

The Living Church.

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The Living Church.

A DAILY REPORT

of the Proceedings and Work of the General Convention of the Protestant Episcopal Church, held in Chicago, beginning October 6, 1886.

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Rev. C. R. HODGE, Ass't Editor.

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The twenty-fourth anniversary of the Evangelical Education Society will be held (D. V.) on Sunday night, October 24, at 7:30 o'clock, in Grace church, Chicago. The business meeting will be held Thursday, October 21, at 7:30 o'clock, in the same church.
ROBERT C. MATLACK, Sec'y.

There will be a Celebration for the alumni of Nashotah House at St Marks' church, on Thursday the 14th inst., at 7:30. Breakfast will be served in the choir rooms. On the evening of the same day the Rev. Dr. Leffingwell will be pleased to meet the alumni at Kingsley's for supper at 8 o'clock.
R. F. SWEET, Chairman Committee.
General Convention, Oct. 9, 1886.

A general meeting in the interest of the Girls' Friendly Society for America, will be held in the chapel of Grace church, Wabash Ave. Tuesday evening, October 12, at 7:45 o'clock. Addresses by the Bishop of Maine the Rev. Edward Osborne, of Boston and others. Conference of Churchwomen interested in the Girls' Friendly Society of America, in the Sunday School room of St. James' church, Cass St., Wednesday afternoon, at 3 o'clock.

The Triennial Reunion of the Alumni of the General Theological Seminary will be held in Chicago, October 18th and 19th as follows: Monday, Oct. 18 at 8 p. m. Evening at the Church of St. Clement, State and Twentieth streets. Preacher, the Right Reverend, the Bishop of Quincy. Tuesday, Oct. 19 at 7 a. m. Celebration of the Holy Eucharist in the same Church. At 8 a. m. Breakfast at the Hotel Woodruff. Tickets one dollar, to be had of Rev. J. H. Knowles, 2509 Wabash Ave., Chicago.

A GENERAL meeting in the interest of the Girls' Friendly Society for America will be held in the Chapel of Grace Church, Wabash Ave. between 14th and 15th Sts., on Tuesday evening, October 12th, at a quarter before 8 o'clock. The Bishop of Maine will preside. Addresses will be made by the Rev. Edward Osborne, of Boston, the Rev. A. E. Johnson, of Salmon Falls, N. H. and others.

A conference of Churchwomen, interested in the purposes and work of this society will be held in the Sunday-school room of St. James' Church, corner Cass and Huron Sts., Wednesday afternoon, October 13th, at 3 o'clock.

ST. LUKE'S MISSION BAZAAR.

You are invited to Ladies' Church Bazaar.—benefit St. Luke's Episcopal Mission—every day and evening, till Saturday, October 16, inclusive. South-west gallery of Exposition, Michigan Boulevard. Bishop McLaren, in the September "Diocese of Chicago," hopes that the sales will be large, as the object is very worthy.

GENERAL CONVENTION.

CENTRAL MUSIC HALL, Chicago, Friday, October 8th, 1886.

(Friday Session Continued.)

The afternoon session opened by singing of hymn 126.

The President—The first thing in order will be an address by the Right Rev. O. W. Whittaker, late of Nevada.

Right Rev. O. W. Whittaker, of Pennsylvania—If in what I have to say in these few minutes, I shall seem to narrow your attention to too small points, I ask you to remember that my heart is still sad with the grief of parting from those with whom, and for whom I have labored during the last twenty years, and that wherever I may labor, or wherever I may rest, wherever I may live, or wherever I may die, I shall love the people of Nevada, and the work in which I was engaged there, with all the fervor and devotion of a first love. Since coming into this house to-day I have received a letter from an earnest Christian worker asking, whether in the present condition of things in Nevada, so many having removed, there is still any need of giving, or of sympathy in the work to be done there. It is true that there have been constant departures from Nevada during the last twelve years. It is true, town after town has been depopulated, that although the number of communicants to-day is larger than it ever was before, yet those counted now as communicants are not one-half as many as I have confirmed since I have been there. It is true that notwithstanding every effort on the part of the State, constant removals have been taking place into all the surrounding states and territories, but this removal, sad as it is for those who are left behind, is not without its cheering side. Visiting a city in California two years ago, I found organized and in operation a society in connection with the Church which was doing a work of wide extended usefulness, and upon inquiry I found that every member but one of the committees of that society had been at one time members of different congregations in Nevada, and all but one had been confirmed by me. Those who had received the Gospel of Christ there and had gone away, had gone bearing with them the results of the training which they had received. Their work was not lost. The labor which was expended, the prayers that were offered bringing them into the fellowship of the Church were not in vain, and they have not all gone away. Nevada is not yet depopulated. It is true in that vast area, almost twice as large in extent as the whole State of Illinois, there are but 50,000 people living. It is true that many branches of industry which for a time engrossed the attention of the people, have been necessarily abandoned. It is true that the mining interest, which at first seemed the only interest, has suffered very largely during the past few years and that owing to the present depreciation of silver, many mines, which otherwise could be profitably worked, have been temporarily embarrassed; but notwithstanding this, I have no doubt that in the future all those mines and many others will be worked, and it is certain that the other resources of the state are rapidly expanding. There is no doubt, I think, but that Nevada has more barren land in it than any other state or territory, yet making all allowances for the fact that there still remains a very great extent of country which is capable of cultivation. It is estimated that at least one-fifth of the land in Nevada may be brought under a successful state of cultivation.

It is certain that it has already been one

of the largest and most profitable cattle raising sections of the country. In the last year 60,000 beef cattle, of the value of \$2,000,000 have been sent out of Nevada.

Wherever it is possible to cultivate the soil, the facilities for extending the cultivation are constantly increasing, and the labor of the farmer is rewarded with abundant crops of the best quality. At the New Orleans Exposition the highest, the first prizes that were awarded for wheat, for potatoes, and for corn, were awarded to the farmers Nevada. Its agricultural resources have but begun to be developed, and although they are gathered in a few small villages and little cities, yet Nevada is not entirely without a future. Its resources will ultimately be developed, its population from this time onward I believe is bound to increase rather than diminish. The prediction of the most sagacious men of Nevada is that the low water mark has been reached, and from this time forward there may be expected a marked improvement in every respect. It is true that there has been work done which was of a discouraging character. You have heard, doubtless, of churches that have been built, from which the population had moved away, and that there was no use longer of those churches which had been erected. There are a few things to be borne in mind in this connection. Those churches have been built almost entirely by themselves. For every dollar that has gone into Nevada from the East for the building of churches, the rectors and the people have given five dollars themselves. For every dollar that has gone into Nevada from the East for the support of missionaries and clergymen in their work, the people have given six dollars. It is incident to such a condition of things that work should be begun which could not long be successfully prosecuted. Let me give an illustration. It has always been the policy of the great express company, Wells & Fargo to rent their buildings instead of owning them. They pursued that policy for many years in Virginia City, until they had paid out for rent enough to purchase the best building in the place. When the White Pine excitement began, three hundred miles south of Nevada, they thought they would not repeat their mistake, and therefore erected a building upon the discovery of silver, which cost \$30,000, feeling certain of the future of the place in which they erected it. Within twelve months the building of the express company rented for \$20 a month, and within twelve months more it was unoccupied, and has remained unoccupied ever since. Four years ago, when the November election was held, there was not a single vote cast in what had been a city of 5,000 inhabitants. If sagacious men like the managers of this great express company make such mistakes in the erection of buildings for the transaction of their business, is it to be wondered that a poor missionary bishop makes a mistake sometimes in building a church, when the people themselves give five-sixths of the money? Relatively, the work of the Church in Nevada is encouraging, absolutely it seems very small, but when we consider that throughout the state there are two Presbyterian ministers, two Baptist ministers, one Congregational minister, and seven Methodist ministers, while when I came away I left but four men actively engaged in the work, the fact that in the Sunday Schools under the direction of these clergymen, there are more children than there are in all of those denominations combined, it shows that the Church is not behind in her work in Nevada. Wherever you go through that

tate you will find the Church and her ministers respected and honored. You may ask any man who has lived in Nevada, any one who has travelled through it, what the standing of the Episcopal Church in that state is, and he will tell you it is first in every good work. But we have an agency in Nevada which is doing more, it seems to me, to perpetuate and build up the institutions of the Church than any parish organization. It is true that in Virginia City the work of the Church has always been full of encouragement. It is true that in the past year a greater interest has been taken in it than ever before, although the wealth of that city has largely declined. Although a half of the inhabitants have moved away, yet there are more communicants in it now than there has been at any time preceding. There have been thirty-five confirmed during the last year. The interest in it is real, vital, abiding I believe, although the resources are feeble. There is not in the state of Nevada a communicant who has an income of a \$1,000 a year. But the other agency of which I spoke is the Diocesan School for girls. I must be pardoned if I call attention again to that work. It is nearer and dearer to me than any other work which it has been my privilege in the providence of God to further and sustain. Its work is peculiar. More than Wellesley is to Massachusetts, more than Vassar to New York, more than Yale to Connecticut, is this Diocesan School to Nevada. Considered relatively, in comparison with the older and greater interests of the East, it may seem insignificant that there are but 75 or 80 girls gathered together to be taught by nine devout Christian women, but when it is considered that it is the only institution of that kind in the state, when it is considered that the material which comes to it is gathered largely from portions of the state in which there is no religious instruction, from communities in which there is no public worship of God, that many who come there are not only ignorant of the Church and the Prayer Book, but have never read a page in the Bible, to whom the revelation of the story of the Old Testament and the New comes as an inspiration because it is something they have never heard before, and when you consider that under the influences to which they are subjected they are moulded in Christian character and go back to the homes from which they come, earnest, devout, well-trained instructed Christian women, you see what a potent influence that institution exercises in the future Christianizing of the State. For ten years that school has been in operation. The first five years it had a struggle for existence. Three years ago at the Convention in Philadelphia, I asked for the giving of \$2,500, which should discharge the indebtedness upon the school. Thanks to the generous givers, that money came for the asking and that work was discharged, and since that time, the school has been free from debt, has earned legitimately its current expenses, has been widening its influence and increasing the number of pupils, has added through the kindness of friends a building which was needed for the better prosecution of the work, and is now in a stronger, better and healthier condition than it has ever been before. Sixty of those who have been members of it have been confirmed, and with scarcely an exception, every girl who has been brought to the school has gone back to her home with a higher ideal of life, with some well defined, definite purpose which she proposes to accomplish, and is exerting her Christian influence over all with whom she comes in contact. Many of the Sunday Schools which

we have in different parts of the State are superintended by girls who have had their training in that school, and I devoutly trust that, small as may be the population there, little as it may seem in comparison with the great East or with other portions of the great West, that what has been begun there will not be suffered there to languish for want of sympathy and support. While the income of the school is sufficient to provide for current expenses, every one familiar with the working of those schools, knows that there are needs which cannot be provided for out of the current income, that there are needs of additional building, additional facilities for the carrying on of this work.

There is a need of contribution from those who love the cause of Christian education, to carry on the work more perfectly, and there is no better way in which the object can be accomplished than in the way indicated by my brother of Oregon. We have been applied to for admission to the schools by those who are unable to pay the moderate charges required. The very best material we have is of that character, and again and again I have been obliged to refuse admission to some for no other cause than that they were unable to meet the entire expenses, and I had no means for supplying the deficiency. What we need for the successful, profitable carrying on of that work, is, a dozen scholarships or a half dozen scholarships of \$150 each. The money this would give would yield a rich return. There can be scarcely a doubt that she who receives it will become herself a missionary in a very real and true sense, and it is certain that every one who gives to aid those girls is helping to extend the cause of Christ and of his Church, among those people who are largely in need of such instruction as will come to them through that means.

What is needed in every place, in every community, is a source of influence from which there may come out a power that shall be felt as the power of Christ. What is needed is that kind of instruction and that kind of Christian character which shall bear constant testimony that the Gospel of Christ has not lost its power, that it is not the result of ignorance or superstition, that there is abundant cause for the demand that it shall receive the universal reverence of men, that it is foremost in every good work, that the Gospel of Christ is the agency for bringing men out of darkness into light, and that the Church of Christ is the Light of the world. Such, in Nevada, is the Diocesan School for Girls. I commend it and all the work connected with it to your charge and generous giving, and to your prayers.

Rt. Rev. Wm. H. Hare, Missionary Bishop of South Dakota—A very important change has been made in the boundaries of my missionary jurisdiction, since I last had the privilege of standing before this Convention.

The missionary jurisdiction of Niobrara had its name changed, and its boundary was withdrawn on the north and on the east, while that portion reaching to the 46th degree was erected into a jurisdiction of which I was made the Missionary Bishop. Formerly the western part of Dakota, on the west side of the Missouri river, constituted a missionary jurisdiction, including the extreme border towns of Leeds, etc. The rest of the country was occupied by Indians. There were, however, bodies of Indians living in the eastern part, and out of my jurisdiction, and it was necessary for me to cross their reservation in order to reach the line of colonies which were in my jurisdiction. Moreover, there were scattered flocks which were not in my jurisdiction, which were cared for. Besides this there were some 250,000 white people sent to towns in Eastern Dakota, where the places were in my jurisdiction. I was called to succeed a strangely eloquent man, a man of rare lovingness and helpfulness, and wherever I found his footsteps, I found that he was loved and admired, and I pray God that I may prove to have some of his grand qualities.

Moreover, the people who have arrived in Dakota, as I have stated, are among the most intelligent and worthy in the country. They were young men from adjacent States, Missouri and Iowa, and even from Eastern

States, like New York and Pennsylvania. The whole field was divided into two portions, one being called the Deanery of Niobrara, and the other, the Eastern Deanery.

I shall first speak of the general work in both Deaneries, and then the work in each Deanery by itself. The work is almost entirely a work of creation, it being a wild country. They were a people living in tents, and whatsoever was done, before the missionary could live amongst them at all, it was necessary to erect a large house. No work of visitation could be carried on until churches and school-houses had been built. In the eastern part, where the people had come in, it was very much the same as in other places. At first the Territory was utterly unpeopled, and lying flat as a table, without a population, when it suddenly is filled with a population. Railroad trains have come in and deposited 500 people at a prospective town in a day. Young men and young women coming in from other States, where there was no house, no jail, no Church—nothing but buffalo grass, and men and women.

It is manifest that in a jurisdiction like this, the work depends upon the character of the people. I had no sooner been made Missionary Bishop of South Dakota then I received telegrams and letters from various towns, bidding me, if possible, to come there first from Sioux Falls, because they had an offer for me I heard again and again calls to go there and commence my work under the auspices of the Episcopal Church. (Speaker here read statistics of growth, from manuscript.)

The first step I took on returning to this country was to create a sum for an Episcopal fund. A small fund was turned over to me by Dr. Clarkson, and collections were made at different times, and several lots were given, and in that way we are able to show a very small beginning of an Episcopal Fund. And let me say here, that among the poor Indian Christians, every effort was made, and they were by no means behind in making collections for this purpose. I also took steps to create a Board of Trust so as to be prepared to convey property which should be transferred to me, and any property that I had myself become entitled to hold, and under this trust the transfers of the title are made.

Now as to the Niobrara or Indian Deanery; the distances in this Deanery are practically immense, and the different Churches can only be reached by wagon and camping out. There is no spot so secluded but that in some direction you will find a chapel. You may start at Yankton Agency and go three or four days and come upon a church, travel three or four days and come upon another, travel four or five days and come upon another, travel a day and come upon another; and whichever way you strike out, north, northwest, or southwest, you will find these new missionary chapels scattered among new people. Faithful missionaries have presented to me more than 1,300 candidates for confirmation, and we have thirty-six worshipping congregations among the wild Indians; and the work has been accomplished, my dear brethren, because there were found men ready to go out fresh from College and Divinity Schools, with their education, into that country, where the people were hungering for a knowledge of the Bible. It is characteristic of the work that men have gone in there and staid. You can do nothing with a people who do not speak your tongue unless you learn their language. If you are sent out, stay! You cannot preach a sermon in the ordinary language to the wild Indian. You must learn the language; men and women have gone out there and remained seventeen, fourteen, thirteen years. I would to God that this Board of Missions might take some action which would express its sense of appreciation of the endurance under tremendous difficulties and of the fidelity of these noble men and women.

We have now three candidates for the ministry.

The present number of the clergy is 15; 8 white, and 7 Indian. During the last years a wild Indian pursued me, and arrested me with the question, "Why you are not going to pass us by."

"We want a Holy House," and he slipped in-

to my hand two silver dollars. And he shook my hand. A shake of the hand and two silver dollars.

And when I came east to obtain assistance the shake of that hand and the chink of those coins rang in my ears and went with me, and when I go back to these people I very much feel that the tendency of the church is not to regard the twenty points which we have to go to, to gather in these people, who are now without anybody to minister unto them. I think we could get the men if we could get the means.

They are the heathen at our doors, close to the doors of our handsome churches, and of the homes of wealth in this land.

The church work here has been of one strange success. I believe the faithful missionaries who are amongst these people are every one of them kings and princes, as it were, among the people among whom they dwell.

If the Board of Missions does not say that it will continue this mission, I must beg the liberty of placing myself with those people. Nothing but the most peremptory order from the Board can keep me back from following the impulse of my conscience, in pleading more and more for this poor people.

Now a word as to the subject of the offer of \$10,000 cash. I was asked to go to Sioux and I answered them that, if they would give me a clear title to the land and \$10,000 I would go there, and in a few minutes they had passed a resolution accepting the offer and in twenty-four hours they had the subscription completed. The corner stone was laid two years ago under the most auspicious circumstances, and the building was set apart to the work a year ago, and I have more than once from the Board of Managers heard most favorably of the operation of the school.

It is a new territory and has gathered into it several children of Indians, and children of missionaries. It must not go back but it must continue appeal to the liberality of christian people. It has not been helped materially by general subscription.

One good woman said "I will give you \$1,000," another \$3,000, another \$1,000, another \$3,000—it has been by no general appeal to the church.

Now in conclusion, one word. I wish to speak of three old men, three of the clergy in my field, all over seventy; one seventy-four another eighty-one, a third an old pioneer in the missionary work of the northwest. For them I dread the future, for the church makes scant provision for its superannuated clergy. I was away during the summer, and when I returned, one of these clergymen came to me. He was one of those old men, seventy-two years old with three churches, and he wanted \$400 for each one, and he had not the means to remove his family.

A third hands me a slip of paper on which was written my promise to pay \$32, which I had utterly forgotten; I had said if you will go and occupy this place I will see that you get the \$32. And so the work of the missionary Bishop is simply pleading, calling upon his sympathy and his pecuniary ability.

Now I must lay this whole matter upon the bosom of the church. It seems to me as if we Bishops had come back here to rest ourselves and I seem to see the invitation to nestle more closely beneath the wings, and "the wings" are those that I see in these galleries. They represent purity. In the body of the House I see represented the power and wealth of the country, and I seem to myself to see a fulfillment of the prediction, "She shall be as a dove whose wings are silver and her feathers like gold"—and I want some of that gold.

The President—Our Bishop in the Island of Hayti has forwarded his Mission Report which will be read by the Assistant Bishop of Pennsylvania.

Rt. Rev. O. W. Whittaker, of Pennsylvania, read the Report, which will be printed at a later day.

The President—I would like to occupy a few moments of the attention of this House, and say a few words with respect to the Bishop of Hayti. He is a stranger I believe to nearly all present, and as the only member of the Haytian Commission of the

House of Bishops, and having visited the Island I am able to speak with assurance with respect to his character and usefulness. He is a self made man. A man who under the disadvantages of his color obtained an education so that he is now really no contemptible theologian or scholar. He went to Hayti some thirty-five years ago, and supported himself as a shoemaker at his bench. He is a man who has been working and is now exerting an influence in that Island which entitles him to the respect and confidence of the authorities of the Island, and there is every prospect if he is sustained in his work there it will be well done. All I know of Bishop Holly, and I know as much of him as any one here, is entirely to his advantage. The next address will be made by the Rt. Rev. the Bishop of Colorado.

Rt. Rev. John F. Spalding, Missionary Bishop of Colorado:

Rev. Father and Brethren—Three years ago the Territory of Wyoming was set off from my missionary jurisdiction, and made a missionary jurisdiction of itself. Thus several of our colleges and a large number of communicants and a due proportion of the wealth and resources were separated from the jurisdiction. We have had three years of almost unprecedented hard times in Colorado, and especially in the mining districts; and it must be remembered that Colorado is very largely a mining country. About one-half of our missionary work is conducted in the mining districts. You know by this time how fluctuating are the populations in the mining towns. In consequence of this, we have lost during the three years two self supporting parishes, and three or four of our mission stations that were comparatively strong have now become exceedingly weak. Nevertheless, we have gained more than enough to meet these losses, and we have to-day one self supporting parish more than we had three years ago, and the number of our communicants and the value of our church property is equal quite to what it was the three years ago, including Wyoming Territory; that is to say, there have been confirmed in Colorado, during the last three years, five hundred and forty persons. The value of our church property in the aggregate, with its churches, rectories and schools has reached now a value of about \$485,000. We have built during the three years five church buildings at an aggregate cost of \$12,000, three rectories at a cost of \$7,000, churches and rectories together \$19,000. All of which, but about \$3,000, has been raised at home. I found Colorado when I became a Missionary Bishop of that district, with institutions founded, schools established. I inherited them. I have saved them to the Church by paying the debts with which they were encumbered. We have built them up so that our school for girls to-day is the most potent missionary agency that we have in Colorado. It is self sustaining, it educates year by year 150 pupils. There are in this school now seven daughters of missionaries in Colorado. The school affords them their only opportunity for higher education. Their stipends are meager scholarship.

Is it too much to ask on behalf of these refined women, the mothers of these girls, equal in culture and education, habituated from their youth to social influences like those of your own wives and mothers—is it too much to ask that scholarships should be provided for them? Colorado needs a fund to support its schools as the prime requisite of Diocesan organization. Ever since I have been a Missionary Bishop of that region I have kept that object before the people. We have secured about \$5,000, and we hope to do more during the next three years to accomplish this great purpose. But a diocese should be located within the limits of this jurisdiction. There is a vast missionary district beyond the mountains. Colorado naturally divides itself into two districts separated by the continental divide. Should a diocese be located east of the mountains it would be as large as all of New Eng. and, leaving the missionary jurisdiction of the size of the State of New York or Pennsylvania. I would that I could impress upon the members of this Board of Missions some adequate idea of the vastness of extent of a jurisdiction embracing 104,000 square miles in its territory. Suppose

Colorado to be divided into two districts, a diocese east of the mountains, I desire to call your attention to the character of such a jurisdiction. There is no town of any note west of the continental divide of Colorado—in the district as large at least as the five dioceses of the state of New York, in which there is no town of any more than five or six years old. Two great railroads penetrate into this vast territory; to-day two railroads are engaged in building into the grand valley to reach the towns of Ashburn and the town of Greenwood Springs. Others will surely follow. There are at least fifteen centers in that district, which should be made centers of influence for the Church. Take as this example, the town of Meeker. It is a town of six or eight hundred people. But a town in a district like this is not to be estimated as to its importance from the present number of its population. It is the commercial center of the district of country 300 miles in circumference. It is a new town. I am assured by the respectable citizens of that place that there would be given by the people \$2,000 for the first church there erected. Had I send a missionary there we would secure the first church. And we would plant in that place and center, a missionary Church influence that would be far extending in its reach; we would stamp the impress of Christianity upon that infant community; we would give a lasting impress; we would create a genus loci in the place that would last for generations; we would make it and all its surrounding country, so far as in us might lie, a Christian community. So I might speak of the Montrose grand division and the other centers which I have in mind. Remember the difference between a new town in the far west and a town of the same size in the east. Here is a town in the state of Illinois for example, of 10,000 people. There is no church there, but it is a town thirty or forty years old. Its character is fixed. Its civilization, so to speak, is no longer plastic. The Church goes in to establish her feeble missions and exercises a large degree of influence, but that is all. It is too late. The time is past. You cannot change radically, at least, the manners and customs and character of a community that has been existing for a long period of years. Take a place like Montrose for example, in western Colorado; a place three years old, of 2,000 or 2,500 people; here the Church by strictly sound and able men, send there a man of character and influence; it will give tone to the place and you will mould that plastic community into the fold of the Church, and make a community through the influence of the Church, by giving tone and education to all the institutions, that shall mark that place for future generations, and determine its character. Brethren, what a work is this! The west will dominate the east. What shall dominate the west? Shall infidelity, socialism and anarchism? These infant communities are exceedingly susceptible to be moulded by the influence formed by the leading men, the early settlers of these communities. You know of towns in the east marked by their Christian character, out of which have proceeded the leading men of the United States. You know of other towns founded by a different class of settlers in their infancy that received a different stamp, and you see the difference. Make the civilization of these young communities in the west Christian towns; put upon them the stamp of the Church now, and in all future generations that stamp will remain the genus loci, which will be hard to change if it becomes fixed. And if, as I said, I believe the west is to dominate the east in this country, politically, and in every other respect—if that be true, as wise men, men of forecast, believing that ultimately—not very far distant either—the larger proportion of the population in this country and the center of political influence and wealth will be west of the Mississippi, how important is it to sustain the missionary work and push it on with vigor. Make it what it ought to be in the providence of God.

The Convention then arose and sang Hymn No. 100. The Rt. Rev. R. W. B. Elliott, of Western Texas: Brethren of the Board of Missions, under the resolution of the Board of Mana-

gers, I am requested to take twenty minutes to give an account of the work during the past three years. I have to say in regard to Western Texas, that I think in the past Triennial we have done better than ever before. At the same time, at the present moment, for causes which I shall later on briefly review, the feeling among us is one of depression. During the time which I am reviewing, we have been able to build seven churches and five rectories. If I should include the one church built at Del Rio, destroyed by the cyclone in 1884, just after its erection, it would make thirteen. In other words, that we have been able to add to our building in Western Texas, one church or rectory during every three months of the past three years. This has been done at a cost of \$43,000; from the people that dwell among us, \$28,515, and from people without, \$15,087.

One of these churches was a memorial church given under the following conditions: That the wardens and vestry of the parish should raise enough to build a rectory costing not less than \$2,500, and to give in addition \$1,500 as a nucleus for a fund for the permanent support of the Episcopate. That was complied with, the vestry built their rectory, costing more than \$3,000. The \$1,500 has been invested by the fund in question, and is now about \$2,000. This parish gives us an additional self-sustaining parish in Western Texas, and it has never been on the list of those parishes assisted by the Board of Managers. There was another church that came to us almost in the same way. The Church of the Redeemer at Eagle Pass received \$1,500 from a lady of the Diocese of New York, who gave it as a memorial of her daughter who had lived a short time in the county in which the church is erected. It cost, with the lots, \$3,600, and stands unincumbered. I have cited these instances, to show that even where there are gifts of this sort, care has been taken that the people should not be pauperized, but that self-help should be called out, and in one instance, they have more than doubled the amount given by the person giving us the memorial, and in the other instance, they have more than complied with the conditions under which the church was erected. Our schools, the Montgomery Institute, at Seguin, and St. Mark's Hall, San Antonio, have continued to do their work very successfully. The Montgomery Institute has 30 students. It is a girls' school, 30 students and 5 teachers. At my last visitation in May I confirmed eight of the children from that school, and I can only say, Brethren of the Board of Missions, that if there is anything whatever in Missionary effort, if you have it in your mind to accomplish the greatest good, to do that which is in the best interest of these children who are growing up at the centers, at outlying portions of the Republic, you cannot reach that, as you have again and again heard testified this afternoon, by those who have charge of the work and who have an intimate knowledge of what that work is—I say you cannot reach that result more thoroughly, more broadly and more entirely than by helping these centers. Now, observe, this Montgomery Institute has never been assisted by the Board of Managers. It is carried on at a cost of \$1,000, that is the whole subsidy which that school receives, but here are five teachers educating the people, constantly sending out pupils thoroughly trained in the way of Godliness.

I cannot pass on without saying that the Montgomery Institute, Williams' Hall, was erected by the Woman's Auxiliary of Connecticut. We have in connection with these schools one scholarship of forty dollars, and that scholarship is given by one church in New Haven. The Woman's Auxiliary in Connecticut, in addition to the gift of that building, at a cost of one thousand three hundred dollars, has given us two hundred dollars, and the Woman's Auxiliary of Long Island, this year, in a moment of great embarrassment assisted us by sending us two hundred and twelve dollars. I do not know what the educational interests of the Missionary Jurisdictions would do without the Woman's Auxiliary. God bless them! I don't know what the missionaries would do, were it not for these women, these good christian women scattered all through the Republic, sending out as they do garments and otherwise

coming to the relief of these worthy men. I thank God for it, and I desire, in behalf of the Missionary Jurisdiction which I am here to represent, to return our most heartfelt and cordial thanks and the thanks of the brethren of the Jurisdiction for the help which we have received through the Woman's Auxiliary of the United States.

I said in the beginning that there are at this time causes of depression which I would outline. The development of Western Texas took place between 1880 and 1883. In 1883 began the inevitable re-action. It was accompanied by most untoward circumstances. The States to the north of us quarantined our cattle because of what is known as the Texas fever, said to be exceedingly contagious. This broke down at once the price of lands, the price of cattle fell, from other causes the price of wool fell six cents a pound. In addition to that, in 1885 began the great drouth, of which you have doubtless heard. It did not cover the whole of the Jurisdiction of Western Texas, but say, a half of it, 50,000 square miles. As the drouth progressed, the smaller sources of supply dried up, cattle were then driven in to the larger sources of water supply. In consequence of that the pasturage of the great water supplies soon became exhausted, and the cattle were obliged to go long distances in order to get food and would come back after three or four days famished for water and surfeit themselves with drink, and very large numbers died. You can understand how this effected the spirits of those who were seeking to build up the church in that part of the world. At this time, there are going through the ports of Texas which have not been touched by the drouth committee appointed by the Governor of the state asking aid for food and for seed. This drouth followed us down through the autumn of 1885, through the winter of 1885, into spring of 1886, and into the summer of 1886.

In June we had notice from the Board of Managers, that in consequence of this fact, that the outgo surpassed the income of the society, it was necessary that the appropriation should be reduced 20 per cent. This met us in the face this depreciation of cattle, this depreciation of land, this fall in wool, this long drouth. It took away one-fifth from the appropriation to Western Texas. I say to the Board of Missions that I have not scaled the salary of one missionary in that Jurisdiction.

We did not need this reminder, as Missionary Bishops, as trustees before God and the Church for the execution of the high trust which devolved upon us, to cause us to exercise a just economy of the fund, not one cent of which passed through our hands, and in relation to the disposition of which we had nothing to say. I say we had considered this long ago, and reached the conclusion that with the utmost economy they could not exist upon less. I did not have the face to stand up and say "Your stipends shall be reduced 20 per cent." This is what I have done: I have appropriated the \$2,500 now given by a vote of the Board of Managers, as far as it would go. Last year I was obliged to raise \$1,400 outside of the appropriation, in order to keep the force in the field. What I pro-

Continued on page 28.



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pose to do now is to seek, under God and through the help of those who shall be raised up to do it, to raise not \$1,400 but \$2,400 to supplement the salaries of those men who will be without stipend in consequence of this reduction. I make no criticism about that, but I say the men must be supplied, or they must be withdrawn from the field. We have felt that it was a matter of honor that we should see so far as possible the people should support their own ministry.

Passing on then from this reduction, which might have been anticipated, such a wonderful drought, such great heat over such a wide area of country, such a wonderful degree of hot air throughout so long a time must lead to some atmospheric adjustment, some violent adjustment, so in the end of August came a cyclone. It advanced across the part of Western Texas which had not been touched by the drought; towards that part of Western Texas which had been so touched. The church at Goliad was torn to pieces; the church at St. Paul, on the prairie, shared the same fate; the spire and part of St. Andrew's Church, Seguin, were swept away and the church left in such a condition that it cannot be used without the expenditure of much money upon it. We have, therefore, lost by that cyclone two churches, and one is in such condition that it cannot be used without help. Eleven years ago I had to tell the Board of Missions of the fact that Indianola had been swept away; the rectory, his wife and children, and the rectory and church had all gone into Matagorda Bay. I remember some claimed at that time that we were not able to rebuild at Indianola, that no one would ever be able to rebuild there, but we were able and did rebuild it. We have sustained the service at that afflicted point from then until now, but it will not need your further kindness because Indianola does not now exist. These are the reasons why we are now in a state of depression. I have been entertained at Indianola for two successive years by a good Presbyterian brother who was glad to see anybody come to preach. He was the officer of the signal station. He left his wife and children in their house and went to his office to take observations the night of that cyclone. He never saw them again. They remained in their house until the waters in the Gulf were waist deep, and then took refuge in a hovel; finally, the building in which he was taking observations was overturned, the lamp broken, the building burned, and when they found him he was a charred mass, his hands were over his face in that attitude of terror and despair which have been so familiar with us from the figures that have come to us from Pompeii.

Rt. Rev. Henry N. Pierce, Bishop of Arkansas: I regret very much that I was out of the way at the time I was called. I had been called away by a friend to attend to some very important business, and was not here all the time, and I shall take but a very few minutes of your time this evening. I told you three years ago of the plan on which I proposed to work in the missionary jurisdiction of Arkansas. I have been since that time carrying out that plan. It took one year for me to build the first part of my cathedral church in order that I might create my missionary center, for I believe that this is the proper way of working out, and especially in such a field as mine is, with towns growing up everywhere along the railroads and increasing by hundred and by thousands in population every year.

I had hoped to raise within the state and without, money enough to complete at least a part of my cathedral without drawing upon the fund which I had in the building association, so as to enable me to build my clergy-house, and so give a home to my missionaries who were at work in some thirty or forty places, but I found that I was obliged to use all the means at my command in order to be in service in my cathedral, and of course this threw a heavy burden on us, as we had to pay monthly the dues to the building association in order to keep up this fund; and in this way my congregation was crippled so that I had to take some assistance the following year in order to carry on this work and get out of debt. We are making an effort now to clear off the debt, and then I shall build a clergy-house. I am more and more convinced that

it is the only way in which I can work, and I will say that when I was in the East three years ago before the meeting of the last general convention, and during its session, I raised about \$3,000 which enabled me to start my cathedral; since then the whole amount I have received, except the appropriations made by the Board of Missions, has not amounted to \$400 a year. During that time there have been four churches built and four rectories, in Arkansas; and another building, which is as it were, a part of the rectory, containing several rooms which will be developed into a church rectory. This has been accomplished, I say, with about \$400 all told, of outside assistance, perhaps \$500, I have not at my fingers end now the figures, but not more than \$500 for three years that has come to me as special. I had prepared to develop my work still more, but the small appropriation has been my fate from time to time, to begin and shape anew.

In regard to the Indian Territory, there are three missionaries in the field, all deacons; there are no means to work the Indian Territory with. I hope that the Board will be able to make a proper appropriation for that field. I have always been convinced that whatever was done permanently for the Indians must be done in the Indian Territory. That is the last of the reservations that are to be broken up, and consequently the work that is to be done, which is to be done for the permanent good of the Indians, is to be done in the Territory. Of course the work that is being done in the other reservations now is good work, because it is work that will tell for the population, whether Indian or white, which is to occupy those lands in the time to come, but if the question is of Indian work and permanent work for the Indians, the Indian Territory is the place to do it, and I suppose there are at least 80 per cent. if not 93 per cent. of all the Indians in the country around that Territory. However, the Board has not seen fit, or not been able, as the case may be, to make a proper appropriation. I made propositions years and years ago which would have planted the Church there, had the Board then had the wisdom to make an appropriation of simply \$5,000. Again and again for years I have called the attention of the Board to that work, and when the work was begun in that Indian Territory, it was not begun in the place that I considered best, but in the places that the Board, or the Domestic Committee, seemed to think was the best, because they had some encouragement and promise of assistance if they began there. The openings which were offered to me were much better. Let me tell you, the first visit I made to the Indian Territory I found seven large boarding schools in the Chickasaw Mission, seven large boarding schools that would accommodate 100 pupils each. There was an appropriation of about \$8 a month for every pupil, which was to come from the Chickasaw Educational Fund. It was to be placed all in these schools. The Superintendent of Education, the Commissioner of Education among the Chickasaws, a half-breed himself, offered to place all of those schools in my hands; I said, Well, if you place them in my hands you must recollect they are to be taught the Church as we believe it; he said, "that is just what I want." I reported the case then, and asked for \$500 that the work might be started there, but I got not the appropriation of one cent. I am not now saying this by way of complaint, but people have said, why does not the work in the Indian Territory progress, why does it not go ahead? It is simply because there has not been any means put in my hands which were adequate to do the work. I must defend myself, and I will defend myself. If the Board thinks it is unwise to continue work in that field, then upon them must rest the responsibility, and not upon me. More than once, years ago, I offered to leave Arkansas and go and make my home out in the Western part of the Territory, to live there among the Indians, and to work there, if the Board thought it was wise for me to do so. I have not complained, I have not been recreant in the matter, and whether the Board has been wise, the Church at large must judge. It has not been my fault. I am sure that my very heart has bled as I have

thought of the work that might have been done had I the means to do it. I was not situated as many of the Missionary Bishops had been. I had not come from a populous part of the East when I was sent into that field, from parishes that were ready to back me with their wealth, not at all. I was taken then from the West. I had spent most of my life in the West and Southwest, and the first six years of my work for the Church had been Missionary work, and I can tell you that when they talk about Missionaries being hard pressed, I can tell you that for the first six years of my life as a clergyman, for the first six years I received \$1,500 all told, and I gave \$450 away, leaving me \$1,050 to live on for four years; but still my board didn't cost me much, for I was living on my horse, and my wardrobe and everything else was in the saddle bag; but I lived in that way, and am willing to live so again for the interest of the Church. I was willing to go out and live among the Indians, and make my home there. But I did not want to go and settle down upon the prairies of the Indian Territory and have nothing to do. If the Board said, Go and live there, I said, I will go.

Rt. Rev. Alex. C. Garrett, of Northern Texas—My Dear Brethren: As I understand it, when I was elected and sent as a Missionary Bishop, by the General Convention of this Church, I was put in charge of a jurisdiction with certain distinctive duties plainly marked upon the face of what I was to do—the first of these was to minister to the best of my personal ability, not only in such churches as I might find ready to my hand, but in certain other and various places where people should be gathered together, and I might have an opportunity of making myself heard. I further learned and supposed that a great portion of my work would be in finding clergymen to fill such parishes as might from time to time be organized, and in ministering to the best of my ability to them for their increase, for their support and for their guidance, as I might be able to. I am thankful to say as to the first of these directions, I have been privileged to enjoy ministering in places which had been constructed for me, or which I might be able to construct, not all the time, but, on the contrary, we very much enjoy our meetings with only the canopy of Heaven overhead. It seems to be now understood that the highest thing a Missionary Bishop is to have is a place where he can respectably compose himself, rest himself; but I am here to say that no such feeling has been conceived by the Missionary Bishops of this Church since I have had anything to do with it.

They are not the men who have any particular care about their personal appearance or their personal abodes; but nevertheless, I am able to say that their natural desires for and appreciation of these things are as great as those of anybody else. (Applause.)

I am thankful further to say that the means to enable men to live comfortably have grown and there are now fifteen parishes in which the minister can be supported reasonably well, and there are ten rectories, in which ten rectors can be comfortably cared for, provided they have not too large families. When it comes to having seven or eight children, I think men had better seek some other place than Northern Texas, for their field. (Applause and Laughter.) (On the side of these you will find fourteen stations where, if a man finds a theatre, or a saloon, or private house where an audience can be gathered, he can preach to them, and in all of these he will be heard with attention, with reverence and respect. And I would say here further, on this point, that now we are in need of men whom we are anxious to hear from. I don't want you all to speak at once, because I don't want to depopulate the centres of religious sentiment of the country, but I would like you to come. I want men to come to Northern Texas who will remember that the people who dwell in that land are not long-horn steers, nor other wild animals, but people of education, people of ordinary common good sense, people who know if a man knows what he is talking about. Now I am ready to receive the five young men, of good personal appearance, good health and strong common sense, who can speak their mother tongue

without having to ask some one whether they have pronounced their words correctly.

Then, on other side of the question, I suppose it was with the Board a primitive sentiment not to make any permanent bounds to the Jurisdiction, but to turn us out, with the help of the people. We have built twenty Churches, two Mission Chapels and ten rectories, and have property to the value of seventy odd thousand dollars in churches, in rectories \$11,000 odd, and besides that there have been raised by the people the sum of \$16,000, so that now in the Charge, the value of Church property in that jurisdiction which has been accrued, is one hundred thousand dollars; and during the past the people out of their own pecuniary resources have raised \$25,000 odd dollars in spite of the poverty amongst them. Whatever may have been given by the Board, it is only a small portion of the amount which they have themselves supplied. Then in regard to another subject, I deem it my duty also to take care, specially for the education of the young in the principles of truth, virtue and religion, as the Church has received the same. And whatever may appear to be the loss, I say that so long as we carry forward the education of children, so long as we attend to that, so long as we bring to that work all the energy we possess, just so long as we are doing that will be commended to the sound judgment of all and we will be doing that which Jesus, our Divine Master, will approve. I am confident of this, that no man can do anything which will tend more to forward this work, than the education of women.

Now one thing more. We have built upon a rock, the foundation is laid upon a rock. The people purchased the rock for us and 29 acres of land around it, and we have built a basement and one story, and there we have to wait, and to-day I lay that foundation of stone before you; I lay those 15 feet of stone wall before this convention, they are waiting for your message. They have planted the building. They have laid the foundation, and they await the answer to the question whether they shall be refused—whether this building shall be left until these walls shall crumble into dust. Shall these men not hear the answer that these walls shall go on and the Church be completed? Shall not they have the trifling aid which they need, from the generous and benevolent? I do not believe the American Church can afford—until Gentleman shall by their vote here say in plain, unmistakable terms that the jurisdiction has expended too much money, until you decide that such things as the matter of Christian education do not deserve our aid and encouragement, I do not believe the Church can afford to say—"All we want of you is to preach and missionize—We won't give for the purpose of building—We only want you to missionize—That is all we want you to do."

(Long and continued applause.)

We must do our work systematically, we should be generous in this matter.

Every Christian body knows that they obtain their mastery through the education of the young, and every other Christian body acts upon that principle, and why do not we act upon it? We have accepted this church and ought to maintain her strength and purity and whenever the young are placed in our hands their education should be a first thought.

I have promises to me from ladies offering, when the building has a roof on, when it would shelter them, to take their places as teachers, to educate the daughters of the land, and ask nothing for their reward but the shelter of the roof and the protection of their persons.

(Applause.)

Without fear, without reward shall I tell these people that these walls can never be roofed, that the American Church does not believe in institutions of that kind. No, gentleman, I will not do it. I will urge, wherever I can get it in, that I want that roof put on and that school in operation, by the first day of September of this coming year of grace in 1887, and I believe it will be done. I want to have them in comfortable quarters. There are three minutes left, and I want to say here that we have and

great duty to perform, and that is to provide for the permanent support of the Episcopate, towards which we have been doing all we can; \$5,000 in land has been presented to us which is probably worth half that amount; a lot has been given to us in the city of Dallas by another gentleman, and a very large amount has been invested at ten per cent. interest which will be able to support my successors in office in a satisfactory condition.

The President—There will be no further address to-night, and after the singing of the last three verses of the 28th hymn the benediction will be pronounced. To-morrow morning the regular order of business will be the continuing of the addresses.

Adjourned.

CENTRAL MUSIC HALL, Chicago, }
Saturday, Oct. 9, 1886. }

The Convention was called to order by the President.

Minutes of preceding meeting were read and approved.

The President—The President desires to announce appointments to fill four vacancies in the Joint Committee on Functions of Rectors, Wardens and Vestrymen. The Chair appoints the Rev. Wm. N. Vickar, D. D. of Pennsylvania, the Rev. Dr. Atwill, of Ohio, Mr. Wilder, of Minnesota, and Mr. Parker, of New Jersey.

The Chair would also announce the appointment on the Committee on Expenses, in place of Mr. Battle, of North Carolina, who is not in the Convention, Rev. Samuel L. Mather, of Ohio.

The Secretary read a communication from the Woman's Christian Temperance Union.

The President—The House has heard the communication from the Woman's Christian Temperance Union. The proper action upon these petitions will be to receive them and lay them upon the table. If there is no objection that course will be taken. It is so ordered.

The Secretary made various announcements.

Mr. Shattuck, of Massachusetts—Mr. President: In the absence of the Treasurer, the Committee appointed to receive contributions from Dioceses, has no one who can give receipts for the money. During the sessions of the last Convention, the Treasurer was also absent, and authority was given to the Chairman of the Committee on Expenses, in his name, to receipt for contributions of Dioceses.

The Chairman of the Committee has received some contributions, and would like to have the authority of the Convention to give receipts therefor.

A Deputy—I move that the Chairman of the Committee be given the authority.

Motion carried.

Dr. Coppee, of Central Pennsylvania—I wish to offer a resolution,

The President—I must beg respectfully to say that the Deputy is out of order. We are now receiving reports of Committees.

Petitions and Memorials.

Dr. Davis, of Pennsylvania—I have a report of a committee of the last General Convention, which I beg leave to submit.

The Committee appointed by the General Convention of 1883, to whom was referred the subject of the Godly Discipline of the Laity, together with the proposed Canons on

Continued on page 30.

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that subject contained in the Journal of 1885, with instructions to report to the General Convention of 1886, respectfully report that in view of the provisions made by existing Rubrics and Canons for the Godly Discipline of the Laity, they deem additional legislation at this time inexpedient, and ask to be discharged from farther consideration of the subject.

THOS. H. DAVIS, Chairman.

Dr. Davis—I ask that the committee be discharged.

The President—Under the rules of the House the report will go upon the calendar.

Dr. Davis—I move that we suspend the rules in order that this matter may be disposed of at once.

The President—The question is upon the suspension of rules, to receive and act upon the report which has just been read. It requires a two-third vote.

The motion to suspend the rules and act upon the report of the committee was carried.

Rev. Dr. Vickar, of Pennsylvania—I move that the resolution be received and the committee be discharged.

Motion carried.

The President—Petitions and memorials are still in order.

Rev. H. Stringfellow, of Alabama—I have in my hand a resolution from the Diocese of Alabama, asking for the creation of a Court of Appellate Jurisdiction, and move that it be laid upon the table.

Judge Wilder of Minnesota—I desire to present at this time testimonials and other papers connected with the election of Rev. Dr. Gilbert as the assistant Bishop of the Diocese of Minnesota, and ask that it be referred to the committee of the Consecration of Bishops.

The President—If there is no objection they will be so referred.

Mr. Stettinius, of Southern Ohio—I wish to present the action of the Diocese of Southern Ohio on the Book of Common Prayer, and ask that the same be referred.

So referred.

The Rev. Dr. Ashley, of Wisconsin—In behalf of my colleague the Rev. Dr. Adams, who has been called home on account of the death of an intimate friend, I ask for him a leave of absence until next Tuesday.

The leave was granted.

Mr. Bancroft Davis, of Maryland—I ask leave to present to the convention the petition and memorial of the Rev. Calbraith Perry. I ask to have it laid on the table until the action can be taken at the proper time. I beg leave to inform the members of the convention that by request of Mr. Perry I have caused sufficient copies to be distributed to give one to each member of the convention.

The President: The deputy from Maryland presents a petition from the Rev. Calbraith B. Perry of Baltimore, which he asks to have laid upon the table until the proper committee be appointed.

Laid upon the table.

A Deputy from Ohio: I have received advices from home which makes my presence there very desirable for a few days next week. I wish to have the consent of the Convention to be excused for that time.

Leave was granted.

Rev. Daniel Henshaw, of Rhode Island presents a memorial from Rhode Island in reference to the revision of the Prayer Book.

Rev. Reverdy Estill, of Kentucky presents memorial from the Diocese of Kentucky relating to Christian Unity.

Also memorial from the Diocese of Kentucky relating to the subject of lay readers and the appointment of lay preachers, and asks that the same be laid upon the table.

Rev. Dr. Roberts of New York, presents a memorial in reference to courts of appeal and asks that it be laid upon the table.

Rev. Dr. Wm. B. Ashley, of Wisconsin, presents the action of the Diocese of Wisconsin, and asks that the same be referred to the proper committee.

Rev. Dr. Farrington, of New Jersey: I move that it be referred to the committee on canons.

The President: The question is upon the reference of the action of the Diocese of Wisconsin to the committee on canons; all those who are in favor of the same will say aye.

Motion carried.

Rev. Dr. Leffingwell, of Quincy, offers a memorial to amend title page of the Prayer Book.

Referred to the joint committee.

Rev. Dr. Gibson: I have a resolution which I desire to offer.

The President: Resolutions are not in order at the present time. If Dr. Gibson has a petition to present he will do so.

Mr. Stettinius, of Southern Ohio; I desire to present to the convention a memorial of our Diocese to this convention in reference to Dr. (the reporter failed to catch the name) whose death has left a vacancy in the heart of his many friends.

A resolution was also offered by the Rev. Dr. Barber in reference to the late Dr. Shiel.

Referred.

Rev. Wm. H. Washburn, of Maine. I have a memorial in reference to the Book of Common Prayer which I desire to be referred to the joint committee.

The President; The question is upon the reference.

Dr. Farrington, New Jersey. I desire to call the attention of the Chair to the fact that under the operation of this joint resolution all resolutions and memorials are to be referred without further debate or question, to this joint committee of fifteen, and all resolutions and memorials from individuals or dioceses touching liturgical revision shall be referred without being so directed.

The President: The memorial from the Diocese of Maine will go to the proper committee. Resolutions are in order.

Dr. Coppee, of Central Pennsylvania: When I was interrupted a few moments ago I wished to offer a resolution which I will now read.

Resolved, the House of Bishops concurring, that a Joint Committee of the two Houses be appointed to memorialize the President of the United States and respectfully to request that the date of the annual National Thanksgiving be changed, and that an earlier day be appointed which shall be more in conformity with the true time of the gathering in of the fruits of the earth, and the celebration of the festival of Harvest Home.

Dr. Coppee: Mr. President, I am not sure that this resolution is couched in the best terms, but the subject is what I want to reach. The President of the United States usually directs the day for the National Thanksgiving. The governors of the states give way to the President, and the church has its rubric I believe adopting the day set apart by national authority. Now, sir, I believe that the reason for this resolution's adoption appears upon its face. The question will be how it came about that we had this late day appointed. I believe it was the work of an early historical period, illiberal in sentiment. Now those people were historic puritans who do not exist at the present time. The Puritan as he is represented in the pages of Macaulay is a person without any representative to-day, least of all are the posterity of the Puritans men of that stamp. We have them around us in this hall to-day. At the time the fruits of the earth are gathered, you will find men are more happy, have more thanksgiving in their hearts, and cause for it. You will find there is singing, tripping of the light fantastic toe, and so forth; people are ready to give thanks; whereas, in the chill blasts of the winter, what one of our poets had called the "melancholly days of the year," beginning with not anything, when men don't want to give thanks they are called upon to give them. So in my effort to keep away the Thanksgiving from Christmas, and not bring those two festivals too near together, and in my desire to make the thanksgiving agree with the time of gathering in of the fruits of the earth, it seems to me that this resolution is one that ought to claim the interest of this body. Then, sir, I would observe that in offering this resolution I am acting in the interest of all Christian gentlemen. I believe that they will all agree; I believe that such an august body as this would at once follow; and throughout the land we would have our Thanksgiving at the right time. I stated, sir, at the beginning that the mode suggested by this resolution, the words conveying the meaning, is not one that I was

particularly careful to observe, and if there is any member of the House disposed as I am in this matter, I would be glad to receive any suggestions he may offer.

The Rev. Dr. Spalding, of California—I rise to a question of privilege. I was opposed to the resolution offered by the Rev. Dr. Huntington, and during the debate upon that matter it was taken out of this House by a resolution coming down from the House of Bishops, and at the same time when it was taken out our mouths were closed. I find that that was being discussed outside; that indirectly the thing was brought about by a member of this House. I hold in my hand at the present time what purports to be an interview in the Herald with the Rev. Dr. Huntington. I have nothing to do with the vagaries of the interviewer. I cannot congratulate the Rev. Dr. Huntington upon the means, if the report be true, by which this matter was taken out of the House. In my judgement it was an invasion of the privilege of this House, upon the freedom of the debate upon one of the most important subjects that would come before the House. I wish to read the interview to the House and then I will take my seat. The interview is as follows:

Rev. Dr. Huntington—I rise to a question of privilege and a point of order. I have not sought an interview with any newspaper reporter, and I was not aware that anything I had to say would be reported or published, and I submit it is out of order to bring in the matter that the gentlemen from California proposes to read. I have not seen it and am absolutely ignorant of its character. I submit that the House should not be prejudiced in advance by a reported interview of which I have not seen the report, myself.

Mr. Spalding—The gentleman will certainly not deny or say that the interview did not take place.

The Chair—The Chair begs leave to state that in his opinion the question of privilege does not arise upon any report in the Journals of the day, and I therefore decide the point of order is not properly taken.

You will now give attention to Messages from the House of Bishops.

HOUSE OF BISHOPS.—MESSAGE NO. 4.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, the House of Deputies concurring: That the committee on canons of the two Houses have leave to sit together as a joint committee whenever, in the judgment of the two chairmen, the business of the committees can be furthered by such joint session."

MESSAGE NO. 5.

The House of Bishops informs the House of Deputies that it has appointed as members of the joint committee on liturgical revision the Bishop of Connecticut, the Bishop of Ohio, the Bishop of Albany, the Bishop of North Carolina, and the Assistant Bishop of New York.

MESSAGE NO. 6.

The House of Bishops informs the House of Deputies that it concurs in Message No. 3 of the House of Deputies in relation to the judicial system of the Church, and appointed as members of the Joint Committee proposed, on the part of this House, the Bishops of Minnesota, Long Is and, Chicago, and the Assistant Bishop of Mississippi.

MESSAGE NO. 7.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, the House of Deputies concurring, That a committee of three (a Bishop, a Presbyterian, and a Layman) be appointed to wait upon the deputation from the provincial synod of Canada, to express to its members the pleasure with which this convention has received notice of their presence in the city, and to escort them to this convention on Monday next at 12 o'clock."

Rev. Dr. Hoffman, of New York—I move that this House concur in Messages No. 7 of the House of Bishops.

Motion carried.

The President—The Chair will appoint as such Committee, the Rev. Dr. Beardsley, of Connecticut, and Mr. Pierpont Morgan, of New York.

Rev. E. B. Spalding, of California—I think it is but right that I should say a word in explanation. I certainly had no intention of interrupting the order of this House in its proper procedure. I certainly had no intention to evade the order of this House, and I understood a reporter who is here present

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The edition of one thousand copies of the work on "The Rights and Duties of Rectors, Church Wardens and Vestrymen in the American Church," (by the Rev. Henry Mason Baum, Philadelphia; 1879, 345 pages, \$1.50.) is now exhausted, and as there is an increasing demand for it, the author has decided to prepare a much larger and more comprehensive work under the title The Law of the Church in the United States. It will embrace:

- [a.] All the subjects treated in the former work.
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- [d.] An Appendix of Forms.
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In the preparation of this work the object of the author has been First, to gather into one volume all that property appertains to the law of the Church in this country, for the guidance of the Clergy and Laity in the discharge of their duties; and

Second, to turn whatever demand there may be for it in the direction of building up the Church Review. The work will make an octavo volume of over six hundred pages, and will be ready for delivery early in January.

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to say that he asked Dr. Hentington for an interview, and that it was granted.

The President—The Chairman must express the opinion that it is out of order.

Mr. Stark, of Connecticut—I move, sir, that the rules be suspended for the purpose of taking up Message No. 4 from the House of Bishops, which has just been announced to this House, and been placed upon the calendar.

The President—It is moved and seconded that the rules of this House be suspended, for the purpose of taking up Message No. 4, which has been placed upon the calendar. It is as follows:

The House of Bishops informs the House of Deputies that it has adopted a resolution, as follows:

Resolved, That, the House of Deputies concurring, the Committee on Canons from the two Houses sit as a Joint Committee whenever in the judgment of the two Chairmen it be expedient to do so. It requires a two-thirds vote—is the House ready for the question.

Rev. Dr. Thrall, of Springfield—I regret the necessity, but I should like to call the attention of the members of this Convention to some suggestions and warnings of an old leader of this Convention. The distinguished delegate from Connecticut, for instance, who sat in this House longer, I think, than any other man who has ever been in it, and with whom it was my pleasure to confer more than thirty years ago in this House; and I want to repeat here the warning that he gave again and again, and I believe most wisely, on the inexpediency of creating a third house to deal with the business of this House; he was the Chairman of the Committee on Canons of this House, for at least I think eight sessions, and he warned us again and again of this tendency to wrest the power from the hands of the many and place it in the hands of the few. I regret to say anything upon the subject, but I must recall the words of that venerable leader of the House, the Rev. Dr. Francis L. Hawk, warning us against the inadvisability of such action. I believe the method to be thoroughly inexpedient. I believe that its tendency is to take from this House its deliberative character, and if this method is adopted, save as the Committees may request it, we shall very soon have reason to regret it.

Mr. J. McConnell, Louisiana—I desire to say a word in regard to the method in which the business of this House can be properly transacted. I am amazed to hear a delegate rise and say that there should not be a third body to whom matters may be relegated. What is this proposition? It is to refer matters to a joint committee consisting of one appointed by the House of Bishops and another appointed by this House. Mr. President, this is a more important matter than many of us realize, and its adoption with unanimity will indicate that men of business have come to this Convention to discharge the duties devolving upon them in a business-like manner.

If we shall look to the House of Congress or the work of this House at preceding sessions, we shall find that is the ordinary course such things take. The House appoints a committee and the House of Bishops appoints a committee to which such matters are referred, and, Mr. President, has not this practice already been observed on this floor since we have been assembled—that deputies here have, in some instances, desired to have special committees when there were standing committees to whom such matters should be legitimately referred? Why do we seek to escape this? It is patent to a man who has had any experience in legislative business, that course is resorted to when it is not desired that the report of the committee shall reflect the prevailing sentiment of the House. The reason, sir—

The Rev. Dr. Thrall, Springfield—I rise to a question of order. The question of order is this: The question before us in not

whether we shall have committees, or whether we shall have joint committees. Every man recognizes that we must have committees, and to bring in the argument simply in favor of committees in that way, I believe is not orderly. The deputy should confine himself to the subject under discussion.

The Rev. Dr. Hopkins—I rise to a question of order.

The President—There is a question of order already, which the chair will take the liberty to decide before another is raised. The motion was simply to take up a certain message which had been placed upon the calendar, out of its order, for the immediate action of this House. It is not in order to discuss the subject matter of the resolution. It is simply a question of the expediency of taking it up out of order. It requires a two-thirds vote.

The Rev. Dr. Hopkins, of Central Pennsylvania—That is precisely the point I was going to make.

Motion carried and rule suspended. Mr. Stark, of Connecticut—I move that message No. 4 from the House of Bishops be taken up for discussion.

Motion Carried. Mr. Stark, of Connecticut—I now move that this House concur in that message.

The Rev. Dr. Hopkins, of Pennsylvania—Mr. President, that proposition has been before the General Convention in preceding years and has been defeated. The reason it was so defeated is the very plain reason that it would take too much time. The General Convention consists of two Houses, and the object of having two Houses is that we each shall have considered every question that comes before us and that each may express its own independent judgment. We have our Standing Committees and special committees, the upper House has the same. When we want a joint committee, there is nothing easier than to get it, but to get together Standing Committees at the option only of the Chairman of those two committees, is to sacrifice the independence of this House and we are already in great danger in that respect.

I would ask you, Mr. President, what rule Continued on page 32.

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of order it is of this House by which our discussion on any and every subject, even while a member is on the floor, is constantly interrupted for any and every message from the House of Bishops. Is there any such rule of order?

The President—The Chair is not aware of any such rule of order, but it was thought that courtesy to the House of Bishops required the suspension of any remarks by any member on the floor until such message should be received. The message from the House of Bishops requires no immediate action, but this practice has been followed as a matter of courtesy.

Rev. Dr. Hopkins, of Central Pennsylvania:—Yes, sir, and by reason of that courtesy, we have messages from the House of Bishops coming into this House in the midst of debate and interfering entirely with the independence of our own action. At the proper time I shall move that a new rule of order shall control in this respect, and that such messages shall not be read pending the discussion of a subject under consideration by this House. Already, during this session we have seen the influence of that false courtesy to the other house. I am for maintaining the independence of this House. Let our own committees do their own work and report to us, and when we want that committee to consult with a committee of the House of Bishops, we can so direct, but I am not for putting the power of this House in the pocket of our committee.

Continued in next issue.

Services Yesterday.

The following were the announcements for sermons yesterday:

St. James'; Rt. Rev. John Williams, D. D., Bishop of Connecticut and Chairman of the House of Bishops, at 10:45 a. m. At 4 p. m. Rev. Father Osborne, a sermon especially for men. At 7:30 p. m., a general Missionary meeting, addresses by Bishop Rulison, of Central Pennsylvania; Rev. Mr. Tyng, of Japan, and Judge Bradford Prince, of New Mexico.

Cathedral of St. Peter and Paul; Rt. Rev. W. C. Doan, Bishop of Albany, in the morning, and Rt. Rev. T. N. Dudley, Bishop of Kentucky, in the evening.

Grace Church; At 11 a. m., the Rev. Dr. Carmichael, Dean of Montreal. Evening at 4 p. m., sermon to young men by Rev. Phillips Brooks, of Boston. At 7:45 p. m., by Rev. Dr. Greer, of Providence, R. I.

Church of the Epiphany; Rev. W. W. Battershall, D. D., rector of St. Peter's Church, Albany, at 10:30 a. m.; Rev. Frederick Courtney, of St. Paul's, Boston, at 4 p. m., and Rt. Rev. George F. Seymour, D. D., Bishop of Springfield, at 7:30 p. m.

Church of St. Andrew; At 10:30 Rt. Rev. Alexander Garrett, D. D., of Northern Texas. At 7:30, Very Rev. Doane, of Montreal, Canada.

Calvary Church; Bishop Tuttle, of Missouri, at 10:30 a. m. Rt. Rev. N. C. Garrett, D. D., Bishop of Northern Texas, at 7:30 p. m.

St. Luke's Church; Rev. R. S. Eastman, of Torresdale, Pa., at 10:45 a. m., and Rev. T. B. Townsend at 7:30 p. m.

Lincoln Memorial Church; Bishop Peterkin, of West Virginia, at 7:50 p. m.

St. Stephen's; Rev. March Chase, of Wisconsin, in the morning, and Rev. W. D. Sattwell, of Texas, in the evening.

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