of which is a return to aboriginal life) as here among one of the most warlike tribes on the face of the earth, whose ancestors for centuries successfully resisted civilized arms and Spanish cruelties, and maintained their independence intact, while all the other nations of South and Central America fell under the sway of the conquerors. The squaws insisted on taking entire care of the animals, and kept us plentifully supplied with cool water from a distant spring and brush-wood for cooking purposes; and every morning the carcass of a young sheep, freshly killed and dressed, was brought as a gift from the chief. Knowing that money was one of the least desirable things we could give these kind-hearted barbarians, as they had no use for the currency of civilization, we "got even," to their unbounded delight, by presents of trinkets—such as toilet articles, hand-mirrors, buttons cut from our clothes, sewing materials, silk ties and handkerchiefs, etc. The articles that appeared to give most heartfelt pleasure were a mouth-organ, a jewsharp and an accordion, which we purchased for the purpose from the muleteers, my silver soap-case (which the chief immediately filled with tobacco and hung around his neck by a string,) and a rose-colored, beribboned jersey undervest, which thenceforth served his highness's favorite daughter, a child about twelve years old, as a costume complete, reaching from shoulders to knees, and being the only garment she wore.

PORTENTS IN THE STORM.

We noticed that when the storm first began, heralded by skurrying clouds and muttering thunder, the Indians appeared to be greatly excited, for they knew there was going to be a another great battle in the sky, between their dead ancestors and the Spaniards, who had killed them. Believing the thunder to be the latter's cry of fear and distress, they turned out en masse in the pouring rain to cheer the wraiths of their warriors. When the storm began to abate they watched the skies with utmost anxiety, for they have one sure sign by which to know which side has won the ghostly battle; if the clouds move toward the village the Indians have been victorious, but if they move from it the conquistadores have won, and everybody is sorrowful. In this instance the clouds swept gloriously, full phalanx, toward town, and all were happy. A feast was spread, to which we were bidden, and dancing and singing (or rather howling) was kept up all night.

I may mention, en passant, that though we attended the feast (for to have remained away would have been construed as showing sympathy with the defeated Spaniards and given deadly offense) our appetites were not voracious. Chicha—home-chewed—of course flowed far more abundantly than water, and stewed puppy figured prominently among the delicacies. Thanks, however, to the horde of living canines that prowled around the squalling circle, and to our awkwardness—both real and simulated—we managed to dispose of all objectionable viands, unnoticed amid the general hilarity. The worst time came with the ceremony of drinking from those human skulls. Happily, "squaws" of any color are exempt from the horrible duty, the sex being too insignificant to be allowed such familiarity with the lords of Araucania. We saw the gentlemen of our party grow pale and paler as those time-worn craniums approached, being handed from mouth to mouth around the circle. But subsequently every one of them assured us that though they lifted the skulls and pretended to swallow with gusto, their lips touched nothing.

All the Araucanians are extremely superstitious, and attach a signification to every dream, confidently looking for its fulfillment. The singing of a certain bird is regarded as a bad omen, and augurs death. The twitching of the muscles of the left arm also foretells death, and should it occur to an Araucanian when en route to the field of battle the whole army would turn back. If one of them happens to see a fawn on the left side of a path or trail it signifies sickness or ill-luck; but if the animal stands on the right side it means long life, numerous friends and plenty to eat. The Castinoes believe in the literal resurrection of the body—that the dead pass at once to happy hunting-grounds in the far west, where the sun sleeps, and there each happy Indian has a large tract of land and all the wild animals he can slay and eat forever. When one of that tribe dies his favorite horse is killed to accompany him, and all his weapons, utensils and trinkets are buried with him, for use in the sunset land. The friends of the deceased put food on the grave every night for weeks—and when foxes, wolves and other wild creatures devour it during the hours of darkness they believe that the dead man has eaten it and is refreshed on his long journey.

THE ARAUCANIAN DEVIL.

The Llanisto are firm believers in Cici—a mythical personage who takes the place of the Christian's Satan—a real living, walking and talking evil one, as when in the Garden of Eden he assumed the form of a serpent and conversed with Grandmother Eve. It was Cici that caused the ocean, at one time, to rise over all the earth; and the Indians prove it by shells and the bones of marine animals, which may be found high in the mountains. It is Cici, too, who induces people to steal, and lie and murder. A Llanista accused of theft is always granted a hearing. Hearsay evidence or circumstantial won't do; there must, in every case, be two eye-witnesses to establish the guilt of the offender.

During our stay in camp the precious mouth-organ changed hands. The Indian to whom we gave it in return for some service, and who prized it as the apple of his eye, missed it one morning from among his treasures. His transports of grief and rage induced the entire village to join in the search. At last it was discovered hidden under a pile of skins in the hut of another brave. Circumstantial evidence was rather strong against the latter, but as nobody saw him steal it during the hours of darkness it was taken for granted that Cici had perpetrated the mischief. In a case where the two eye-witnesses are forthcoming the thief is not punished but is required to return the stolen articles uninjured; or, if that is impossible, to pay their full value to the injured party. If the thief is unable to pay his friends must pay for him; and if they will not or cannot do so then the friends of the loser may take it out of the culprit in deadly combat. He is challenged to fight the strongest man among them; and if the thief should happen to kill his adversary he is completely vindicated, his success being conclusive evidence that he was not guilty and that a mistake had been made in accusing him; and if he seeks revenge by murdering the "eye-witnesses" nobody interferes with him.

It is lawful among all the Araucanians for a man to have as many wives as he likes; and the established rule is that each day every wife shall give her husband a dish of food prepared at her own fire. Therefore the number of fires in each hut indicates the number of wives, and the politic way of ascertaining the size of a warrior's harem is to ask him the number of fires in his house. A woman about to become a mother is compelled to flee to some place where is water and strict seclusion, and there to endure her time of trial entirely alone. When she starts on this journey she flings a stone at the sun, if it is shining, or at the moon or a bright star, if it be in the night time, praying. "May my child be as bright as thou art, and may my suffering be as swift as the flight of this stone." Soon as the baby is born she bathes it and herself in the cold stream, no matter how inclement the weateer, and then returns to her home. But even then her trials are hardly begun, for instead of finding friends to receive and care for her, the house is deserted—husband, mother, everybody having gone elsewhere. Even the furniture, such as it is, the cooking utensils, food—everything except some skins for her to lie on and a new suit of clothes—have been removed. For eight days she must remain there alone, to live or die, starve or feed herself as best she can, when her friends return. Then there is great rejoicing and the baby is named with ceremony—generally after some bird, flower or animal—and a period of feasting ensues.

HOW THE BABY IS REARED.

The ice-cold bath which the infant has received in the stream upon whose banks he was born is an appropriate commencement to his career of hardships. He is firmly bound to a board, so that he can conveniently be set up in a corner and his cold bath continued daily, without fire and with but a scanty allowance of clothing. In order to make him hardy he is compelled throughout babyhood to sleep out of doors in all kinds of weather and is never given a mouthful of meat, though the dogs may sneak in to the fire and are generally well fed. Should the lad become too fat on his vegetable diet, his friends at once take him in hand. He is sent on a very long errand, on which he is required to be fleet, and if he does not run fast enough he is pursued by trained runners, who prick him with sharp thorns and bits of bone, to let the blood out so that he may run faster. He is then denied salt, as his parents believe it is that which makes him heavy. If the poor child dies of exposure or this ordeal, the relatives rejoice that he has so soon become a happy bumble-bee, which is infinitely better than to have grown up a sickly Araucanian. It is the survival of the fittest, and the urchin who thrives under such harsh treatment (and most of them do) soon commences his education. The great school-master is the mischievous Cici. When the lad arrives at the proper age he is taken every day to some dark recess, and there the evil one teaches him the art of public speaking. This exercise is kept up until he becomes a man and has learned how to appear well before an audience—according to Araucanian ideas—and to entertain the wise men with a fine flow of language. The education of the majority ends here; but if a youth is particularly bright, and can obtain the consent of the Council, he may also learn how to detect and cure witchcraft. It is believed that all sickness is due to witches, and when an Araucanian becomes proficient in detecting the witch and the poison she has given to the ailing individual, he is at once a full-fledged "medicine man," and enjoys high honors among the people.

When the medicine-man is called to see a sick person he converses a long time with the evil one, in a loud, gruff voice, demanding to know how the illness may be cured. Sometimes he gets instructions to plant a young tree in front of his patient's house; sometimes to hold religious services by rattling a gourd containing some small stones over the sick man's body; and sometimes, when the afflicted is rich in squaws and ponies, and the medicine-man desires a fat fee, he decides upon a wonderful surgical operation. It is attended with a great deal of ceremony. The physician's assistants beat loudly upon a drum-like instrument, raise an infernal din with gourds, tin-pans and cast-off buckets, and sing in a fearful monotone, to drive away any lingering witches. Meanwhile the doctor, bending over the patient with a blanket covering them both and shielding them well from view, proceeds to remove the sick man's stomach, heart, lungs, liver and bowels, in search of the poison administered by the witch. He always finds it after a long search, and shows to the patient and his astonished friends a lizard's tail, which is considered the most deadly poison and which he claims to have found secreted in one of the vital organs. Then he calls upon the friends to witness the fact that, though he has just cut the man open and turned him inside out, as it were, not a trace of the wonderful operation remains, so that the man is not only free from poison, but perfectly healed and as sound as before. The faith-cure generally works, assisted by universal belief; but if the patient dies, the doctor invariably claims that another witch visited him just after the great operation and inserted some more deadly poison. In that case the medicine-man is called upon to point out the witch, who is at once killed—generally some old woman who has incurred his displeasure, or a maiden who has discouraged his advances, or the sweetheart of some enemy upon whom he wishes to be revenged. In Araucania the Evil One teaches doctors many skillful tricks in slight of hand—such as changing noses with people, taking out the eyes and vital organs without pain, and of thrusting a sharpened stick clear through the stomach of any individual. The last-named trick is said to be performed in full view of all the people, to their unbounded admiration, and the man who has learned to do it is a complete graduate from Cici's college, and an honor to his tribe and generation.

FANNIE B. WARD.

A Sop for County Officers.

Hendricks County Republican.

Among the various attempts at "buncombe" legislation in the last Legislature was one that will take thousands of dollars yearly from the estates of decedents and place them in the pockets of county officials. Formerly upon the filing of the petition for the sale of the realty of a decedent to pay debts it was necessary to give notice by publication in some newspaper in the county. This did not cost over $5 or $6. The new law requires the clerks to issue notices of pendency of petition, and that notice must be served on the defendant personally. These fees increase the cost to the administrator five or six fold, and the records in the clerk's office show costs of from $20 to $30 in cases where $5 would have covered the cost under the old law.

Decay of English Titles.

Springfield Republican.

Nine titles in the peerage of Great Britain have become extinct since the election of the present Parliament, five years ago. This has happened by the deaths of the Duke of Buckingham and Chandos, the Duke of Cleveland, Earl Sydney, Viscount Eversley, Lord Blachford, Lord Hammond, Lord Northwick and Lord Lyons. With the exception of the two dukedoms and the barony of Northwick, all these peerages were of Queen Victoria's creation—so short-lived are titles in the English aristocracy.

Campbell May Beat the Record.

Cleveland Leader.

If Campbell does not watch sharp he will beat the record of Vallandigham, who was snowed under in 1863 by over one hundred thousand majority. If Campbell can manage to get fewer votes than Vallandigham he will achieve a notoriety only equaled by the fellow who fired the Ephesian dome.

METHODISTS OF THE WORLD

Interesting Information Concerning the Coming Ecumenical Conference.

It Will Consist of 500 Delegates, Will Represent 5,000,000 Members, and Woman Will Have No Part in Its Deliberations.

Special to the Indianapolis Journal.

WASHINGTON, Sept. 26.—The Ecumenical Methodist Conference, which meets in this city, Oct. 7-21, will be in some respects the most notable gathering ever held on the American continent. The delegates will number five hundred, and of these two hundred will come from abroad, mostly, of course, from Great Britain, where Methodism was born. These delegates will be the picked men of the Methodist forces from two hemispheres. Among the clerical representatives will be great church editors, skilled exegetes, presidents of colleges and universities, any number of brilliant pulpit lights, and literally, bishops and other ecclesiastical dignitaries by the score. And equally distinguished, if not more so, will be the personnel of the lay contingent. Great Britain will send not a few members of Parliament, and some even, like H. H. Fowler, M. P., who are among the ablest lieutenants of the great Gladstone. She has also delegated to this assembly some of her brightest legal and scientific magnates, with some others whose names have become household words in England from their prominent connection with great social and philanthropic reforms. This is the sort of men Great Britain is sending, and that these will be matched, and even eclipsed, by those representing the various branches of American Methodism, is, of course, a foregone certainty.

The American delegates will represent not only every branch of Methodism in our land, but every section of the American Republic. The South will be there in equal ratio with the North, and the two sections may be expected to vie with each other, as they did at the first ecumenical held in London ten years ago, not only in sending their most distinguished men, but in a friendly competition for oratorical honors, as well as in the more holy contest for first place in the great modern march of fraternity. The Methodism of the United States is peculiarly favored in the large number of men it can muster who are prominent in political life. Hence, it contributes to this gathering not only judges and Governors, but those who have won fame in the House of Representatives at Washington, and some even who will appear before their brother delegates clothed in senatorial dignities.

And what an immense constituency these distinguished men will represent. The lowest estimate allows the Methodists of the world an aggregate of five million members, and a population aggregating twenty millions. The bulk of these, as a matter of course, are on this continent, the various Methodist churches in Great Britain representing only about one-fifth of these totals. Since the first ecumenical the aggregate of Methodist communicants has been swollen by a number equal to the present strength of that cause in the land which gave it birth. Thus, while old England enjoys the distinction of having been the cradle of this sect, the sphere of its greatest development and widest influence has unquestionably been found in the vast territory and unrivaled social conditions of the United States. And fancy these Methodists rolling up their totals amongst us at the rate of a million in a decade! In these days of record-making and record-breaking, how is that for a record? Where this progress will stop these marvelously agressive people have not told us, and the probabilities are it will not stop at all, but will go on as it has been doing, if not more so.

DIVIDED INTO MANY SECTS.

Next to the surprise one feels to learn how numerous are these Methodists is the sense of astonishment which is felt upon learning into how many sects they are divided. In presence of the facts brought to light by this world's conference, the advocates of organic unity may well be staggered. At the time these ecumenicals were projected it was thought they would have a benificent effect in helping to bring these scattered Methodists closer together and in hastening the time when they would be organically one. And upon British Methodists they unquestionably have had this effect, both in Canada and in the mother-land. When it is noted, however, that in the approaching conference the Methodist forces in the United States alone will find themselves divided into sixteen different camps, and when, in connection with these divisions, the fact of their marvelous progress is borne in mind, who of us can be quite sure that organic union is, after all, a thing to be desired?

Still, for better or for worse, such a union is certainly coming, if the current of events does not wholly mislead us. Amongst the Canadian brethren it has already been realized, and how significant that the act which wedded these Canadian Methodists should have been consummated within two years after their friendly contact with one another in that first World's Conference at London! Who can tell, moreover, but that this second ecumenical will lead to a similar result in England. In America we need not look for such a blending of forces for many years. Some think such a union will never be realized in this country, and some do not wish it, believing, with a plausible show of reason, that the cause is stronger for practical service as it is. But in the old country it is different. The Methodist bodies there are relatively much weaker than they are here. They labor, too, under peculiarly discouraging conditions. That organic union would be the best thing for a number of comparatively small sects who, in addition to the resistance they meet from the world, have also a powerful state church to contend against, is a proposition which can hardly be disputed. In England it is hardly disputed, and, from the amount of courting they have indulged in for several years, it would not surprise us in the least if before very long the British Methodists, following the lead of their brethren in Canada, got so closely together as to join hands in eternal wedlock.

The 300 delegates who will represent American and Canadian Methodism are apportioned amongst the various bodies as follows: Methodist Episcopal Church, 126; Methodist Episcopal Church South, 64; African Methodist Episcopal Church, 18; African Methodist Episcopal, Zion, 15; Colored Methodist Episcopal, 9; Union American Methodist Episcopal, 3; African Union Methodist Protestant, 3; Methodist Protestant, 9; American Wesleyan, 6; Free Methodist, 3; Congregational Methodist, 3; Methodist Church, Canada, 24; Primitive Methodist, 3; Independent Methodist, 3; United Brethren in Christ, 7; United Brethren in Christ (old constitution), 2; and British Methodist Episcopal, 3.

BASIS OF REPRESENTATION.

This apportionment of the delegates was made by a joint committee, and its basis was the numerical strength of the various churches taking part, with, however, this modification — that the stronger were pleased, in fulfilment of the Pauline law, to yield a portion of their rights to the weaker; this most laudable course not only affording the weaker bodies an extra inducement to attend, but insuring them a prominence such as they otherwise could not have had in the deliberations of this august body. And a similar course was taken in the general apportionment to the two sections—the Western and the Eastern; for while, according to the statistics, British Methodism furnishes only one-fifth of the grand total of Methodist members, the two hundred delegates she is allowed to send to this world's conference will give her a representation in that body which will be in the ratio of two-fifths—that is, two hundred against America's three hundred.

The church sending the largest number of delegates to this conference is that known as the Methodist Episcopal Church,