

The Living Church.

No. 7.

CHICAGO, THURSDAY, OCT. 14, 1886.

Price 5 Cents.

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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SUBSCRIPTION FOR THE SESSION, \$1.

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Active priest wants work in Northern or Eastern States. Ad. R, Gen'l Convention.

We have arranged to give a larger paper to-morrow to complete the record; and we hope hereafter to keep up with the proceedings.

A COMMUNICANT of the Church, a teacher for many years, desires a position as Kindergarten or in charge of a parochial school in the west. The best of references furnished. Address C. H. R., 288 Michigan Ave., City.

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.

Trinity Church, 26th street and Michigan avenue—Sunday Oct. 17, 11 a. m., morning prayer and sermon by Rev. Phillips Brooks, D. D.; 4 p. m., evening prayer. Bishop Harris, of Michigan, preaches before the St. Andrew's Brotherhood. At 7:30 p. m., general Missionary meeting. Addresses by Bishop Cox, of Western New York, Father Osborne of Boston, and Rev. C. B. Perry of Baltimore.

A public meeting will be held in the M. E. Church, southeast corner of Clark and Washington streets, at 8 p. m. on Friday, October 15th, when addresses will be made by the Right Rev. H. C. Potter, Assistant Bishop of New York, Rev. Phillips Brooks, D. D., and Rev'd Father Osborne, from Boston, Rev. W. N. McVickar, from Philadelphia, and other distinguished speakers. Subject, "Organized Charity in its Relations with the Church and Society." Admission free.

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 song 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, 2009 Wabash Ave., Chicago.

GENERAL CONVENTION.

CENTRAL MUSIC HALL, Chicago, {
Tuesday, Oct. 12, 1886. }
FIFTH DAY.

The President: The next point in the order of business is petitions and memorials. But the Chair desires to announce that the hour of twelve has arrived within about five minutes, when under the standing rule the business on the calendar should be taken up and disposed of.

Judge Sheffey, of Virginia: I move that the consideration of the business on the calendar be postponed until these matters in the regular routine of the business be submitted to the consideration of the House.

The President.—The business now in order is petitions and memorials.

A memorial is presented in reference to late John Stephens a member of this House in 1879. Referred to a committee.

Mr. Riddle, of Pennsylvania.—And I wish to present the resolution from the Diocese of Pennsylvania, in reference to the Revision of the Prayer Book.

Mr. Biddle, of Pennsylvania.—Such a resolution as that was received yesterday from the Diocese of West Virginia.

The President.—They were received in their proper order. The order is now petitions and memorials.

Rev. Dr. Stansbury, of Northern New Jersey, offers a memorial in reference to the Rev. Dr. Abercrombie.

The President.—This will go to the committee on deceased members.

Rev. Robert C. Foote, of California, presents a memorial from the California Branch of the Womans' Auxiliary, which is referred to the Committee on Missions.

Rev. J. I. Bliss, of Vermont, presents a memorial of the subject of the Prayer Book. Referred to committee.

The President.—These will go to the proper committee. Resolutions are in order and the deputy from Pennsylvania has the floor.

Mr. Biddle, of Pennsylvania.—I move, sir, that the resolution adopted by the Diocese of Pennsylvania, on the subject of the Prayer Book, be referred.

Rev. Dr. Brown, Western New York.—I have a resolution which I desire shall be referred to the Committee on Memorials of deceased members.

Resolved, That on the day and at the time when the House shall receive the report of the Committee on Deceased Members, the reading of said memorials shall be preceded by some religious service, and the Committee be requested to take order concerning the same, so that this most solemn subject shall be reverently heard by the House.

I move its reference to that Committee. So referred.

Rev. Dr. Hopkins, Central Pennsylvania.—I have two resolutions to offer, neither of which will call for any debate at present. The first is an addition to the rules of order. The resolution is as follows:

Resolved, That whenever a message from the House of Bishops shall be sent to this House, it shall be read immediately after the subject then under discussion is disposed of.

The President.—The resolution goes to the Committee on Rules of Order, without debate and under the rules of the House.

Rev. Dr. Hopkins, Central Pennsylvania.—I desire to introduce the following resolution:

Resolved, That all memorials and resolutions on the Secretary's table, or hereafter to be introduced, referring to the establishment of an Appellate Court, be referred to

a Joint Committee on the judicial state of the Church.

Referred to Joint Committee on the Condition of the Church.

Mr. S. C. Judd, of Chicago.—I have a resolution which I desire to offer. I will ask that the Secretary reads the same.

Resolved, The House of Bishops concurring, that Article 6, of the Constitution, be amended by adding the words "Of the Convention of the Dioceses," the following: "When the General Convention may provide for a Court or for Courts of Appeal, define the jurisdiction thereof, and ordain the mode of procedure therein."

Resolved, That the foregoing amendment be made known to the Several Diocesan Conventions.

Mr. Judd.—Mr. President, I would like, sir, to explain briefly in connection with those resolutions. I suppose it is in order under the rules.

The President.—Under the rule, the deputy from Chicago has a right to speak five minutes on this subject.

Mr. Judd, of Chicago.—That is all I desire. I offer this proposed amendment to the constitution, but not because I believe it is essential to the exercise of power. In my opinion it exists to-day in the General Convention, but it is a fact that a large number of the members of this and of the Upper House hold to a contrary view; that is to say, that a constitutional amendment is necessary in order to the organization of an Appellate Court. Hence, by way of concession to that sentiment, I am more than willing that a constitutional amendment shall be proposed, which I hope may be adopted. A few days ago a distinguished deputy from New York introduced a proposed amendment which, in substance, provides that the first resort shall be a Diocesan Court in case of the trial of presbyters or deacons, until the General Convention shall provide a different mode. While I should prefer this amendment to none at all, yet I am not quite prepared, Mr. President, to adopt the suggestions which are involved. That distinguished gentleman, as many of us at least know, recently published an article in a leading periodical of this Church which explained the intent of his proposition, and, on the face of it, it is apparent that it would be in the power of the General Convention, in case of its adoption, to group the dioceses of this Church into Judicial Districts and take away from each diocese the power of the diocese over its own ministers, creating courts for the several dioceses, who are to pass upon this question, and upon any question of the sort which may arise. The amendment which I propose, Mr. President, leaves the power of the primary where it now exists, with the Dioceses. These gentlemen who are sensitive upon the subject of Diocesan independence will surely not agree to the amendment proposed by the distinguished deputy from New York; but if you permit the court of first resort to control the question and manner of trial, many will favor the establishment of a Court of Appeals. My proposition is simply to leave the matter where it now stands, except to add that the General Convention may provide for a Court of Appeals, which I trust may be accomplished by the adoption of the amendment which I have proposed. I do not intend to discuss the matter now, but I suppose that these resolutions will probably go to the Joint Committee on Judicial System, and I so move the reference.

Judge Sheffey, of Virginia.—I would suggest to the distinguished gentleman from

Chicago that it is a proposition to amend the Constitution. The Committee on Constitutional Amendments is the proper Committee to whom that should be referred. The other Committee is not entrusted with that class of subjects, but the general subject of Judicial Procedure in the Dioceses of the Church.

Mr. Judd, of Chicago.—Mr. President, I apprehend not. Under the rules of order before this time adopted by this House, it is provided that such resolutions should go to the Joint Committee on Judicial Systems.

Judge Sheffey, of Virginia.—I wish to ask whether it is in the power of this House to take away from the established and organized committees according to the rules and regulations of this House, every subject of general interest, and refer them to joint committees. I move, therefore, an amendment, by referring the proposition to the Committee on Constitutional Amendments.

The President.—The deputy from Chicago offers resolutions on the subject of an Appellate Court, and moves their reference to a Joint Committee. The deputy from Virginia offers an amendment to that motion, that the reference be to the Committee on Constitutional Amendments. The question will be taken without debate. The Chair understands that the question will be first on the amendment. Is the House ready for the question?

Calls of question, question.
Those in favor will signify by saying "aye."

Calls of "aye, aye."
The President.—Those opposed will say "no."

Calls of "no, no."
The President.—The Chair is unable to decide. The ayes appear to have it. Those in favor will rise.

Mr. Judd, of Chicago.—I rise to a question of order. The House has twice adopted the rule that all resolutions touching the Appellate Court shall be given to a special Joint Committee. That stands as a rule of this House. Without amendment, and without reconsideration, it strikes me that the amendment is out of order.

The President.—The attention of the Chair is called to the resolution which has already been adopted that all memorials and resolutions on the Secretary's table hereafter to be introduced referring to the establishment of an appellate court, may be referred to a joint committee on the judicial system of the Church. Under that resolution which was adopted by the House, the resolution offered by the deputy from the Diocese of Chicago, the Chair would rule should go to the joint committee on Judicial Systems of the House.

Rev. Dr. Hoffman, of New York.—I have a resolution to offer, sir, but I would like to give way for the moment to the gentleman from West Virginia.

Rev. R. A. Gibson, of West Virginia.—At the last General Convention at Philadelphia, a special committee was appointed by the House to consider and report on Canons of Ordination, a subject that will not yield in importance to any that can be brought before us, the subject of clerical education, the qualifications that are demanded for Holy Orders. The Chairman of that committee, I believe, is now a member of the House of Bishops, and some of the others are absent; but as I understand that this committee is to be rehabilitated to-day, I have one or two points to which I desire to refer. The resolution passed the House of Bishops providing that Section 3, subdivision 1, of Canon 2, be amended by inserting after the word "apply", the words "in per-

son", and after the last word "candidate", the words "for priests' orders or for deacons' orders only", also that section 7, subdivision 4, be amended in a like manner by inserting after the "word" the words "in person." The effect of this resolution will be, in short, to require all postulants to make application for admission as candidate for orders, and to bring their papers before the Standing Committee in person, and also to make it directly know in the application whether they are candidates for priests' orders, or for deacon's orders only. As things are now, the Standing Committee scarcely ever sees the candidate, or perhaps hears him afterwards, and they have no information at all as to what is the nature of the application, whether he is a candidate for priest's orders with the regular education and credentials, or whether he be only a candidate for deacon's orders. Now, it may be right to relegate the whole matter to the episcopate which has proper authority in regard to ordination, but it has been the pleasure of this American Church to make standing committees, having co-ordinate authority in the matter of the preparation of young men for ministers, and if that is to be the case the Standing Committees should have some more definite function in the matter, especially as the Canons prescribe that in the absence of Bishops the Standing Committees can do everything that is required of the Bishop except ordination. Now what is the fact in regard to the admission of candidates?

Rev. Dr. Hanel, of Virginia—I rise to a point of order. All matters of this kind will come up at the proper time by a standing rule of the House. If a long and complicated Canon is to be considered without any previous notice, with all sorts of changes running through the whole of it, it might occupy a month. Let it go as it ought to go, as it seems to me, to the Committee on Canons, to whom it properly belongs, and let them make their report. I move that, sir.

The President.—A point of order is raised. The Chair will call the attention of the House to the rule on this subject, that the deputy has a right to speak five minutes upon this subject. The Chair would state to the deputy from West Virginia that two of the five minutes are exhausted.

Rev. Dr. Gibson, West Virginia.—I would say that the resolution contains no proposition in regard to a reference. That is a motion which anybody can make afterwards if he choose. The resolution itself has nothing at all to do in relation to the reference to any committee. It might be thought expedient by one person, to leave it to one committee, or to another committee by another, and the only object of my remarks is simply to explain the nature and effect of the resolution so that the House can be in possession of my reasons for offering it. Is that out of order, sir?

The President.—You are in order.

Rev. Dr. Gibson, of West Virginia.—I will then merely read the second resolution.

Resolved: That the first four paragraphs of Sec. 6, of the same Canon be repealed and their place supplied by a single section as follows:

"No candidate for Deacon's Orders only, whether before or after ordination, shall be admitted to Priest's Orders without passing the examination provided for in Canon 4, Sec. 2, and that Canon 5, Sec. 6, be so amended."

The statement of that resolution is simply to repeal all that part of section 6 which relates to the dispensation from Latin and Greek, and which provides for a certificate, which I suppose anybody can get, of extraordinary strength of natural understanding, as a substitute for Latin and Greek, taught in any High School if not in every village of our land. I don't know who is going to refuse to give such a certificate in these times of Young America, in these times of civil service reform, and I think it is quite proper and necessary for us to make some change in that respect. The dispensation of Hebrew is left as at present with the Bishops, but literary qualifications are made imperative.

Rev. Dr. Hoffman, of New York—I move that those resolutions be referred to a special joint committee on Canons on Ordination.

Rev. Mr. Stoddard, of Northern New Jersey—It is not a joint committee, it is a committee of this House.

Referred to the committee of the House of Deputies.

Rev. Dr. Hoffman, of New York—I have a resolution which I desire to offer, as follows:

Dr. Hoffman—The House of Bishops concurring, Canon 3, Title 3 of Digest entitled, of the Trustees of the Gen. Geo. Sem. be and is hereby repealed.

I move you sir that that resolution be referred to the committee of this House on Canons.

Rev. Mr. Rogers, of Texas—I propose the following resolution, and ask that it be sent to the Committee on Canons.

Resolved, That the expediency of the extension of the Missionary Episcopate to the colored people of the United States, be referred to the Committee on the Constitution.

The change is from a similar proposition which asked that there should be colored Bishops appointed. I ask only for an extension of the missionary Episcopate to the Colored people. I believe it will become a fact by and by that we will have Colored Bishops. I have changed this because I feared that just now the right men may not be in the Church, or the Church may not be prepared for its first Colored Bishop in our jurisdictions. Therefore, I have made this general, allowing it to be any man that the Bishop may nominate, and the House of Bishops elect. My reasons I cannot give you now, but at the proper time I will do so. We have had hundreds of letters each week in reference to this matter; and when a gentleman, a member of this House acknowledges that there has nothing been done which amounts to anything, he speaks the truth.

A Deputy—Mr. President, I would respectfully call the gentleman to order. The point I make is that he is not explaining the resolution; he is not confining his remarks to explaining the resolution, but arguing it.

Rev. Dr. Rogers—I will do that. The resolution, the report, is simply this: That we send to this joint committee a specific plan that shall begin the new work, and that that plan shall be an extension of the Missionary Episcopate to that people having the jurisdiction of souls, and a right to act as a missionary Episcopate does elsewhere. I only ask its consideration by that Joint Committee and move that it be referred to it.

The President—The Chairman begs leave state that as he understands the Deputy from Texas he asks to have a resolution referred to the Joint Committee that has in charge the matter of Colored Bishops.

The Rev. Dr. Rogers—Yes, sir.

The President—The Chair will state that the committee has only been named, but that to create the committee requires the concurrent action of the House of Bishops, which we have not received, and therefore the committee does not exist, and the deputy must withdraw his resolution.

Rev. Dr. Rogers—I move that it be laid on the table.

Carried.

Rev. Mr. Carstensen, of Pittsburgh—I beg to present the following resolution:

Resolved, That the House of Bishops concurring, that a Joint Committee consisting of three Bishops, three clerical deputies and three lay deputies be appointed to present to this convention some plan by which the work of Evangelists may be sanctioned and regulated authoritatively.

A Deputy from Virginia—I object to its consideration.

The President—Objection in made, therefore the resolution will have to go upon the calendar.

Mr. Bancroft Davis, of Maryland—I have a resolution which I desire to have read:

J. Bancroft Davis, of Virginia:—

Resolved, the House of Bishops concurring, That a Joint Committee to consist of three Bishops, three clerical and three lay deputies be appointed to consider the duty of the Church in regard to work among the colored people of the United States.

Mr. Davis, of Maryland. I had the honor on Saturday last of presenting to the House the memorial of the Rev. Calbraith B. Perry of Baltimore the subject to which this resolution relates. Since the presentation of

that memorial the eloquent address of the Bishop of Kentucky has informed the gentlemen of this House, such of them as may be ignorant, if such there are, of the Rev. Calbraith B. Perry, his unselfish and faithful devotion for the last fourteen years in his work among the poor people of the colored race in the city of Baltimore. That same address, as well as some things that have taken place this morning, have in my judgment shown abundant reason why some such measure that I asked the House to adopt shall be adopted. In the memorial which Mr. Perry presented to the convention, copies of which I caused to be circulated among the members, he said in substance two things: First, that the colored people in the United States are anxious to join this communion, and second that they are repelled from it, and by reason of being so repelled are driven into infidelity or into the bosom of the Church of Rome. These statements, to some extent, sir, have been confirmed in the address of the Bishop of Kentucky, yesterday, and it behooves us as Churchmen, to enquire what are the causes for such a thing, and to seek as far as possible to find a remedy for it. When Mr. Perry asked me to present this resolution I naturally turned to see what committees of this House have the jurisdiction commensurate with the question which may might rise upon it, and I have found that neither the committee on the amendment to the constitution nor the committee on Canons, nor the committee on Missions, nor any other committee had jurisdiction of all questions which might arise, and which in the discussion, already taken place we have seen may arise under such a resolution as this, I therefore after consultation with my Bishop and with my colleagues from the Diocese of Maryland, who are much more able than and much better entitled than I to speak for that ancient and honored diocese and after conference with some of the gentlemen in the House whose familiarity with the business of the convention is much greater than my own, have decided to ask the House to pass the resolution which I have presented. If the gentlemen have taken the trouble to read the memorial of Mr. Perry they will see that what he asks is negative merely. He proposes nothing. He simply says in favor—and in that I am disposed to agree with him—of a separate Episcopate for this race. Beyond that he proposes nothing, and we have already seen enough to know that the subject is full of difficulties; as the Bishop of Kentucky said yesterday, it is bristling with difficulties. Notwithstanding that, I am not without hope that if the committee is appointed it can present something which can be adopted by this House. It will not, I am sure, ask the House to adopt anything that in the apprehension of even the most timid person can aim in any way to modify the control of the properties of the Church of the south from the people of our own race. It will not, I am sure, adopt anything which will tend in the remotest degree to entrench upon the social relations of the races. I, for one, do not desire to criticize that relation. I recognize the difficulties of the subject, and I recognize that the solution of it belongs to the diocese in which the question arises. I am old enough myself to remember the time when in the state of Massachusetts where I was born, a colored child was not allowed to come in contact with the white children in the public schools, and I think in the diocese of New York when the colored people were not allowed to go to the Diocesan Convention, is not so far back as it was placed by the Bishop of Kentucky yesterday. There are difficulties therefore in this matter which must be considered and taken into account by the committee, but sir, having taken all into account, it does seem to me that they may propose and probably will be able to recommend some measure to the House which will devise some way by which the interests of the laity in this matter may be stimulated, and at least, they can say, I think, as the voice of the Church, a voice through this Convention, that as Christ died for all, all are equal at the chancel rail, the laymen before it, and the priests in their separate orders within. This is very important in my judgment. In

the city from which I came, more than one-third of the population are of the negro race. In not many of the cities of the south are the relations of the two cities greater than this. What is to happen to the Republic if the Church is not going to give to this people the restraints of a religious education? What is to happen to them if they are not to have the comforts and hopes of religious influence?

Since I have been in Chicago, I stepped in to a bookstore on Madison Street and got a little book which I hold in my hand, and in it I find a letter written in 1819, to Mr. Cole, one of whose descendants sits in this House in the delegation from Maryland; from which I will read a short abstract.

"You are pursuing, I observe, the true course with your negroes, in order to make their freedom a fair experiment for their happiness. With the habits of the slave and without the instruction, property or employments of a free man, the blacks, instead of deriving advantage from the partial benevolence of their masters furnish arguments against the general efforts in their behalf. I wish your philanthropy could complete its object by changing their color as well as their legal condition. Mr. Madison could not remove the obstacle at that time, and neither can we do it, more than he could seventy years ago, but we must meet the responsibility of this question as it stands, and it is in order to enable the Church, the Convention, to meet that responsibility, that I have offered this resolution which I hope may now be put upon its passage.

Mr. J. H. Stotsenberg, Indiana—Mr. President, I desire to offer an amendment to that resolution. While I would have much preferred that this House had taken cognizance of this matter as an independent organization, and obtained its own report from its own Committee, I have no objections to a Joint Committee; but what I desire in connection with this resolution is to offer an amendment which shall compel such committee to report a plan to this House at an early day, and therefore I offer the following amendment.

Mr. Stotsenberg, of Indiana, moved to amend by adding the following:

Whose duty it shall be to consider and report to their respective Houses the best practical plan to secure the purpose herein contemplated, together with a draft of such Canon or other legislative provision as will place the plan upon a permanent basis, and that all resolutions and proposed Canons or amendments thereto, heretofore or hereafter offered on this subject, shall be referred to such committee, and that it shall report to each House Tuesday next at 10 o'clock.

Mr. Bancroft Davis, Maryland—Is not that too short a time, Thursday next?

Mr. Stotsenberg, Indiana—The deputy who offered the resolution says that the time is too short. I have no objections to any change in that respect.

The resolution as amended was adopted, making it the special order for Monday next at 11 o'clock.

The President—The Chair would state that we are within about five minutes of taking a recess.

The Rev. Dr. Morrison, of Albany presented two resolutions.

I. *Resolved,* The House of Bishops concurring, that Title 1, Canon 22, Sec. 1, be amended as follows: After the words, "no other prayers shall be read than those prescribed by said book," add, that the Bishop of the Diocese, in cases where necessity exists, of which he shall be aware, may authorize other services of prayer and praise in place of, or supplementary to the order of Morning and Evening Prayer and the Visitation of the Sick.

Provided, That nothing in such services shall be contrary to the doctrines of the Church, and provided also that Morning and Evening Prayer is to be said in all organized parishes on Sundays.

II. *Resolved,* The House of Bishops concurring, that the Feast of the Transfiguration of Christ be assigned to the last Sunday of the Epiphany season, with the rubrical direction that the Collect, Epistle and Gospel used at this Feast shall always be the Collect, Epistle and Gospel used for the Sunday next before Septuagesima.

The President—Of the two resolutions presented by Dr. Morrison, one goes upon the calendar and the other to the joint committee upon Liturgical revision, or the Committee on Canons. The question is upon reference of the latter resolution to the Committee on Canons. It was so referred.

The Secretary then gave various notices. The President—The hour for adjournment has arrived, and the chair desires to call the attention of the House to the fact that yesterday they accepted the invitation from the Rev. Warden, of Racine College, to make a visit to that institution. The chair understands that there will be no session of either House on Saturday next. Recess will now be taken until half past two o'clock.

AFTERNOON SESSION.

The President—The business now before the House is the reception of motions.

The Rev. Mr. Prescott, of Fond du Lac—I desire to offer the following resolution which is, that the report of the Joint Committee on the revision of the Prayer Book be printed and distributed.

Resolution seconded and carried.

The President—The chair desires to make a statement. Before recess the chair called the attention of the House to the invitation or Saturday next from Racine College. The chair did not intend to say that the House had as yet adjourned for Saturday. It calls the attention of the House to the fact that it will be necessary for them to take action as to whether they will adjourn on Saturday.

The Rev. Dr. Swope, of New York—I am informed that it requires two hours or two and a half to reach that city, and therefore it will be necessary, if we expect to make any sort of a visit to Racine, to have the whole day Saturday at our disposal; and therefore, if it is in order, I would move now that the House adjourn on Friday until Monday morning at the usual hour. When that is done, I understand that the arrangement will be made for a special train, and due notice will be given at the time of its leaving this city and its return.

Mr. Wilmer, of Maryland—I certainly hope this motion will not prevail. The days are very important to us, and I am quite sure that the gentlemen who are anxious to visit Racine can go on Saturday and yet leave a working quorum of this body, which will be able to dispatch some of the business which they do not care to participate in. We are under heavy expenses here, and many of us are here at sacrifice of time and money.

Rev. Dr. Swope, of New York—I would like to simply state that I made that motion at the request of a very large number of the members of this body, and will also state that those members of the Convention who do desire to attend, have consciences as well as other men, and desire to be here while the work is going on.

Rev. Mr. Hanckel, of Virginia—I heartily agree with the gentleman from Maryland, and hope that this adjournment will not take place. The mere expense of the trip is as nothing to the expense to which the whole Church is subjected by the entire suspension of the business of this House. If you come to compute in dollars and cents the expense of each and every member, the amount is very considerable, and it would be better for the interest of that college to give them that money. But, Mr. President, that is a very simple point. We have an unusually large amount of business to transact, and we know from the experience of last year in dealing with the Book Annexed that it will take every moment of the time, not only of the day, but that we will have to hold night sessions to get through with our work.

Upon motion of Mr. Bennet, it was agreed to adjourn from Friday night to Saturday morning at nine o'clock and then to adjourn at twelve o'clock until the following Monday morning at nine o'clock.

The Committee on the Consecration of Bishops reported, recommending the approval by the House of the testimonials of Rev. Dr. M. N. Gilbert, and give their consent to his consecration as Assistant Bishop of Minnesota.

Rev. Dr. Farrington, of New Jersey—I move the immediate passage of the resolution.

Rev. Mr. Stoddard, of North. New Jersey—I would ask whether the rules of order do not require that the House during this order of business shall sit with closed doors. I move that we make this matter the order of the day for to-morrow at 2:30.

Mr. Wilder, of Minnesota—I move that we suspend the rules and take this matter up for immediate action.

The President—It is the rule of the House that it shall sit with closed doors during the consideration of this matter. It is also a rule of the House that with its consent such rules may be suspended. The question is to suspend the rules and put the question to its immediate passage.

Rev. Dr. Stringfellow, of Alabama—Mr. President, gentlemen, I hope that this Convention will not suspend the rules with reference to the consideration of the testimonials of Bishops-elect. Comparisons are odious, and whilst at this time there may be no reason of mine or of any member of this Convention why the consideration of the testimonials of the Assistant Bishop elect of Minnesota, should not be considered in open session. The time may come when we may have to alter that decision, and that casts reflection upon an individual, when perhaps there may be nothing at all. I think the position taken by the deputy from New Jersey is the correct one, and according to the rules of order of proceeding, as determined several years ago, we should sit with closed doors, and appoint a time, an hour named, in this case to-morrow, when we can consider in regular order the testimonials of the Assistant Bishop. This, sir, is the reason I am prepared to vote against suspending the rules of order, in order to consider this special case, when the Convention has adopted a rule which was considered to be permanent, when all testimonials should be considered.

Rev. Dr. Hall, Long Island—I cannot vote for the nomination or confirmation in this case, because I know nothing about him. I know generally of his high standing, and have every consideration for the party who comes before us in this relation, but we are bound in conscience to know something about the individual. We are not acting for ourselves in this matter, but we must be prepared to vote in solemn council for the Church, and it is of the first importance that we should sit with closed doors. The information respecting the gentleman is for us and not for the public.

Motion to suspend the rules was lost.

Rev. Dr. Farrington, of New Jersey—I now make a motion that this question shall be made the special order of the day for to-morrow afternoon at half past two o'clock. Motion carried.

Rev. Mr. Stoddard, Northern New Jersey—Mr. President, I offer the following resolution: WHEREAS, The wisdom of the age is occupied in perfecting the system of secular education in this country, while the children of the Church, 400,000 in number, are provided with no systematic, thorough and graded course of instruction, and

WHEREAS, Because of the many books and varying methods of religious education, the training of the children and their instruction is fragmentary, unsatisfactory and uninspiring, therefore, be it

Resolved, the House of Bishops concurring, that a committee of . . . Bishops, . . . Clergymen and . . . laymen be appointed, to recommend to this Convention at an early day, some method of graded instruction in the Catechism, the Scriptures, and the usages of the Church, adopted for general use throughout the Church.

Rev. Mr. Vaulx moved to amend by striking out the word "laymen."

Moved to refer to the Committee on Education.

Laid on the table.

Rev. Mr. Stoddard, of New Jersey—Mr. President and gentlemen, I would like to say what I have to say under the head of three propositions and three facts. It is a fact that this age is giving the greatest attention to secular education, and large amounts of money are being appropriated to it. It is certainly a fact that education is becoming more and more secularized, and that a boy can go through the public schools, even some colleges, and can come out thoroughly equipped as an intellectual gladiator,

but knowing very little about the Church, very little about religion, and none too much about morality or the laws of God. To our shame be it said. It is a fact, thirdly, that the Church's instructions for various reasons is confined to the exceedingly scrappy and fragmentary condition of Sunday School literature.

Rev. Dr. Rogers, of Texas—I rise to a point of order. My point of order is that the gentleman is limited to five minutes to state what his resolution is, but not to argue it, but instead of simply stating it he is arguing it.

The President—The President decides that the point of order is not well taken; the limit of five minutes is only in cases where the matter is to go to a committee, but in this case he is raising an entirely new business and he is entitled to fifteen minutes.

Rev. Mr. Stoddard, resumed—Those, gentlemen, are the facts that I present you. We do not want our Sunday Schools to be mere places of gathering together or having a picnic, but they should be downright schools from which the pupils may graduate. And I know from my own experience, as a person who has given a great deal of time to the Sunday School, that they do not include any such course; and I am convinced that one of the reasons why children do not like the Sunday School is that they feel that they have not learned anything when they come out of it. My first proposition is, that we must make our Sunday Schools real schools, nothing more and nothing less. My second proposition is, that we ought to put into the hand of our Sunday School laborers a graded system of teaching and that we insist that it be used. My third proposition is, that in this course the catechism should be the first thing to be taught, they should continue in that perhaps one year; second in the Holy Scriptures—the Old and New Testament; third a Prayer Book course, doctrines and usages of the Church, perhaps to extend over two years. When a child is ten years old, he should be taught that he is to take a course which is as complete as that which he takes in secular schools. And if this could be attained it would take the blush from the cheek of every churchman. Now it may be objected to on two or three grounds; first, that we already have enough books. And so we have, a plague of books, as we know; many of them are very excellent, and in my experience a great many more of them are utterly unsatisfactory, and sometimes they are written, it would seem, by people who had nothing to do with children, and one might think by persons whose affections had been blighted in early youth, and who have retired to write Sunday School books for children, in solitude. Then again, it may be urged that we have a graded course of instructions issued by the Bishop of Albany, but my personal experience has been that excellent as this is, it is entirely inadequate, or not popular enough for general use, and, besides, only extends over two-thirds of the ground I would like to cover. Another objection is, that we have leaflets. Yes, we have leaflets. And I believe that every well regulated boy in the land in his inmost heart hates the leaflets, and I honor him for it. A boy will

Continued on page 52.



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take up his Algebra or any other work and takes it home proud to show it to his father and mother, but he takes the leaflet and puts it in his pocket. And tell me what is more perfectly illustrative of our Church literature than this very name of leaflet. The boy takes the leaflet given to him and puts it in his pocket, and takes it out again at the end of the week crumpled and greasy. Why, because he knows it is cheap and feels ashamed of it, he feels it is a useless thing. He would be proud of a book and keep it carefully. We must treat boys as though they had common sense.

It may be objected that we have a series of Scripture Lessons appointed by a certain committee of most responsible and sensible gentlemen. But my practical experience is that these lessons on the Bible go too much into detail. Do you realize that to take a child through the Bible by means of this course of lessons requires six years. Besides that the child cannot grasp the multiplicity of detail which is necessary to carry him through that. I blush to say it, that a young lady sixteen years old in my own parish astonished and dumbfounded her teacher after she had passed through this course, by asking how the Ark of the Covenant which two men could carry, could hold Noah and all his animals. [Laughter.] Showing how utterly she was confused by the detail of the long course of instruction. Now cannot we have some relief, and cannot we have a committee of men who will recommend some relief, recommend a graded course on the catechism, the Old and New Testament, and the doctrine and usages of the Church to be recommended throughout the land? Then I would put the children into that course, and make them feel that they were going through it sensibly, like children in a High School. If the scholar gets through he should have a certificate that he had graduated.

I hope, therefore, that such a committee will be appointed, and hope you won't refer it, therefore I didn't ask to have it referred to the committee on education, or the committee on the State of the Church. I hope we shall have a brand new committee, heartily in sympathy with this work, and I hope that such committee will report.

A Deputy from Iowa—I rise to second the resolution of the gentleman from New Jersey, because it touches a matter that has not been touched upon before in this deliberative assembly, a matter of the work of the parish priests, a matter which comes home to the very life and essence of parochial work in teaching. Three years ago in the General convention sitting at Philadelphia, it was my pleasure to introduce a similar resolution, but owing to the crowd of matter towards the last of the session it was relegated to forgotten useless things. But this is a matter of practical importance and touches the heart of our Church work.

It is our purpose to teach the catechism. It is very good and very proper, but it is well to have from day to day something

Now the point touched upon and alluded to by my brother from New Jersey, that it has come to this, that we have been instances where a Sunday school teacher would send, and with the consent of the rector, go out and adopt the International system, and the result has been a confession of weakness in this matter, and we lay before our children teachings which our own Church will not authorize.

And upon the principle that excludes unauthorized teachers in the pulpit, in this most important method of teaching the same principle should hold good. The argument has been adduced in my presence again and again, that these international lessons have brought to bear the careful thought of the best educators in biblical matters, to systemize and give uniformity of instruction, so that go where the teacher may throughout the summer or winter he knows what is being taken up and discussed and is prepared. He carries with him the lessons in his pocket.

But this is not authorized. The demand is great, the need is great, and I think that it is our duty to the Sunday workers, the one hundred thousand teachers, to get rid of this confusion if this Convention is gracious enough to furnish the desideratum mentioned.

tum mentioned.

Rev. Dr. Gray—It is unpleasant to throw cold water on a scheme, especially when recommended by the gentlemen, but it seems to me that this proposition is impractical and unchurchly.

I realize the difficulty of which the gentleman speaks, but I do not think that is the way to get over it. If it is possible, it is impractical.

The gentleman who believes that a committee can get up a series of Sunday school books that can be generally used in this Church has a hopefulness of disposition which should awaken our envy. But it is not sound in principle. It is based upon a conception, which, while popular, is not the conception of this Church.

Our theory of the Sunday school is this, that the work of the rectors is directly here what their ministry is to the adult, and it seems to me that it is interfering with their rights. It is attempting to regulate that which is their sole work. It seems to me also that a great deal might be said about unsystematic preaching, and then this measure might be submitted, we might draw a proposition and give the rector instructions for systematic preaching, as we are attempting to do the Sunday School teachers, and it could be given with just as much reason. Therefore, I shall resist the motion just on the same ground I would resist, and for the same reason that I would resist, interference with the preacher. Don't let us endorse the idea that the Sunday School is something else than the rector's work, or give any approbation to the idea that it is not a part of his duties as minister.

The Rev. G. W. Dumbell, of Tennessee—I rise to trespass upon the House for only one moment, and hope to express what I have to say briefly. I do not think for one moment that this conclusion can be overcome in that way, not even with the best possible faith and the best possible motive; but I do think there is a great deal of trouble and a great deal of difficulty arising, for we must acknowledge that there are difficulties and troubles which exist. I am sorry to say that there are many workers who do not teach the catechism as they should. The teaching of that is important, and the teaching of the Church catechism is very much neglected; it is valuable to make sure that children are taught it, and I ask every time when in visiting other parishes in this land I speak to Sunday School children—I invariably ask some question that will show their knowledge of it, or at least their ignorance of it, which I am sorry to say is often shown in reference to the Church catechism. I must be allowed to say, even in your presence, that the book which has been in use in the three Sunday Schools in my parish which I have found to be the best, is one made by Trinity Church, the catechism of Trinity Church. It is a small book in red cover, and it is one that has been adopted as a manual and is used by very many entirely, and there are a great many things that can be learned from that little book, from that catechism. I verily believe that it is our duty to teach the catechism, and in my Sunday School every Sunday the rector is careful to see that the catechism is taught, and it is taught from this catechism of Trinity Church. As to those contemptible little leaflets, I recognize them, and sympathize heartily with the previous speaker. As to taking up anything from the International System of Sunday School teaching, we cannot lend ourselves to anything of the kind. It never will answer; it only leads to allowing the different children in school to promote in their own childish ways what are called "unities of Christendom," which cannot be supported for a moment. The rectors of parishes should also teach the ignorant, and if they do this diligently and in the best way, and use the book that I have spoken of, it will result in great good. There may be other books as good, there may be better; but I know of none so well adapted to the work, and think that any one armed with those three weapons can go on well with the work.

Rev. Dr. Bolles, Ohio.—My object is to ask permission to second the resolution which has been offered, because it relates to the great subject of education by our Church. If, in my opinion, there is any work about which we differ from the other

churches around us, it is that this Church is emphatically an educational Church. She has her discipline for the education and instruction of her young, and she can never fail if it is truly and fairly carried out.

Therefore I am highly in sympathy with anything and everything which shall manifest that this church is an institution for the education and blessings for the young. I do not believe it is possible for any child to be lost who is instructed in the catechetical and educational and baptismal system of our church. The child goes to its mother under the sectarian system and says, "mother, am I a Christian?" "No," she says, "you are not a Christian, we hope you will be one of these days. We are praying for you, and asking for your conversion"; but under this Church system the mother says: "Yes, my child, you are just as much a Christian as your father or your mother." I know not what relation this has to the Sunday school, but anything which shall manifest the character of our Church and her glorious heritage for the young, has all the sympathy of my heart.

Rev. Mr. Vaulx, Arkansas.—I desire to move to offer a resolution to strike out the word 'laymen.' I do it for this reason; this House ought to recognize the words of our Lord in sending forth his Apostles to go into all nations and teaching them to observe whatsoever things He has commanded. The office of teacher of the Church of God is with the Bishops and with the clergy of the Churches. Therefore, I would offer an amendment that the word 'laymen' be stricken out, and that it be left to the proper authorities, to order what books should be taught in our Sunday schools. I would say, while speaking, Mr. President, that some criticism has been uttered calling it cruel. This cruel is very wholesome, and the cruel which has been used for years.

The Rev. Mr. Rogers, of Texas.—I rise to a point of order. I understand the proposition is to refer this matter to a committee, and rule 2 is, there shall be no debate. The proposition is that a certain matter touching education should be referred to a new committee to be appointed. I make this point in the interest of progress. It was properly raised upon me this morning and properly decided against me.

The President: The Chair would state that the point of order has already been raised, and he gave his best judgment upon that point of order. In the judgment of the President it is in the nature of entirely new business. It is not to refer any proposition to an existing committee but to form a new Joint Committee. The Chair can rule in no other way, and he, if necessary, will submit his ruling to a decision of the House.

The Rev. Mr. Rogers—I take no appeal.

Mr. Vaulx.—When I was interrupted, I was saying that too little cruel had been given to our children. If more cruel had been given they would be stronger Christian people. In accordance with the system of our Church, the child is to be taught so soon as it is able to learn what the solemn vow is. If we were all more diligent in teaching in accordance with the Church's method about that solemn vow and promise, and if we would appreciate what was taught in that catechism, we could not call it any such a thing as cruel. Those who have been taught the catechism from their infancy at their mother's knee, and who know what it is, will say that nothing that they have ever learned from the clergy has taught them more than their mother taught them at her knee. I am in favor of the appointment of this committee for instruction books, but I would urge the leaving out, as a part of that committee, the word laymen.

I am willing for the laity to have all the privileges and rights that belong to them, and when it comes to the matter of teaching the word of God, it belongs by Divine authority to the Bishops and the Clergy.

Rev. Mr. Buel, N. C.—I think Mr. President, that we are in danger of making a great mistake. It was well said by the reverend gentlemen from Massachusetts, that this resolution seems to be trenching upon the office of the Christian ministers, and if they have ever any duty charged upon their consciences it is the duty of supplying the needs of the least of all Christ's flock. It seems

to me sir, that it is a fatal objection to this resolution. We are sir, I remark further, in passing this resolution in danger of setting up beyond our sphere, and we should be undertaking the business of editing and publishing books. I have attended many of these conventions, and I can remember the General Conventions for years past, when as now, there were noble laymen pleading in this body, such noble men as Judge Chambers, and his associates, and there is nothing that they protested against more strongly than having this General Council of the Church go into book business. Sir, years ago we had a most interesting discussion about the Oxford tracts, and the Convention was called upon to give its sanction, or to withhold its sanction of the Oxford tracts. Those noble men put forth all their strength and power, and when the movement was introduced they were so opposed to anything of this sort being taken by this General Council of the Church that years ago, I think it was at the convention just before the war, in Richmond, of which I was a member—years ago, they resisted with all their might, until at last the lower house was worried—I do not use too strong language, they were worried to take an action not to publish. We ought to stop; we are responsible for one book and we are exercising the most grave responsibility at this convention in regard to that one Book of Common Prayer, and certainly we have as much as we can bear in this work. If we pass a resolution like this, it leads to the publication of Sunday School books, and we know not what may be endorsed which this Church will be held responsible for. This General Council should remember that fact, that in publishing these Sunday School books we are going beyond our sphere, and I hope this resolution will be voted down unanimously.

Rev. Mr. Adams, of Wisconsin—I move this resolution, that this subject be referred to the Committee on Education under the auspices and control of the Protestant Episcopal Church, and I wish to state to this convention the reason. In all legislative bodies there is such a thing as doing business, and there is such a thing as debate, and debate is for the purpose of carrying on the work of this convention. Now what I say is this; that I have listened with a great deal of patience and some interest to most of the speeches upon this subject, and I will say that it is not debated; they discuss no question; they are disquisitions, as a means of airing the opinion and ideas of the gentlemen who have spoken, and are no help here. I most fully agree with the multitude of things that has been stated by all the persons in this debate, and I love and know the most of them, but I think no man has a right to substitute disquisition and eloquence for discussion; and, therefore, in order that this thing may be brought to an end, that we may secure at once the opportunity of doing the business before us, I move that this subject be referred to the Committee on Education under the auspices and control of the Protestant Episcopal Church, and I hope this convention will pass this resolution and bring the disquisition and discussion to a close.

Rev. Dr. Gray, of Massachusetts—I move to lay the whole subject upon the table.

The President—All those in favor of laying the matter on the table say aye; contrary opinion, no.

The ayes have it. A division is called for. The result of the vote was—ayes 128, nays 92.

The matter was laid upon the table.

Mr. Brown, of Nebraska—I have a resolution to offer which I will read, and then ask that it be referred to the Committee on Constitutional Amendments.

Mr. Brown, of Nebraska—

WHEREAS, It appears from the Journal of the General Convention of 1883:

I. That resolutions I, II, III and IV of the Report of the Joint Committee on the Prayer Book were passed by the House of Deputies with amendments, which amendments were never concurred in by the House of Bishops, as appears on pages 338 to 340.

II. That the necessary concurrent action was taken on all other resolutions proposed by the Joint Convention on the Prayer

Book, but the House of Deputies passed no resolution concurrently with the House of Bishops, that the same be made known to the respective dioceses as required by Art. 8 of the Convention.

III. That the concurrent action of the two Houses was not had on the report of the Conference Committee.

Resolved, By the House of Deputies, the House of Bishops concurring, that the Joint Committee, heretofore appointed by this convention, to whom should be referred all memorials and resolutions touching liturgical revision, be discharged from the further consideration of all resolutions purporting to have been passed by the late General Convention, relative to changes in the Prayer Book and the subject matter thereof.

Mr. Davis, of North Carolina—I merely rise to ask as a privilege that when resolutions are offered that they be sent up to the Secretary, and he read them so that we can all hear.

Mr. Brown, of Nebraska—You can hear me. Now, in explanation of this resolution, I wish simply to challenge the attention of every member of this House, because when the subject matter come up upon the message received this morning from the House of Bishops, and at which I was not present, and I wish to challenge the attention of the members of this House to the fact that the first message received from the House of Deputies at the last General Convention transmitting resolutions 1, 2, 3 and 4, with certain amendments made thereto was not concurred in by the House of Bishops. Second, that at the close of the session the House of Bishops passed a resolution which I will refer to for one moment. On page 351, on motion of the Bishop of Albany it was by constitutional majority resolved, the House of Deputies concurring, that the resolutions as enumerated in the report of the Committee of Conference with amendments thereto cited by deputies and resolved, that the House of Deputies concurring that the aforesaid resolution as so amended be communicated to the several Dioceses in accordance with the requirements of the constitution. Now I assert as a fact that this second resolution adopted by the House of Bishops was never transmitted to the Lower House and never concurred in by the Lower House, and if this be true then this whole subject matter, the consideration of this resolution, is out of place in this Convention, because they have not been transmitted to the Dioceses by the concurrent action of both Houses. And I assert also and will endeavor to maintain that in a body like this, a General Convention like this, made up of two houses, that it is necessary to have concurrent action. Then if we turn to page 390 we will find this message, which purports—I say it purports—to convey to the House of Deputies some part of their action, but if the members will read it they will see that in message No. 118 the House of Bishops informs the House of Deputies that they have adopted the recommendation of a committee of conference, but it does not say one word about the concurrent jurisdiction or the action of the House of Bishops upon submitting this resolution to the dioceses, and I maintain as a question of constitutional law that this House and this General Convention is without jurisdiction in this subject matter. I move that

Continued on page 54.

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this resolution be sent to the committee on Constitutional Amendment.

Rev. Dr. Stanger, of S. Ohio—I desire to offer a resolution:

Resolved, By the House of Deputies, the House of Bishops concurring, that Title 1, Canon 21, be amended by adding a clause which shall read: "He shall also diligently instruct all in his care concerning the Missionary work of the Church, at home and abroad, and provide suitable opportunities for them to contribute from time to time of their substance for the maintenance of the same."

Rev. Dr. Stanger, of S. Ohio—I move that be referred to the Committee on Canons.

So referred.

Rev. Dr. Knight, Central Pennsylvania—I have two resolutions proposing two amendments to the Canons, which I desire to have read. The first one is as follows:

Resolved, The House of Bishops concurring, that the following be added to Canon 5, Title 4: Immediately after the General Convention, the Secretary of the House of Deputies shall cause to be printed and sent to each rector and missionary of this Church, Canon 10, Title 1, and Canons 12 and 13, Title 2, together with any other Canons which may be passed concerning the conduct of the laity; and it shall be the duty of the incumbent of every parish or mission to read this Canon openly on the Sunday next after receiving the same.

The truth is, Mr. President, a great many people of our own Church are profoundly ignorant with regard to the laws of the Church which concern the subject of divorce. I doubt not there are many representatives of this House who are quite as ignorant upon this subject. I doubt whether one-half of the communicants of this Church upon removing from one parish to another, take the pains to secure from the parish Priest or Rector from which they go, a letter to the Priest or Rector of the parish into which they remove, and I am sure—to refer to a matter of even more solid and deeper interest—I am sure that vast numbers of our people know nothing at all in regard to the most important subjects of marriage and divorce. I have known within two years past three cases where members of our Church, communicants, have drifted into the position of love and engagement and readiness for marriage with persons who were divorced, being absolutely ignorant of the fact that the Church forbade any such action on their part, and in two of the cases, being conscientious persons, they were placed in the most embarrassing position in which it is possible for a human being to be placed; and the third coolly said, that whereas the Church had not taken the trouble to let him know what the law was, he should proceed now and go ahead. He did go ahead. Now, it is a maxim of the civil law, "ignorantia legis neminem excusat," and it may be very true in the dealings of law that men are not to be excused because of ignorance thereof, but it must be remembered that the civil law has forces at its back. It can maintain its laws by bonds and covenants, if necessary. The Church law depends upon the good will and voluntary obedience of those over whom it is supreme, and therefore it is necessary that our people should know what the law is. A Methodist knows what the law of his church is, and also does a Roman Catholic the law of his church. This condition of things cannot be said to be the fault of the clergy, because it has never been made the duty of the clergy to teach the people in this respect, and it is the object of this resolution to make it known to the clergy that this is one of the subjects upon which the congregation is to be informed. I move, sir, its reference to the Committee on Canons.

So referred.

Rev. Dr. Knight, of Central Pennsylvania—I have another resolution which I desire to offer. It is as follows:

Resolved, The House of Bishops concurring, that Title 1, Canon 17, be amended by adding a section as follows: The incumbent of every parish, or in case of vacancy, the wardens thereof, at their Annual Diocesan Convention shall report, with full names and dates, all marriages, baptisms, and burials

performed within the limits of said parish or mission, to the Bishop; and it shall be the duty of the Registrar of the Diocese, or some other official of each Diocese or Missionary jurisdiction, to cause said records to be bound in a suitable volume, and kept in a safe place. The above Title to be No. 2, and the following sections to be numbered accordingly.

Now, the object of that proposed change of the Canon is this, Mr. President. Every one knows how vastly important it is that the records of marriages should be preserved, and every one of us knows that the records of parishes have been destroyed. On those records depend not only the indications, the proofs of certain spiritual interests, but other matters, such for instance, as the legitimacy of children, the descent of property, the getting of or not getting of pensions, the getting of or not getting of monies which should come from life insurance on the death of a person who is insured. All these, and the like matters, very often turn on the possession of records, such as are kept by the Parish Priest. I suppose the Rector of every Parish, at least in many of our cities, has, like myself, been constantly called upon to give certified copies from the records in order to prove various facts of greater or less importance in courts of law. The records of my own Parish began in 1728, and they are continuous until about the breaking out of the Revolutionary war, and then there is a gap which remains unfilled in the records until 1832, when Mr. Bowman, afterwards Bishop of Pennsylvania, came to the Rectory and made a new volume of records. In other words, one or two of the volumes of the Parish of St. James, Lancaster, Penn., have been lost. I know myself of the loss of several Parish registers by fire in the Northern States, and I do know incidentally that during the progress of the late Civil War, in more than one Parish, through the South, the records have been destroyed. Now, this canon proposes in the very fewest and briefest words, giving only the dates and only the names of the parties immediately concerned, not as in the case of weddings all the witnesses, or in the case of baptisms all the sponsors, but merely the names and dates and the essential facts in regard to marriages, baptisms and burials, to be registered in the diocesan register, in order that, failing access to the Parish register, it having been lost, destroyed or mutilated, as has more than once occurred in the history of some of our parishes, mutilated through fraud in order that legal evidence may be destroyed, in order that we may have some provision by which in such cases, as that, the essential facts can be found; I propose that we shall have a diocesan register. Now it may be objected that this will involve very much trouble. I think not at all. The facts which are returnable to the registrar by that Canon, are reduced to the very minimum, so that any clergyman, even in a very large parish, may fill out the blanks without much trouble once a year, this register being safely kept, and being always a source to which appeal could be had in case it became necessary. I move the reference of this resolution to the committee on Canons.

Mr. Johnson, of Alabama:—I wish to read these resolutions and ask their reference to the proper committee in regard to the work among the colored people. The resolutions are as follows:

Resolved: The House of Bishops concurring, that a joint committee to consist of three Bishops, three Clerical and three Lay-Deputies, be appointed to consider the duty of the Church in regard to work among the Colored people in the United States, whose duty it shall be to consider and report to their respective Houses the best practical plan of securing the purpose herein contemplated, together with a plan of such Canon or other legislative provisions as will place the plan on a permanent basis. All resolutions and proposed Canons or Amendments thereto heretofore or hereafter offered shall be referred to said Committee, and it shall report to the House on Monday next, at 10, A. M.

I simply desire to state, Mr. President, that these resolutions have been referred to the

Deputies from Alabama and meet with their concurrence. They are in the line of the address of our Bishop at the last General Convention, which address I think all who heard it will acknowledge gave direction to the legislation on this subject.

The President—Has the Deputy from Alabama asked a reference to those resolutions?

Mr. Johnson, of Alabama—I ask that they be referred to the same committee to which such resolutions have heretofore been referred. I don't know the name of the committee.

The President—The Deputy has five minutes in which to say what he shall desire upon the subject of the resolutions.

Mr. Johnson, of Alabama—I don't want to say any more than that these resolutions are intended to maintain the position taken by our Bishop, the Bishop of Alabama, in 1883, and which influenced the legislation of that convention, and which I trust will continue to influence the legislation of this Convention for all time.

Rev. Dr. Greer, Rhode Island.—I wish to suggest to the mover of this resolution that it ought to be referred to the standing committee of the House on Canons.

The President—Is the gentleman ready to accept the suggestion that it should be referred to the Committee on Canons?

Mr. Johnson, of Alabama—I want it to go in the direction of the other papers, I presume it may go upon the table.

So referred.

The Rev. Dr. Farrington, of Northern New Jersey—I desire to make the following motion in regard to the printing of the sermon delivered at the opening service of this convention.

Resolved, That the secretary be directed to request a copy of the sermon preached by the Rt. Rev. Gregory S. Bedell, D. D., Bishop of Ohio, at the opening of this convention, and that 1,500 copies be printed for the use of this convention.

Adopted.

Motion carried.

The President—If there are no further resolutions to be offered, the next business in order is that on the calendar.

The Rev. Dr. Hall, of Long Island—I desire but a minute. This convention begins its sessions with an act of devotion and concludes with an act of indecorum, with all respect. I would respectfully suggest to the convention, and I certainly have no motive in the matter of my own, that a rule of order of this House requires the convention to remain sitting until the president leaves the chair. I venture to say that he will carry out that resolution strictly, if the convention will allow him to do so, but he might be modest in endeavoring to extend the time of his own motion. With the last half of the notices that are given to the committees, the convention immediately starts and the president can not recall it to order. I do not make a motion in respect to the matter because it is unnecessary, but I do vote that this suggestion will be carried out in its letter and spirit, so that these notices which are read, which are sent up by the various committees may be heard, and that this convention will pay its president the respect to remain seated until he leaves the chair.

The President—The business now before the House is the business of the calendar. The secretary will announce the first business on the calendar.

The Secretary—The secretary desires to state that until to-day there have been but two subjects on the calendar, and consequently no calendar has been printed. Hereafter there will be a daily calendar printed for the use of members. The first thing on the calendar is the resolution offered by Mr. Judd on the second day of the session on the change of name of the Church.

Mr. Prince, of New Mexico—The honorable deputy from the Diocese of Chicago, who offered this resolution is not in his seat. I move that it be made the special order of the day for to-morrow morning at 11 o'clock in order that he may be present.

Motion carried.

The Secretary—The second item on the calendar is the resolution offered by the Rev. Dr. Adams on the second day of the session, [same subject.]

Rev. Dr. Adams, of Wisconsin—I would

make a few remarks in reference to this matter, that the resolution of the gentleman from Chicago, is simply a preparatory resolution to mine, that to declare that one title is not suitable, is simply a preparation for the further discussion of which and what title is suitable and ought to be given; and therefore I propose that these two resolutions be taken together to-morrow, and that this, with the other be made the special order of the day for eleven o'clock to-morrow, one being the correspondent to the other.

Motion carried.

The Secretary—The motion to concur in Message No. 4 of the House of Bishops, is the third thing on the calendar.

C. Stuart Patterson, of Pennsylvania—This question is one which has occupied and promises to occupy very considerable attention at the hands of this House. I do not propose to widen the range of discussion, and I do not propose to trespass upon the attention of this House for more than a very few moments, but I do desire, if in my power, to present to this House my views of the subject, with great deference to the views of those who do not share my opinion.

Now, this House has a Committee on Canons, carefully selected, consisting of seven clerical representatives and six laymen. The committee of the House of Bishops, consisting of seven Bishops, has sent down a resolution to this House proposing, not that any legislative powers shall be conferred upon the two committees, not that the two committees shall be amalgamated, not that the two committees shall hold continuous joint session, but that whenever in the opinion of the Chairmen of the two committees, it would expedite business, those Chairmen may call those two committees together for the purpose of considering such matters as may have been referred to them by the House which they represent. Now, sir, it certainly does seem that the proposition is entirely a practical one, one to facilitate the business of this House, because it economizes valuable time, because it enables the representatives of one House to look at the question in the light in which it may be considered by the representatives of the other House, upon the two committees sitting together. Now, what are the objections which have been urged? that it constitutes a third estate; but how can that be said? How does it constitute a third estate when all that was proposed is simply that these two committees may act together as a committee, yet report separately to the two Houses on the subjects which ought to be considered and acted upon by the two Houses? Now, another objection raised is that it undoubtedly subordinates this house to the House of Bishops. As I have said before, the proposition does not tend to the amalgamation of the two committees. It provides that when the Chairmen of the two committees shall deem it desirable for the transaction of business they may meet together. I ask, what have we to fear from their meeting together, when this House has 13 representatives upon that committee and the House of Bishops has 7? I do submit to this House that it may very safely trust its committee, and even if it unfortunately happen that the Divinity that doth hedge in the Bishops should cast such a glamor over our representatives, the two committees sitting together, that they will lose their independence of thought, that their voices will be silenced, if this House cannot trust its committee, it can at least trust itself, and if they do report back to us recommendations which we do not approve, we will refuse to act as they may request us to do. Now, sir, as I said before, this whole thing comes down to this; it is a practical question, a question to facilitate the business of this house; and I am very sure that by adopting this method, business will be dispensed very readily indeed. With these reasons I do submit that this ought to be concurred in.

Mr. Parker, of New Jersey, moved to amend by striking out the words, "as a Joint Committee," and with this amendment to concur.

Rev. Mr. Taylor, of Springfield, moved to amend as follows: To strike out all after concur, so as to read: "That when the Com-

mittee on Canons from this House desires to sit with the similar Committee from the House of Bishops as a Joint Committee, that it has leave to ask this House for that purpose."

The Secretary read the resolution as amended by Mr. Parker, at the request of the latter.

Mr. Wilder, of Minnesota—Mr. President and Gentlemen, I suppose that if the three members of that Committee of the two Houses choose in the exercise of their discretion to confer individually, or perchance collectively, respectively, this body will not interfere to prevent; but the gentleman's amendment, it seems to me does not remove the objection, except in part, of the original proposition, and to no very great extent in that; because, if we adopt the gentleman's amendments, the practical effect of them is, that we indorse by their action the attempt of these two Committees to concur. It seems to me that is an unwise step. This Convention consists of two Houses so far as legislative purposes and action are concerned. By our form of organization, this House and the House of Bishops have certain standing Committees of their own, through which they act, and through whose crucible pass the measures that have come down to us through our Committee and go to the House of Bishops through its committee, to enlighten us in our action.

Now, sir, if I were to make to this House a proposition even, cut out and square, that we would abolish, and the House of Bishops abolish, respectively the Standing Committee on Canons or the Joint Committee on Canons, would the proposition receive the affirmative vote of ten gentlemen in the House?

Whoever heard of a proposition like that? Of a legislative body, consisting of two coordinate branches, dispensing each with its individual Standing Committee and making a Joint Committee for legitimate and legislative work. When an original proposition comes before this convention for action, it is certainly not unusual for a Joint Committee to be appointed to consider such a question. But in the ordinary course of legislation, such a measure as is here proposed is entirely unwarranted. It impairs the individuality of each house. I do not care whether it subordinates this House to the House of Bishops or whether it subordinates the House of Bishops to us. It is as likely to operate in one way as the other.

Now, sir, if this House is not prepared to abrogate and repeal the forms and traditions of this House, if as a General Convention it is disposed to control its Standing Committees, then I beg that this action shall not be taken; for allow me to say sir, that if the proposition be adopted it will amount practically to just that step.

Upon the election of two men, worthy men, eminent men, men in whom every member of this convention has full confidence, yet two men, and in that election we abrogate our Standing Committee; we dispense with our individuality as represented in our own Standing Committee, and we would make for ordinary purposes of legislation a Joint Committee to whom the legislation of these matters would be committed.

Mr. Burgwin, of Pittsburg—It strikes me that every argument made by the other side of this question strikes at our having confidence, because the only effect of the proposition, as coming from the House of Bishops, is to anticipate the necessity of a committee of conference, by conferring in advance and so saving the delay in the action of the houses and impediments to legislation, which almost inevitably follows a committee of conference towards the close of a session. I presume the object of the House of Bishops in sending down this message was that when matters arose that should concern them they would confer together, and in this way both prevent legislation which might lead to discussion, and also help to complete legislation, which might from the necessity of the

case have referred to a committee of conference. Now, so far as this subject refers to this House, if this House has a committee which they cannot trust in regard to any question, then I hope that they will discharge this committee and appoint some other. We have a motion in reference to this joint committee, but it would seem to be simply two committees. I cannot conceive how that can be done. When we come together we cannot act as two bodies, with two chairmen. We must meet necessarily if we meet at all as a joint committee; therefore I hope this amendment will be voted down. But we must consult together and confer as an organized body, or confer together under one chairman.

Mr. Bennet, of South Carolina—The Deputy from Pittsburg puts his objection to our side of the question on the ground that we are not trusting our committees in respect to the House of Bishops. It is a question of preserving our independence as a House of Bishops and our independence as a House of Deputies. There has never been an argument yet advanced showing a necessity for this proposed change, and we who are pressed to the change would warn our brother against the movement, the amendment proposed by the gentleman from New Jersey, and which he says takes the sting out of the whole matter; it may do this, but it would still leave the poison in. We sit as a General Convention composed of two distinct bodies, the House of Deputies and the House of Bishops, and if I dare whisper it, with one very important difference between the two bodies, and that is, with all due respect to the House of Bishops, that that House sits with closed doors while we do not. That House is informed of our action, while we know nothing of what takes place in that body except from the messages which are sent down to us, and each message which comes down will need to take one-half a month in due course to reach action; I therefore hope that by an overwhelming vote no change will be made, but that we shall keep the independence of this House through our own committee, and that the House of Bishops may be allowed to do the same.

A Deputy from Springfield—I beg leave to offer the following amendment to the amendment; striking out after the word "concur" and amend so as to read: That when the Committee on Canons from this House desires to sit with a similar committee from the House of Bishops as a Joint Committee, that it have leave to ask the consent of this House for that purpose."

The President—The secretary will read the amendment to the amendment.

The Deputy from Springfield—It is not necessary for me to say, for I think, gentlemen, you will all understand my motive in making that amendment. I have no doubt that we trust your committee, I have no doubt that it was necessary for them to sit on some occasions as a Joint Committee; I think we have a right, gentlemen, it is one of the rights of the House to know when they do it, and in order that that right be secured, I have moved this amendment. It is no doubt the privilege of the committee, to inform the House of its action, but it is not only the privilege of the committee, but the right of the House, and I suggest that it would be the proper courtesy, and that the privileges of the committee would not be infringed upon if it would kindly ask the consent of the House in accordance with my amendment.

Rev. Dr. Franklin, of New Jersey—The resolution last offered simply mingles together two incompatible things. A committee of conference is always a measure of the last resort. Whenever two bodies are unable to agree, or whenever they are able so to compromise by their independent action so as to arrive at an agreement, then as a measure of the very last resort it is done. It must be done in order to accomplish the business and it would be quite ineffectual to appoint the two committees who have al-

ready had the subject under review because they have considered it in all its bearings. Now to ask them to act together again, is to ask those who have already failed to act together and tried to agree. Instead of that, the usual and only effectual course is to appoint a new committee, a joint, small committee, with the different points of agreement presented to them and let them confer together and present their action to the two different Houses, and I think, therefore, that the mingling of these two things will produce a practical failure. Now in regard to the general subject. I have been surprised to see the laity, with one distinguished exception, advocating the permission, and the clergy on the other side. The clergy are not disposed to be conservative. The laity we look to chiefly for keeping us in regular order; and I believe that every one of us who knew anything of the history of this convention, regrets exceedingly the absence of—for God has called him away—that distinguished layman from Maryland, the late Judge Chambers, who frequently got up on this floor when we were about to sacrifice our principles and privileges, and uttered the word "beware", and the whole house felt the force of the word, and did beware. Now if he could speak for us in spirit today, I am sure he would say to us "Beware, you House of Deputies, clerical and lay, how you sacrifice and how you infringe your duties and privileges;" you are called upon by the Church Convention to look upon every question from your own point of view, the point of view from which the clerical and lay deputies of this whole Church, as the House of Bishops look upon every question that comes before them in connection with their thoroughly organized system of work. Every advance that has been made, and many glorious advances have been made during the last twenty years in the practical workings of this Church, every advance that has been made has come up from below, and indeed all great progress in the Church starts from below. Those who are in authority throw impediments in the way of every change and of every progress. Now I will not enumerate cases, but we know how many of the beautiful things that we enjoy in our ritual, how much of the flexibility that we are beginning to enjoy in our services, how much freedom of thought in relation to disputed points there is, has been laid out and brought forth during those twenty years, and they have originated and progressed from below, every one of them. If they had to be presented first or in the beginning to the House of Bishops they would have been crushed down by force and weight of their excessive conservatism, and they would have felt that every one of these things were impediments in the way of the organization over which they sat and had control. Now, sir, I repeat again trusting that there shall be a voice, not only from the clergy, but from the laity, I repeat it as if it was a message from the spirit world, in the name of him whom I know would say it, and with irresistible force, beware, ye lower house, beware ye house of deputies, clerical and lay, how ye lay aside the duty that is laid upon you by this Church, how you cease at any time to view any subject that may come up before you in all its fullness and fairness and independence from any cause, either from the outside clamoring public or from that little body, who with closed doors sit, who speak in whispers that cannot be heard outside of those doors.

The President.—The hour for adjournment has arrived, and Mr. Prince will have the floor when the House meets again. Adjourned.

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The compiler of this continuation is indebted to the kindness of his honored and beloved diocesan, Bishop Perry, of Iowa, for free access to the great mass of Convention journals and Church papers in his library, without which he could not have made this compilation. He would also gratefully acknowledge his indebtedness for valued assistance to the Rev. H. C. Duncan, M. A., of the Diocese of Louisiana.

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