

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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GENERAL CONVENTION.

CENTRAL MUSIC HALL, Chicago, }
Wednesday, October 13, 1886. }
Seventh Day.

The Convention was called to order by the president.

The secretary read the minutes of the proceedings of the sixth day, which were approved.

The President—The president has no communications to make.

Then the call of the order of business was made.

Under the call of the Standing Committee on credentials, the committee presented report No. 9, stating that the Rev. J. H. Noble is in place of J. H. Fitch who is unable to attend. His name has been given to the Secretary and will be called upon the roll.

The Chairman of the Committee on the Prayer Book offered the following resolution:

Resolved, that in view of the long established custom of the celebration of Thanksgiving Day during the month of November, and the associations in the mind of a large share of the people, we respectfully report that it is undesirable for this General Convention to make any appeal to the civil authorities for a change.

Resolved, That the Committee on the Prayer Book be discharged from further consideration of the matter.

Referred to the Committee on Prayer Book.

Under the call of: "On Memorials of Deceased Members," the Rev. Dr. Carey, of Albany, presented a memorial in reference to the late Rev. Dr. Harrison, which was referred to the Committee on Memorials of Deceased Members.

Rev. Dr. Brown, of Long Island, presented a memorial of the Rev. Dr. Schenck, a deputy from Long Island since the year 1871, which was properly referred.

Rev. Dr. Knight, of Central Pennsylvania, presented a memorial of the Rev. Dr. Ackley, and asked that it be referred to the proper committee.

Mr. Fairbanks, of Florida—Mr. President, I have a petition, or memorial, which I would offer on the subject of Christian unity.

The petition was read by the Secretary as follows:

At a meeting of the 43d Annual Council of the Diocese of Florida on June 10, 1886, the following resolution was adopted: *Resolved* by the Council of the Diocese of Florida, convened at St. Mark's Church at Palatka, on the 10th day of June, 1886, that the General Convention of the Protestant Episcopal Church of the United States of America, be and is hereby most respectfully, humbly, and earnestly petitioned to instruct its Committee on Ecclesiastical Relations to abandon the passive position it now occupies in refer-

ence to those bodies of Christians which are recognized as evangelical, and to send to those bodies invitations to conference on the subject of Christian Unity.

The resolution was referred to the Committee on the State of the Church.

Rev. Dr. Clark, of Michigan—I wish to ask on behalf of the Committee on Memorials that memorials be handed in, if possible, as early as Monday morning, and that the memorial be confined to the facts, and that they be made as brief as possible. I make this request on behalf of the Committee on Memorials.

Rev. Dr. Carey, of Albany—I have a resolution in regard to the Office of Baptism for persons of Riper years

The President—The resolution will be read, and the Chair will take this opportunity to state, that his attention has been called to the standing rule of this House, and it becomes his duty as presiding officer to enforce that rule without exception. The rule referred to is No. 9: "All resolutions shall be reduced to writing, presented to the Secretary, and by him read to the House; and no motion shall be considered before the House unless seconded." The Chair will therefore request the members who desire to present resolutions to reduce them to writing, sign them with their names, and send them to the Secretary's desk.

Resolved, That the Rubric at the close of the Office of Baptism of those of Riper years, relating to Confirmation and the Holy Communion, be so changed as to make it an address to the newly-baptized, and that it be read hereafter as a part of the Office.

Dr. Carey has the floor.

Dr. Carey—In my pastoral experience I have found that occasionally there are persons baptized as adults who say they are willing to be baptized, but would rather not be confirmed immediately; and I presume it is found to be the experience of my clerical brethren, that they find that there are persons who are offered who prefer not to come to the Holy Communion until some time after their confirmation, and the aim is to bring all the influence and weight of the Church on those matters so that the candidate and the whole congregation shall be instructed with reference to it and give point to the admonition and exhortations of the pastor. As you doubtless know, in the rubric connected with the office for Baptism of Infants, or the Charge to the Sponsors, are the words "Ye are to take care that this child be brought to the Bishop as soon as he is sufficiently instructed in the Church Catechism." The words are in the 1st Book of Edward VI and continued down to 1662, the close of the Rebellion, and at that time the office for Adults, was framed by the Bp. of St. Asaph and the rubric in the office was made a part of the office.

It is simply to bring this rubric into greater prominence.

It is analogous to change made in 1662 and I think is generally addressed to the pastors and is to be the means of educating candidates for baptism in the Church.

The President—The question is upon the reference of the resolution to the Joint Committee on Liturgical Revision.

Dr. Drowne, of Long Island, presents a report of the Board of Trustees of the General Theological Seminary and moves its reference to the Committee on the General Theological Seminary.

Dr. Benedict, of Southern Ohio offers the following resolution:

Resolved, That the special joint committee on the revision of the Prayer Book be re-

quested to consider the propriety of retaining the Venite Exultemus Domino, in the office of the Daily Morning Prayer as it now is.

Second, the propriety of providing for the optional use in Lent in place of the last two verses, verses 8—11 of Psalm XCV.

Rev. Dr. Benedict, of Southern Ohio—I do not wish to take up the time of the Convention long, but I am sure I express the sentiments of many in this Church, and in all parts of the country, that in this respect as well as others our American compilers ought to make a change; that the Venite as we have it in our Morning Prayer is an anthem for continual daily use. The chief objection made to it is it is a kind of mutilation. As we now have it is better suited to the form of worship than in the English book.

Referred to Committee on Liturgical Revision.

Resolution offered by Mr. Fairbanks, of Florida:

"At a meeting of the Forty-Third Annual Council of the Diocese of Florida, held on the 10th day of June, 1886, it was resolved That the deputies to the General Convention be requested to present to that body the following resolution:

Resolved, That the Council of the Diocese of Florida respectfully requests the General Convention to consider the question of Appellate Courts.

The President—The resolution goes to the Joint Committee on the Judicial system of the Church.

Mr. Fairbanks also presented a resolution adopted by the Diocese of Florida at their Annual Convention, in reference to the Prayer Book.

The Chair—Under the standing rule of the House, the paper presented by the deputy from Florida goes to the Joint Committee on Liturgical Revision.

Judge Sheffey, of Virginia, offered the following resolution:

Resolved, That leave of absence be granted to Chas. M. Blackford, lay delegate from Virginia, for the rest of the session.

Judge Sheffey—Mr. Blackford was called away from the service in this body, and has summoned his alternate, and it is proper that he should have leave of absence granted until his alternate comes.

Leave of absence granted.

Mr. Church, of Pittsburg—*Resolved*, That this House respectfully requests the House of Bishops to propose and set forth a special and shortened form of Divine Service, and that the service be used by this Convention.

Mr. Church—I think that the resolution hardly needs very much explanation. It speaks for itself. I have heard from many members of this House and I have no doubt that they are other members who have not had opportunities to express themselves, that the office of morning prayer, especially on Litany days, is unnecessarily long for occasions of this kind, and without consultation with any of my colleagues, I offer this resolution for the purpose of getting the sense of the House as to whether or not a special and shortened form of service might not be prepared by the House of Bishops for the use of this Body in opening its daily morning sessions.

The President—Does the deputy move the reference.

The Deputy—If there be a proper Committee.

Referred to the Committee on Rules.

Mr. Stotsenberg, of Indiana, offers the following preamble and resolutions:

WHEREAS, The system of International

Arbitration for the settlement of disputes between nations is based on the principle of our holy religion, being designed to establish the reign of perfect and perpetual peace on earth; therefore,

Resolved, The House of Bishops concurring, that this Convention representing a branch of the Catholic Church commends all international efforts to prevent war and to form universal and lasting peace by arbitration.

I move that the same be referred to a Special Committee consisting of three clerical and two lay deputies.

It was afterward agreed to refer to the Committee on the State of the Church.

Rev. Dr. Prescott, of Fond du Lac—*Resolved*, To insert in the place of suffrage for rulers and magistrates in the Litany in the Book of Common Prayer, the following: "That it may please Thee to bless Thy servant the President of the United States and all the Christian Rulers and Governors, and to give them grace to execute justice and to maintain truth." *Resolved* to insert in the Litany in the Book of Common Prayer instead of suffrage in the for all the people of God, of the clergy, the following: "That it may please Thee to increase the number of Thy faithful ministers and to bless and keep all Thy people."

Mr. Prescott—It is in the interest of brevity and not increasing the length of the Litany adding two new suffrages, but incorporating two suffrages and giving us all that is asked for. I ask its reference.

Referred to the Joint Committee on Liturgical Revision.

Rev. Dr. Knight, of Pennsylvania, offered the following Resolution.

Resolved, the House of Bishops concurring that this Convention, recognizing the valuable results to Biblical and Historical knowledge to the cause of truth, from the labors of the Egyptian exploration fund, cordially commends its object as worthy of the liberal support from the members of this Church.

Rev. Dr. Knight, of Central Pennsylvania.—All I have to say in regard to this resolution will be a very few words. The subject of Egyptian exploration is carried on at the present time under the auspices and with the help of a great number of persons of England and America, the far largest majority of whom belong to our own communion. As a reverend speaker has reminded us it is important in connection with the history of the Israelites, our forefathers in the faith. It will be perhaps proper to remind the House that the two central points of the exploration are the House of Tophanes in which Jeremiah stood and declared, and save the ancient zoon, and therefore is a very important work. There is very little doubt that this exploration if it be carried on further will lead to some very important discoveries in confirmation of the truth of the Bible. It will be seen by the wording of the resolution, that it is simply a general expression of the interest in the work that it may go on speedily. We simply desire that the exploration may continue, and by the help of the members of our own Church. Some action has been taken by the ecclesiastical authority of England, and it seems to be very fitting that we should express ourselves in the same way.

Resolved offered by the Rev. Dr. Brookes, of Massachusetts:

Resolved, That the General Convention of the Protestant Episcopal Church sends cordial greetings to the assembly of the Congregational Church, now in session in this city, and expresses its devout hope that our

deliberations, though separately conducted may minister together to the glory of God and the advancement of our common Christianity.

Dr. Brookes—I don't know that I have anything to say in support of the resolution. It seems to me that it is one that may very properly be presented to, and adopted by, this body. They represent a very large body of workers in the cause of Christianity along side of us, and sometimes to be unnecessarily separated from us. I trust, sir, that the resolution may commend itself to the good opinion of this convention.

The Rev. Dr. Leffingwell, of Quincy—It seems to me, sir, that it behooves this body to inquire as to the doctrine, discipline and worship of that organization to which it is proposed to send our fraternal greeting. But you know what it is. Has anybody ever seen and read the standard of belief of the Congregational body. There is another body in session in this city at this time, and this resolution might appear to be an invidious discrimination against our Unitarian brethren. I move, sir, that this resolution be laid upon the table.

The motion to lay upon the table lost by a vote of 184 to 84.

The President—The motion to lay upon the table having been lost, the question now is upon the adoption of the resolution offered by Dr. Brooks.

Rev. Dr. Brooks, of Massachusetts—I move to amend the resolution by inserting the words "the House of Bishops concurring."

Rev. Dr. Hopkins, Central Pennsylvania—Mr. President, a great many memorials have been sent up to this General Convention having Christian unity in view. It is a subject filling all the air around us. Propositions looking toward that are under consideration by our own committees at this very time, and that in the midst of all this talk about the matter, the very first expression of kindly courtesy should be laid upon the table, looks like slapping in the face the very men with whom we would hope to be at Christian unity. There is a difference in the case of those called Unitarians. We all know what that is. We all understand that the foundation of any unity whatever must be the definition of Christian faith as received by the undivided Church, and it would be discourtesy in us to open such communications with those whom we know not to accept those definitions. There is nothing in the position of congregational minister or deacon which distinguishes him who is known as an Evangelical deacon. The general understanding is that they do accept the faith of undivided Christendom as expressed in those ancient creeds. Therefore I say that any such message as this is perfectly proper and shows that when we talk about unity we mean what we say.

Rev. Dr. Dumbell, of Tennessee—It is with very deep regret that I rise to express my strong opinion against the resolution. Had it so happened that a message had been received by this House from the body to which reference has been made by the clerical deputy from Massachusetts, I presume that it would have been our duty to send some courteous reply, but it does seem to me sir that this is beginning by taking hold of the thing by the wrong end. It does appear to me that notwithstanding the pleading of the very able deputy from Central Pennsylvania, we should not adopt this resolution recording a vote which could not be otherwise read than as an approval of a schism from the Catholic Church.

Rev. Dr. Hopkins, of Central Pennsylvania—No, never, nothing of that kind.

Rev. Dr. Dumbell, of Tennessee—We require a holding of the ancient symbols of the faith, the creed. It is possible—of course I know that as a matter of fact it is so, that that creed is recited and nominally held by the body in question, but I do not see sir how an understanding of that creed which has been accepted through all ages can be reconciled to the position which that body occupies, I mean the words Holy Catholic Church, to go no further. I therefore feel it my duty to vote against the resolution.

Rev. Mr. Faude, of Indiana—It is quite surprising that a resolution of courtesy in the first place in

this respect should be voted down, but aside from that question it is very strange to me that when this Church, this Convention, this House of Deputies, has heard what has been stated on the other side through the Memorials presented on the subject of Christian Unity should vote down something of this kind, and even admitting, Mr. President, that here are the representatives of a schism to whom we are about to send a message of greeting, of courtesy, even admitting all that, is it not the place of this branch of the Holy Catholic Church to make efforts to bring back again those who have gone off. It seems to me, Mr. President, that anything that is not in favor of extending our hands, sending our heartiest and warmest greeting, that anything of that sort is not in the spirit in which we shall bring about the desired result, to bring about Christian unity. Suppose, Mr. President, that God the Father had said to Himself, if I make an effort to restore or to reclaim one single sinner, I am recognizing, I am approving, his sin. It seems to me, sir, that would have been parallel to the remark which has just been made. It is by no means a recognition and an approval of a schism to send such a greeting as this which is now proposed to be sent, it is an expression of kindly feeling and of love, and as such Mr. President, I hope that the House of Deputies will vote for the resolution.

Dr. Shattuck, of Massachusetts—As a former Congregationalist I am in favor of sending this message to my old brethren. As a Congregationalist, I thought I was very well off, not to say that I do not believe myself better off now, and I wish to be courteous and attentive to them. Another thing, Mr. President, we have got to be charged with our own sins, and I think we had better bear that in mind and not trouble ourselves with the sins of our brethren, especially when there is before us merely the question of whether we shall or shall not do an act of courtesy toward those who profess and call themselves Christians.

The Rev. Mr. Gailor, of Tennessee—May I ask for a second reading of the resolution.

The hour for the special order of the day having arrived, Judge Sheffey, of Virginia, moved that the order of the day be suspended until the pending question is voted upon.

Motion carried.

The Rev. Mr. Gailor, of Tennessee—I ask for a second reading of the resolution in order that we may see how that resolution will look in print, and when it is copied through the country.

The Secretary read:

Resolved, The House of Bishops concurring, that the General Convention of the Protestant Episcopal Church send cordial greetings to the Assembly of the Congregational Church now in session in this city, and expresses its devout hope that our deliberations, though separately conducted, may minister together to the glory of God and the advancement of our common Christianity.

Rev. Dr. Harris, of Baltimore—Mr. President, a person of high authority in the Holy Catholic Church wrote many years ago, "there are differences of administration, but it is the same Lord," and, "it is the same God that worketh all in all," and if anyone holds the Doctrine of the Incarnation as the very fundamental doctrine of Christianity, he is a Christian brother, albeit his "administration" may be modeled otherwise than our own; and we may stretch out to him the hand of brotherhood. It seems to me that those who speak so constantly of the Holy Catholic Church, and would apply that title exclusively to themselves, would do well to remember that the Western Church is in a state of schism. There is not a correct copy of the creed called Nicene, set forth for use in the whole Western Church.

Rev. Dr. Stansbury, of North New Jersey—I beg the deputy from Massachusetts to accept the amendment, in the following words: "And that we assure them that we earnestly pray for such unity and peace as is according to God's will through Jesus Christ our Lord."

Rev. Dr. Brooks, of Massachusetts—I will accept the amendment.

Rev. Dr. Leffingwell, of Quincy—Mr. President and gentlemen, I do not propose to make a speech, but I merely rise to ask that I be understood as interposing this one objection, not to have preferred any accusation against the Congregationalists, but simply as having stated that they are a body having no standing. I am the son of a Congregational clergyman. I never knew that there was such a thing as an Apostles' Creed until I was eighteen years of age and went into a Church called the Protestant Episcopal Church and heard the Creed. Now I think that the Congregationalists hold to most of the articles of the Christian faith, but is it not our duty before sending a recognition of this kind, that we should know, or have presented to us some assurance that they do hold to the Apostles' Creed?

A Deputy from Easton—All I rise for, Mr. President, is simply to protest against the assumption that those who are earnestly favoring a restoration of Christian unity must be inconsistent with themselves, if in any way they oppose this motion. On the contrary, Mr. President, every such motion as this does seem to imply that things are all right as they are. While this movement for the restoration of Christian unity recognized the fact that they are not right as they are, and we desire to make them right, this simple protest, nothing more. Let the resolution go as you please, only do not let the stigma rest upon us, who are pushing onward toward Christian unity be inconsistent with our service when there comes a resolution of this character.

A Deputy from S. C.—The gentlemen taking his seat has said almost all I was going to say, but one word more. Why not include in this reading all the other bodies. I have seen in one of the papers that the Unitarians were in a session here, assembled in conference, and various other bodies. Now if the object is to send a greeting to all, why not include them all? It seems to me that this is singling out and sending greetings to one when all should be included. Therefore, I should be prepared to vote against this resolution though I am heartily in favor of Church unity.

Rev. Dr. Goodwin, of Pennsylvania—I merely rise to answer a question put by one of the deputies as to whether the Congregationalists have an Apostles' Creed. I have a New England primer come down from my boyhood, which I value very much, and that New England primer contains the Apostles' Creed as the foundation creed of the Congregational Church.

Rev. Mr. Gaylor, of Tennessee—I have an amendment to the amendment. The amendment is that instead of "The Congregational Church now in session," we put "All Christian bodies now in session."

The Chair—Does the mover of the original resolution accept the amendment?

Rev. Dr. Brooks, Massachusetts—I do not wish to accept the amendment.

Rev. Mr. Gaylor—Mr. President, I have but a word to say, and I did not expect to speak, and when before I had the floor, I declined to speak because I wished to see how many members should speak in favor of the proposition and how many against, in order as a new member of this Convention, I could understand something of the views taken by the older members of this Convention. My opinion about the matter makes no difference one way or the other. The way I have been instructed, and the teaching of the Church does have something to do with my opinion and my vote upon this question. I have never been taught to consider the Christian bodies who are around us, who are no doubt, striving in the same path that we are striving in. I have never been taught to regard them as churches in the sense of the word in which the use of the creed or catechism are involved, so I would object in the first place to any resolution which should be addressed to the Congregational Church. I do not recognize any body as a church which has not the Episcopate and Apostolic succession. That is the way I have been instructed. If the House will pardon me I say that I am bound to stick to my convictions. I am as fond about talking about unity as any one in this House, and I am sure my heart yearns as earnestly for unity

as that of any man in this House, but I do not think that it is any step towards unity, or that it will do us any good in any way in arguing about unity to turn our backs upon the great past of the Church of Christ, which we are here to represent collectively and officially and not as individuals, and to address a body which left us and turned their backs upon us when we had done nothing against them, though they were fully in the same position organically as we ourselves. There may not be much in a name, that matter will also be discussed to-day, but it does seem that the very title of the Church is a misnomer as far as my convictions are concerned, and I hope as far as the convictions of many of my brethren of this house are concerned. With this view, therefore, I offered the amendment. I trust that we are willing to do any thing consistent with the whole path of our Church to show our willingness and desire to be one with them. I do not think we are gaining anything by unity when we do anything to encourage that separation for habitual worship which arises from mere fancies about it, changing pulpits and holding union services.

Deputy from Rhode Island.—I trust the amendment to the resolution will not pass, because it seems to take all the sense out of the resolution. It makes it so broad that it has no point of courtesy. I understand that the resolution is simply a resolution of courtesy. Of course it goes without saying that we are different from the Congregationalists, otherwise, why are we here and not there? We know we differ from them. They know we differ from them, but we are Christians and there are bonds of union. There are Christian centers around which we rally with a common devotion to a common Master, and we are simply asked to extend to them a courteous greeting and bid them God-speed in the name of the Lord. It seems to me that nothing can be done so effectually as this looking toward the unity of Christendom. If a divided Christendom is to be made one, it will not be first by a legislative action, but it will be by such preliminary steps as we propose to take by this resolution. It will be by a greeting, an atmosphere of courtesy, a kindly feeling and a disposition of kindness towards one another, and then when this point has been secured we may look to the points upon which it is well known we differ and hope that these differences may in some way be adjusted. It seems to me that in our social relations we send cordial greetings to those with whom we differ; why not send such greetings to those who bear the names of Christians, and to whom we would not dare to deny the name of Christians, whatever other name we may refuse to give them? Why should we not in this matter extend a cordial greeting to those who, with us, worship a Common Master?

Rev. Stoddard, of Northern New Jersey.—I should like to offer the following as a substitute:

RESOLVED, the House of Bishops concurring, that we send to our Congregational brethren now in session, our cordial greeting, and beg them to unite with us in prayer for the peace and unity of Christendom.

Rev. Dr. Beers, of California.—I have a word to say. Unfortunately I think the movement, however well intended, has brought the Congregational church in some sense under trial by the General Convention of the Protestant Episcopal Church. It does not seem to me that that is our proper business, and however sentimentally inclined I may feel to send a message from the General Convention to the Congregationalists organized and in session in this city, it seems to me to be entirely aside from the purpose for which we are met, not that we have anything to say against our Congregational brethren. We may feel individually towards them very kindly and wish them God speed. Whether it is in order or not I am not clear, but I think that anything which we should do in this matter would go to the Upper House for their action. The substance of my argument is that the resolution and substance are inexpedient.

Mr. Wilmer, of Maryland—If I am not greatly mistaken, there is an overwhelming majority of this House in favor of this greeting. I sincerely hope, however, that if this

greeting is sent, our Congregational brethren will not read debates of this House, and see how grudgingly it has been sent. If a vote had been taken at once, of course there would have been a majority, but there would have been something, conscientiously said no doubt, that, strictly speaking, would have indicated the sentiment with which it was presented and received by this House. Without any fear, therefore, on my part, and without any disposition to cut off the debate, the matter having been fully presented on both sides, I now move that the vote on this question be taken within three minutes.

Motion carried.

Then followed a debate of about half an hour on questions as to the form of resolution, and the order in voting, in which the Convention tangled itself up amid amendments to amendments, and substitutes to amendments—voting, then reconsidering, until finally a vote was taken on the original motion as amended; and passed unanimously.

[Great applause.]

The President—The orders of the day are the resolutions offered by Mr. Judd and the Rev. Dr. Adams relating to the name of the Church.

Judge Prince of New Mexico—I rise to a question of order. I wish it understood that I am not taking the place of the gentleman from Chicago, but he does not feel able to commence this debate. The point that I make is that there are two resolutions before the House at this time, one introduced by Mr. Judd, and the other by the Rev. Dr. Adams. And I suppose that the proper way to proceed is to proceed with the discussion upon the first order of the day.

The Secretary—The Secretary will state that he read the two resolutions in obedience to the action of the House last night in making them the order of the day.

At this point a member called for the reading of the messages from the House of Bishops, and messages Nos. 11, 12 and 13 were read.

HOUSE OF BISHOPS—MESSAGE NO. 11.

The House of Bishops informs the House of Deputies that it concurs in Message No. 10 of the House of Deputies, constituting a Joint Committee on the duty of the Church in regard to the work among the colored people, and appoints as members on its part, the Bishop of Minnesota, the Bishop of Alabama, and the Bishop of Kentucky.

HOUSE OF BISHOPS—MESSAGE NO. 12.

Resolved, by the House of Bishops, the House of Deputies concurring, that the following be appointed as members of the Standing Committee on Foreign Churches, in accordance with Title iii, Canon 5, Section iii, [7], viz., Rev. M. F. Morgan, D. D., Rev. H. Y. Satterlee, D. D., Hon. John A. King, Mr. Stephen P. Nash.

HOUSE OF BISHOPS—MESSAGE NO. 13.

The House of Bishops informs the House of Deputies that it concurs in Message No. 9 of the House of Deputies, constituting a Joint Standing Committee on the spiritual care of Immigrants, and authorizing said committee to confer with the authorities of the Churches of England, Ireland, Scotland in and Canada. And this House appoints on its part of such Joint Committee, the Bishop of Northern Texas, the Bishop of Northern New Jersey, and the Bishop of Nebraska.

Signed, W. TATLOCK,
Secretary.

The President—Mr. Prince has asked for the ruling of the Chair in regard to resolutions now before us. The Chair has given the subject consideration and is doubtful of the construction of this matter, but will state it. It is competent for anybody to make several special orders for the same day and the same time. Those special orders take precedence of each other according to the priority of time which they were made special orders, and the ruling of the Chair would be that the first special order of the day is the resolution offered by the deputy from Chicago, and should be considered first, and after that the resolution offered by the Rev. Dr. Adams, of Wisconsin, will become the special order and be considered.

Mr. Prince, of New Mexico—I understand then, Mr. President, that the resolution of-

ferred by the lay deputy from the Diocese of Chicago, presents the order before us. Mr. Judd stated to me he was unable to open this discussion, but he hoped to be able to say something before it closed. I am impressed with the importance of this subject to this Church in the uniting of Christians in the United States, and the evangelizing of the whole nation, and with an overwhelming sense of the responsibility as to the best way in which to use the fifteen little minutes to which I am confined in speaking on this very important subject, and during which I hope by the help of God to be able to show to at least one deputy on the floor, who has heretofore been indifferent, or who has not considered the subject, of what vast importance this is, if we are to do the work of God's Church here in the United States. I must confess I really do not know where to begin. Through the courtesy of the LIVING CHURCH advance sheets of the little article which I took the liberty to write on this subject, and which only refers to the objection that has been made to the change of name, have been placed in the seats of the deputies. I will not consequently speak of those now, or any of those objections that have been raised, reserving that to some later time in the discussion of the work. Proceeding then as fast and rapidly as I can, I will speak of the substantial reasons which appeal to the practical man and the practical layman, and not from a theological standpoint, but simply from its connection with the salvation of souls within the United States, (for we are responsible for that salvation,) and go on as fast as I can to speak of those substantial reasons. There is one objection to which I will allude for one moment—I allude to it because it has the sympathy of my heart; it is that which is based upon sentiment, and the practice and the right of sentiment which looks upon the present name as that used by our forefathers, as that by which they knew and loved the Church, as hallowed by the devoted lives and saintly deaths of the many who have gone before us, and therefore dear to the hearts and rooted in the affection of all those earnest Churchmen, and I feel that it is a sentiment worthy of all consideration. No change should be made for the mere sake of change, and no change for the sake of greater propriety—nay, I would go further than this and say if the present name is evidently and actually a hindrance to Church progress and a stumbling block and obstacle to those who would otherwise enter into the Kingdom of God, it would be better to let it stand as it is. But if it is shown that great good will come from the change, that the Church's government will be far more influential, that the congregation will be largely increased, and that a large number of people who know the name of Christ can by this means be brought more effectively into the Church, and the indifferent become interested in religion, then no sentiment, however dear, ought to stand in the way.

The land in which we live is in full infidelity. You Christian ministers and Christian laymen who live at home among Christian neighbors, and are only brought in connection with Christian people, have very little idea of the extent of the prevailing infidelity and heathenism in the United States. I use this word heathenism without offensive intent, but simply to imply the negative of Christianity. I do not mean those who are blatantly opposed to Christianity, but to those who are living as if Christianity did not exist, as if Christ had never come upon earth, and I submit, sir, it is a sad and appalling thought that the majority of the American people to-day, are exactly in that condition. Look at the crowds which assemble at the speaking of any anti-Christian speaker, and look at the vast proportion that never enter a Christian Church, for that is a fair criterion; and you will say that I do not overdraw it. Now, why is this? The great argument of every anti-Christian preacher is from the division of Christianity. They say on the face of the earth there are three hundred Christian sects. What kind of a religion is this; with thousands of devotees? If all of these are right, thousands must be wrong. That is the substance and

kernel of the great argument of infidelity, and it is a very taking and very plausible argument, and from a sectarian standpoint it is almost impossible to meet. But the Church idea meets it in a moment, and the reason that it is so generally held, and so powerful with a vast number of people, is that they have never heard of the Church idea in their lives, that they do not know that there is any body of Christians in this country claiming to be the American Church, responsible for the souls of every one in the country and claiming the allegiance of every one in the country. That thought, which to us is like the A, B, C of religious things, has never entered the mind of, I will venture to say, one person in fifty. Place before them the name of the Church which claims to be the American Church and it would give them an insight at once into that claim and that idea which would take a great deal of general preaching to give to them. I think the Christian ministers do not appreciate the utter ignorance on this subject among the public at large. The Churchman in New York had an article almost three years ago in which it stated—I cannot take the time to quote the exact words—that it was unnecessary to have a change of name, because everybody assumed that the Episcopal Church was the American branch of the Catholic Church. No one but a clergyman would make that kind of an assertion; no one, but a person who did not go around among men of influence and know at all what the ordinary intelligence and thought of the American people is. We need to meet that in order to get the true Church idea to this great class of people, and to bring them to Christianity.

Then with regard to foreigners who come to our shores. There are a vast body of Scandinavians who come, and they belong to the Church of Sweden. They expect when they come here to belong to the American Church, but if on landing in New York they ask some one which is the American Church here, they will be told there are lots of Churches, dozens. Which one do you want? They could get no more intelligible answer than that, and so are unable to distinguish among the vast number of churches. They flounder around and it is only by chance if they ever find the Church which they expect to find. So with the Christian sects around us. They know nothing even of the name of the American Church, but by the simple designation, its name would throw abroad the standard of Christ's Church in this country. We would, at any rate, set up a land-mark that they could see, a guide-post which would lead them and then they would have an opportunity of knowing the truth. So with the Romanists—I must enumerate these classes with great rapidity. Rome is very strong, not only among those who come from foreign countries, but there is a class of people in our own land who desire an American stability and who do not know that it exists anywhere but in Rome. Their Church is commonly called the Catholic Church. Now, we can only overcome the Romanism by true Catholicity. Against them we should set up our own antiquity, against their religion from Trent we should set up our own from the Apostles, and we have to set it up visibly before the faces of men, so that they may know at any rate that there is reason in it; and we can do that by proclaiming here that the Church is the American Church. Christian unity requires it. We cannot expect men of other names to come into a Church of sectarian name, but we can ask them with good grace to come into the American Church, comprehensive as the nation itself. That name too would arouse a national spirit. It would bring up a spirit of Americanism to oppose the domination of any Bishop of any foreign country, I say, living at Rome or elsewhere. It would give us, I believe, the increase in the Church that we need.

There is very little now to call the young men of energy and ambition into the ministry of the Church, which seems to be a sect; but plant the banner of the American Church high above their eyes and you set there an object of noble ambition, which I believe would draw all the best and most intelligent and energetic of the young men in our

country. It would imbue them with a zeal for self-sacrifice which would make them ready to die, if necessary, for the cause. They might not choose to die for the Protestant Episcopal Church, but it would be glorious to die for the American Church. I heard the objection raised yesterday that it would be a piece of presumption to take this title. Presumption! It seems to me, sir, that that only shows too much self-consciousness in the part of the people who suggest it. This is not our Church, it does not belong to us. It is God's Church. It was here long before we were born. It will exist long after we go hence. We are but the trustees for the moment, and I insist, sir, that we have no right to betray that trust by hiding the identity of the Church, by putting its light under a bushel, so as to prevent men from knowing that it is there. God grant, sir, that in that last great day, and before the awful throne of judgment no lost soul may rise to accuse us in that hour, that we, being the trustees of Christ's Church in America, failed to let the identity, ye, the very existence of that Church be known, and so shut against that soul the gates of the Kingdom of Heaven.

Dr. Coppee, of Central Penn.—In taking the floor to-day, in view of the large number of gentlemen that desire to speak upon the subject, I shall not address the House at great length. I wish, sir, simply to express the opinion and to look with the eye of an old-fashioned high Churchman upon this subject; rather a battered model, battered not so much by the stormy stream of time, but by the projects of those who seek change and who at the same time delight in antique novelties. Mr. President, I wish simply to speak here of that true progress which is always conservative, it is the only progress that will lead us to great results. In the language of the Roman satirist: *Vix consili expers mole vinct sua; vim temperatum Di provehunt in majus.*

Now, sir, I want this question to be dealt with in a spirit of conservatism as well as progress. It covers many vital principles which do not appear upon the face of this resolution. Let us look for instance at some historical points. First I would say that the reference to the parallelism between the American Church or the *Ecclesia Americana* and the English Church, the *Ecclesia Anglicana*—

A Deputy from Springfield—I submit, sir, that that is not the proposition which is before the House. That matter which has been touched upon comes under the proposition of the Rev. Dr. Adams, of Wisconsin, and not under the proposition which is now before the House, which is that offered by Mr. Judd, of Chicago.

The Chair decides that the point of order taken by the deputy from Springfield is correct.

Dr. Coppee, of Central Pennsylvania—Permit me to say that the great part of the address by Judge Prince was upon the subject of the title, the American Church. I was only making this point in order to show that we have no right to that designation. Well, sir, leaving that point of the question of nationality, I would say one or two words with reference to the present name of the Church, a time-honored name, an hundred years old. And first of the designation *Protestant*. We all know that the name originated when the Lutherans protested in 1549, against the edict of the Diet of Spiers, which had in view the stopping of any further innovations in religion. Sir, whether in our present conditions and relations we should take that name or not, or leaving out of consideration the fact that we have indeed much to protest against at the present time, it is worthy of observation that the English Church has been known in history, recognized in convocation and parliament as a Protestant Church; as in numerous papers the realm of England has been called a *protestant kingdom*, notably so in the act of settlement of the Crown in the *protestant succession*. We get our protestanism from England.

And then, sir, with regard to the word *Episcopal*, besides its historic character, it has a claim upon us in its analogies. Let me explain: We speak of the *Holy Catholic*

and Apostolic Church. Sir, if the word *Episcopal* would imply that there may be a Church without Bishops; if there is redundancy or tautology of idea in this application of the word *Episcopal*, so there is in that beautiful phrase, which comes so trippingly upon the tongue—the Catholic and Apostolic Church—for what is *Apostolic* but *Episcopal*, and so in modern English you would render the phrase, the Catholic Episcopal Church.

Mr. President, do let us make haste slowly—let us be sure we should change the name; then let us be sure we get the right one—and then take time to settle the question so that we may never repent of our action.

Rev. F. P. Davenport, of Springfield.—Mr. President, I think, sir, that I realize the gravity, the seriousness of the business which is presented to this House. I trust that, although a deputy for the second time, I may not be intruding upon the House in making a few remarks upon the subject now before us, and if the value of them shall be any at all, it will be because it is based upon no appeal to sentiment, but upon an appeal to cold, hard facts. The deputy who has just spoken informs us that the word "Protestant" is a word adopted and used at the convocation of the Church of England. Now, sir, if that deputy will take up Cardwell's Conferences, he will find on page 343 the statement that the Convocation of 1683 declined to accept such a designation. He will further find the fact to be that about six months ago, maybe a year possibly, I would not be exact as to the date, the Church of Ireland declined to accept the title of "Protestant." Now these are very significant facts. Words live, they are not dead things, but they change their character. They are not simply etymological definitions, for the Pope is a Protestant as well as those who are anxious to let this term Protestant remain. The difference is that the ordinary Protestant thinks that he is only bound to believe what he thinks, while the Pope on the other hand not only thinks this, but also that everybody else is bound to believe what he defines. Now, sir, I desire to point out in the first place the fact that this word "Protestant" was declined by the convocation of the Church of England in 1683. In 1827 the Prussian Diet dropped the name Protestant as a designation of the Lutheran Church, as then meaningless and adopted "Evangelical." The Emperor Wilhelm, then nearly 90 years old, in 1817, acting at *Summus Episcopus*, saved, by the exercise of his power, the dropping of the Apostles' Creed by the so-called Protestant church in Germany. In short, the history of this word "Protestant" is one which, beginning well enough—continuing well enough at the beginning—has changed his etymological meaning, and I submit, sir, to the thoughtful, the reasoning, the professionally accurate men of this house, I submit to the practical laity, that if we are to have a term which is to be chameleon like, we should at least have such a one that we may know what it will be as far as tomorrow. Now as regards this word, we find as a matter of fact that in 1817 it is refused by the very body which first adopted it. We find, furthermore, that it comes to be a term which expresses no exact idea, speaking in the way of Theological science. What is the question which a man asks when it is desired that he should give his soul to God? What is the truth? When he asks this question he may be enough of a thinker to say, Is that truth dependent upon my mind receiving it as to its existence and authority, or is it an historical fact? Is it, in short, the evolution of the individual mind, or is it simply a trust committed to him? Now, sir, the Protestant theory of Theology has been from the very inception—I speak historically—that true Theology is the evolution of the individual mind. If this be so, then there is no standard of truth, and truth becomes only what a man troweth or thinketh, as Horntooke has said in the *Diversions of Perley*, published in 1776. Now, sir, this man comes and asks you this question. What answer shall you make? If the house will pardon me, I trust it will not be too undignified if I recount a personal experience. I was once talking with an Irish Roman Jesuit, sharp, shrewd and cunning. I was trying to do the act which a great many Episcopal Ministers do,

of proving to him that I was a Catholic, but used a Protestant Episcopal Prayer-book. Well, said he, my friend, let me give you a little advice, if you send your card up to me in a public house John Smith, don't you expect me, when I meet you, to believe that your name is Wm. Brown; if you Protestant Episcopalians believe you are Catholics, do not send out your card labeled "Protestant." Well, I am free to confess that it was rather a hard argument for me to answer. Of course I proceeded to explain to him that we did not mean anything by it, that we really were Catholics, of course I explained to him that we were Catholic in theory, although we might be Protestant in name, but his only answer was, don't send out your card labeled Protestant. He was right. The souls of men, sir, in this land of ours, have a right to know what they are coming to, what truth they are expected to receive. The dogma which they are expected to receive is not the shifting, changing opinions which may from time to time occur, but the dogma of Christ's Ancient Church. Dogma, do I say? Some of you do not like the word dogma. The word simply expresses a fact, namely, that which is Divinely told truth, received once and for all. Shall we have then no dogma, or the common theory of what is called liberal Christianity. If so, there is no certain standard of truth among men. What is truth to Mr. A. is false to Mr. B., and what is truth to Mr. B. may be false to Mr. C., but if the Church is the body of Christ, the Church of the living God, the pillar and ground of the truth, then you can say; Bring your life and lay it at the Master's feet, under authority. You may say to the inquirer, then, here is the body of truth. Now sir, there can be no objection to this if we consider the principles upon which every science of the world is developed. Law, medicine and philosophy accept certain axioms. The Church's dogma is to Theology what axioms are to science. We stand, therefore, midway between the Roman and the Protestant worlds. We stand in a position where we must be able to meet objections from both quarters. We stand in a position where thousands of eyes are looking to us, men who are born in the Church and men born outside of what we believe to be the Catholic Church of this land, who are looking towards unity and striving for it. In a recent article in the *Century Magazine*, Prof. Shields, of Princeton, pays a glowing tribute to the strength and power of the Prayer Book over a devotional life. It is a glowing panegyric on that venerable formulary of worship, which I trust may not be seriously altered at this convention, drawing the hearts of men to the Episcopal Church of this country by its solemn voice of grandeur and beauty.

Now, sir, this title, "Protestant Episcopal" does not express simply the etymological character, but it does not cover enough I say of the truth of the Church, and at the same time it means too much for her use. I remember reading an article of a traveler in Germany, who, in talking with a peasant, was told by the peasant that his brother was a Pastor in the next town. The question came; What is your brother? Well, said he, he is a High Church Protestant, he believes in God, I am not the same kind of a Protestant he is. A "Count" in the times of old Feudal system was etymologically, a traveling companion, but I doubt, sir, if in speaking of the nobility to-day, we should mean by "Count" a traveling companion to the Duke. The title Protestant expressed a fact in 1529. It does not express the majesty of this portion of the Church Catholic in this land. We do not find the Presbyterians calling themselves Protestant Presbyterians, nor do we find the Methodists calling themselves Protestant Methodists—Oh yes, there is a small body of them calling themselves Protestant Methodists, they are some ten thousand in number, but they are an offshoot from the regular Methodist church. In Dr. Benedict's history of the Baptists he states emphatically that they are not of the Protestants, and that they are by so much better than the Episcopal church which claims the title of Protestant, reaching only back to the year 1529, in the time of Henry the VIII. Now, Mr. President, when I meet with this statement that the Baptist church is not

Protestant, is it not time for a church which talks about Catholicity, upon whose tongue rolls glibly the "Apostolic succession," to assert her true character by dropping her at present incorrect title? For these reasons therefore, I believe the resolution ought to prevail, I believe I have the privilege of speaking a second time in this debate, when I shall, if necessary, touch upon other points germane to the subject.

Mr. President and deputies, the distinguished deputy from New York told us a few days since that the ensuing years of this Century are pregnant with great results. Believing this to be true, let me plead earnestly that this Church shall assert her true character, and not say in the Creed "I believe in one Catholic and Apostolic Church," while, on the title page of her prayer book, she says "Protestant Episcopal."

[Great applause.]

A deputy from Maryland.—I wish to call the attention of this house to its rule of order, and especially the attention of one of the deputies of this house whom I happened to see applauding.

Rev. Dr. Hopkins, of Central Pennsylvania.—What gentleman is that?

The deputy from Maryland.—It was the Rev. Dr. Hopkins, Deputy from Central Pennsylvania.

The Rev. Dr. Hopkins, Central Pennsylvania.—Mr. President, did I make all that noise? I think I observed that the President himself joined in it with his gavel.

The President.—The Chair will call the attention of the house to its own rule deliberately adopted by it as one of the rules of order, by which this house has declared that applause is prohibited during its sessions. The chair deeply deplores the melancholy sight of breaking the rules which they have adopted, but finds himself entirely unable to exercise any discipline whereby this body may be compelled to observe its own regulations. The Chair deeply regrets each instance in which by any member, clerical or lay, the rule of order is broken, and having said this, the Chair submits that he can say no more.

Mr. William A. Stewart, of Maryland, Mr. President.—I do not rise for the purpose of making a speech upon the subject under discussion, but I do rise for the purpose of making a few remarks in reference to the terms which have been used as a designation to be applied to our own Church in the future. I am not ashamed to be called a Protestant Episcopalian. I was born a Protestant Episcopalian, I was even baptized a Protestant Episcopalian. (Laughter.)

We all make mistakes sometimes. I do not feel now that I should be willing that the Church should assume a title of a general character when we are only entitled to be known as one member of the one Catholic and Apostolic Church.

Mr. Judd, of Chicago—I rise to a point of order.

The President.—The deputy from Maryland will please be seated while the gentleman states his point of order.

Mr. Judd, of Chicago—I submit, Mr. President, that the resolution which I had the honor to present, had not one single word contained in it in respect to the name of the Church, and I hope that the name will be kept separate and distinct until that proposition comes before the house. My proposition is, giving the reasons in the preamble, simply that the name "Protestant Episcopal" be stricken from the law and formularies of the Church. I hope this will be distinctly understood by the House.

The President.—The Chair would decide upon the point of order suggested by the deputy from Chicago, that while the resolution now before the House, is one of simple disapprobation of the present name of the Church, and while the question of a new name, if any, is now before the House, yet that it is in the nature of things exceedingly difficult for any member of the House to speak upon the first of the subjects which are the order of the day without some discussion of the name, the objections to it, and the Chair would decide that the gentleman is in order and will proceed.

Mr. Wm. Stewart, of Maryland.—Mr. President, although the remarks of the gentleman who presented the resolution are of a negative character, and express disapprobation

of the title under which our Church is known in this country and the world, yet the gentleman who presented his views to the House, used the term American Church as a proper title to be used by the Church to which we belong. Another gentleman followed on the same side of the argument and used the same term. I think, Mr. President, that you are entirely correct in saying that we cannot argue this question without considering the name. This Church has been known as the Protestant Episcopal Church, not only in this country, but in England for two centuries. Two months ago, when Mr. Gladstone addressed the Bishops, he addressed them as the Protestant Episcopal Church of Ireland.

Rev. Dr. Adams, of Wisconsin.—They repudiated it, and he accepted the repudiation.

Mr. Stewart, of Maryland.—No matter whether they repudiated it or not. The gentleman can answer me, when I shall have gotten through with my few remarks. There is plenty of time to discuss this question, there is no need of interrupting me at all. The few words which I shall say, shall be practically correct, and if they are incorrect I can easily be corrected. I say that the Premier of Great Britain in addressing the Bishops of the Church of Ireland, addressed them "Protestant Episcopal." The records of the past two centuries speak of the Church as "Protestant Episcopal." Now, we stand in this position in this country. When we formed the American Church, after the Revolutionary War, we having theretofore been the Church of England and America, we adopted the title "Protestant Episcopal" Church, and by that title we have been known ever since. As to the propriety of it, I have nothing in particular to say, except that I am not ashamed of the title. Now, gentlemen, why should we drop it? Where did we get our title? Where did we get our Church? Where did we get our Bishops? Did they come from a Church known as the Catholic Church of England, or the Catholic Church of Scotland or the Catholic Church of Ireland? No, Mr. President. We got our title in the first place, we will say, from Scotland? That was the title of the Church when Bishop Seabury was ordained a minister of the Church of God. Did we get our title from the so-called Catholic Church of Scotland? Not at all. It was the Protestant Episcopal Church, so recognized and so called to-day, and numerically it stands to-day as it did when consecration was conferred upon Bishop Seabury. Was the Church of England so-called the Catholic Church of England? Not at all. It is the Church of England as by law established. A few years ago the prayer-book had it as the Church of England and Ireland, and now it is the Church of England as by law established. How is it then, neither father nor mother calling themselves the Catholic Church, that we should call ourselves the Catholic Church? A man may be ashamed of his name and want to change it, sometimes a man's name is changed because of an accident of fortune, but what reason have we for changing our name, and when gentlemen say that it will promote the interests of the Church, we ask how? The Baptists, disciples of Alexander Campbell, called themselves Christians. Were they, therefore, the only Christians in this country? Did those who called themselves the Disciples of Christ, another branch of the Baptists, make themselves the only disciples of Christ because they called themselves so? And if we call ourselves the American Catholic Church, do we make ourselves so? There is a contradiction of terms to begin with. Catholic means universal. And why assume the title of American? We are a very small part of America. In the earlier days America included this continent, but this continent was called Cuba, and when the name of Cuba was transferred from the Continent to the Island of San Salvador, I don't know. But this is not all of North America. Where is Mexico? Where are the British Provinces? Are not they any part of America? Where is Guatemala? Where is Nicaragua? Are not they any part of America? If we call ourselves the American Episcopal Church it will be to tell all others to stand aside.

Adjournment to 2:30 p. m.

AFTERNOON SESSION.

A Deputy—I move that the matter pertaining to the Joint Committee be taken from the table and sent to that Committee.

The President—There is no objection, it will be so ordered. It is so ordered.

The business now before the house is the question of resolution offered by Mr. Judd, of Chicago, which was suspended upon the arrival for recess. Mr. Shattuck, of Massachusetts, has the floor.

Mr. Shattuck—I understand the question before the house is on the name.

The Secretary read the resolution of Mr. Judd and stated that the resolution now before the house is the first of the two resolutions.

Dr. Shattuck, of Massachusetts, Mr. President, I belong to a profession which seeks in name to name something. I belong to a profession which seeks always to name something by giving a name that is indicative. We speak of a name pericarditis—in common language it means inflammation of the heart, but it is not indicative of it. Then we speak of the disease called typhoid fever; there are other diseases which have typhoid symptoms. There is also a common name for the disease typhoid fever, and it has well known symptoms; but the words typhoid fever do not indicate that particular disease, so that we should know what typhoid fever was. We designate it by a name which describes the disease. There is another disease called hysteria, which was at first proposed to be connected with women, but it is a disease that men have also. Consequently this name does not describe the disease; and I could give the names of other diseases that utterly fail to describe them. Fifty years ago before I became a member of this Church, it had this name, and at this time we are asked the difference, and it is acknowledged as the Catholic Church. But I say at that time, a good many years ago, the name designated what people thought it was then, and it was called the Protestant Episcopal Church. And now we have Protestant Methodists, and the name Protestant does not designate, as it was thought to do at first, what it is. Still that is a common fault found in many other things. It is proposed to call it the American Catholic Church. I don't see how that can be done because there is the Catholic Church in Mexico. Then I admit that the Protestant Episcopal Church does not designate what Church it is. I don't see exactly, and everybody knows now what the Protestant Episcopal Church is, and I should like to know if this question would not arise: What is it?

Rev. Dr. Henckel, of Virginia—It is with a sense of shame, and a sense of indignation which it is somewhat difficult to express, that I rise to discuss the question before this House. The proposition to change our name implies reflection upon either the parent or child. Presuming to reflect when you presume to choose the name, I prefer the fond mother in whose bosom I was born and in whose bosom my father was born, in whom for generations my friends have lived and died. And now what do we mean by change? Reflect upon the dear old mother! Never, until this right arm ceases to move. Grant that the name is not all that we might desire. What is perfect in this fallen world? It recalls to my mind the language of a venerable servant of God, when it was proposed to change the name who said: "She is my mother," and though he didn't know how the wrinkles on her face seemed to others said that in his eyes those very wrinkles were lovely. So I say of the names as of the other features of the dear old mother. Do we mean to reflect upon the child? Then I ask on what grounds? We hear constantly of the growth and progress of this grand Church—of its marvelous growth. It is true, is it not? If it is true, it has grown marvelously despite the name. But we are told she would grow a great deal more if you would give her another name. But you stand convicted, for before she was a Catholic Church. My dear brethren, do you invoke such proceedings, do you invite such steps? Do you wish to claim in this case only to be the Church of the living God, that she was the Catholic Church before? What is that marvelous occasion that we have so sudden a conviction that we did not use the name of the histor-

ical Church which in all ages had been supposed to be the true Church, which had never failed to fulfill its mission in the world? Why, gentlemen, by the so-called Ecumenical Councils that number in their formation all who claim to bear testimony to the truth, why this claim that it will tend to break down infidelity is reduced absolutely to nothing. We are told that infidels would be confounded if we only call ourselves the Catholic Church. And the sects? How do you expect to succeed with them; they went out from us? Supposing our claim is equitable to be called the Catholic Church, how did they come to go out? Why, Mr. President, sometimes they wilfully departed from the truth, but at other times, to our shame be it said, they departed because of the imperiousness of the Church. I say to such that I can recall the words of the noble hearted Bishop of Maryland, when one undertook to speak slightly of some of these; he said, "Young man, never speak disparagingly of those men of God." At another time I heard the same testimony by Bishop Whitehead when another man spoke slightly of Wesley. And everyone knows that men of every sect are doing exactly what Wesley did.

But, sir, we are told of the sects that they never knew it was claimed by the Church that it was the Catholic Church, and that they would come back like bad boys and acknowledge that they were in error. No, sir. You will never convict them in that way. When we call ourselves the Protestant Episcopal Church then, and another time the Catholic Church, it is the same as if you were John Smith, known as John Smith and you were to give yourself the name of William Brown; suppose you did, you might assert that you were William Brown. might succeed in passing yourself off under an alias in assuming that you were somebody else; but you could not get your property, nor could you attain to respect as William Brown if you were John Smith. Nor will this name Catholic, with the designation American Catholic Church, will that be of importance to the spread of the gospel. In the first place I ask how would it have impaired the movement if we had never given the name to the Church? I ask next if this be so essential, how it was that it negated the action of the Church in spreading the effect of infidelity?

Sir, the facts of history show the folly of this petition that is set up on high before us if I understand anything of the experience of the Church or the world.

But we are told that we would have at once a national spirit aroused if we would only call the Church American.

Sir, in England the English Church commends itself to the Englishmen as the foremost institution in his land, he glories in it, and he glories in the English Navy and glories in the English Army and in his National Church. Is it proposed to make this a National Church? If it is, the language is misleading, for we cannot expect any such thing.

We were told that young men would glory in it, if they can only see that it is American if we place on our banner the name American Catholic Church that they will, if need be, die as martyrs in her cause.

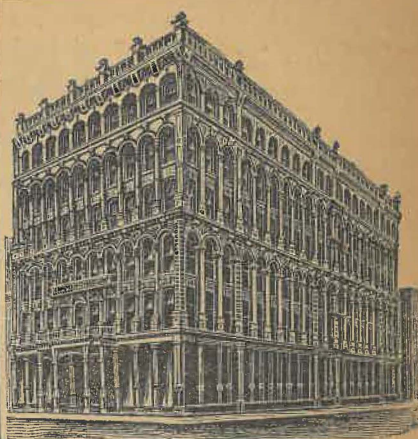
Has it come to this, that the body is thus to be glorified over the Head? Must we not rather love her Great Head rather than her body? Has it come to this, that men will die for a name, and the name of a Church, which consists of the members of that one Head, and will not die as thousands and tens of thousands have died for the gospel of Christ?

Rev. Dr. Dumbell, of Tennessee.—I desire to say a few words in order to point out to this house that if we require any stronger argument in favor of this measure it would come from the mouth of the gentleman himself. If it is true that we ought to be loyal to our mother, who has after seventeen and a half centuries of her life had this name put upon her in a time of distress and trouble and alienation, I do not show my loyalty for my mother by adopting that name which was placed upon her in these latter days. I therefore would submit to the gentleman that the best argument we can have might come from the words that have just fallen from his lips. I desire to state that

the Church of England nowhere or at any time has used the word protestant, or that her record has it. It is true that on account of the sentiment prevailing that the word protestant has been used in certain acts of parliament and in certain documents, notably in those arising in the section in regard to the granting of titles to the Queen, but in no ecclesiastical matter, and in no ecclesiastical body and in no house of convocation, nor in any parish in the land. It is time that we take up this matter. I could stand here and give statements of facts where rectors of parishes, of large parishes in which a great portion of the people have come from the mother country, I could stand here and mention many ways in which this unfortunate name has been a hindrance and mis-leading. And now, for facts are better than any argument, is it strange that immigrants from other countries, when they come here, bring that very question up, and they are dissatisfied?

Rev. Dr. Hodges Maryland—I suppose that the only justification for continuing this debate may be found in the fact that we are discussing now a question which, if we fail to settle it, will come up before the Joint Committee on the Prayer Book. It is well known, Mr. President, that this question also comes up in connection with the Book Annexed, and if the question has had full discussion we will thus save some valuable time when that report comes in, and this must be my apology for adding a word or two. I think I may assume that zealous and devoted men who have made the move in this direction would not pretend they would love the Mother Church less had she another name. Yet it is true that among ourselves she is always the Church. We are Churchmen, and in talking to each other we assume nothing when we say the Church. It is in its relation to those who are not in the fold of the Church, not in her own communion, that this subject strikes most forcibly. We have been told that because we did not assume the name of the Catholic Church of America only, that men would become estranged. My own judgment is that where one man might be estranged from that cause, one hundred men would be found to be hostile to the Church if we claim to be the only Church and the only American Church. I care not for Jesuit Priests who have been alienated from us because of the claim of being the Catholic Church, and Protestant. But I think that the men are entitled to some respect who are looking to this Church, and who understand that a change is talked of and that it is claimed that we should no longer be called a Protestant Church. I believe there are men who love this Church who are not in fellowship with it because they think it is a Catholic Church. I agree with this selection of a name—Protestant Episcopal. And that name we have loved to this day, and to abandon it is to proclaim that we are not Protestant, as we have claimed to be for one hundred years. But, Mr. President, we were told by the reverend deputy from Pennsylvania, that he would like the word American, and that the Church is not tied to any other body, and that it would tend to Church unity. But that is not favorable to

Continued on page 62.



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Church unity; it is not going towards those people who like our Church, because of its Episcopacy or like it because they approve of its form of government. Now, Mr. President, when a candidate comes to enquire for the Church, if he meets a member, he would be directed rightly, but if he asks of a Congregationalist or any other churchman he is more likely to be directed rightly because of the change of the name? On the contrary, is it not opposed to the spirit which was shown here this morning, to treat these brethren according to the same creed, instead of putting this Church in the position of saying, we no longer recognize more than one Church in this land and claim that we are that Church. I shall be glad indeed, Mr. President, when the Catholic spirit of this Church and of others has drawn us nearer together. I shall be glad, indeed, when these unities shall occur; when Congregational, Lutheran and other Churches shall better appreciate and understand our form of Church government; we shall hold on to that which we claim to be essential, and still welcome these brethren. But I do say that if under the wise counsels of this Church we can see the basis of Christian unity around us, then will come the time for us to call ourselves distinctively the Catholic Church, and adopt the name of Catholic Church of America; when that day shall come, if ever it should come, we might well discuss the question whether we should abandon the distinctive title which placed beside the Roman Church and others, now distinguishes us from them.

Rev. Dr. Franklin, of New Jersey—I have listened with interest to the words proceeding from a face resembling another face of one who is at rest. I am sure such sentiments would not have been expressed by the predecessor who bore that face. Sir, there is one idea underlying all these proceedings. I have no doubt the idea was in the mind of the distinguished gentlemen from Chicago, who made the resolution, that idea is that the time has come in the history of progress of the American Church for her to take the position before God and man that there is but one body, the Church of the Living God, the pillar and ground of the truth, the Body of which Christ is the Head. Now, sir, this only American Church is pre-
vaded by that idea, as is shown by the fact that every one, even the gentleman who has just taken his seat, every one speaking of himself as a Christian in distinction calls himself a Churchman, but not one in any portion of the American Church calls himself a Protestant Episcopalian, not one. The words had their significance, and they have done their work. They were well in the historical period when they were chosen but that time has passed away; and the movement in all Christian bodies towards unity centers around the idea of one body. There must be and there can be only one body, and the reason why we do not feel the weight and force of that idea is because so many of us, perhaps all of us, are poisoned with the sectarian spirit. We call ourselves, when the portion of the name is got, what? not the Catholic Church yet, that is to come up for after consideration, nor the Church in America. Our Prayer Book on its title page would then read "rites and ceremonies according to the usage of the Church of the United States." Now sir, that one single point is the point which I wish to urge and impress in order that we may go practically to work upon the idea that Christianity is not merely a philosophical system, not merely a Canon law, or a rule of dogmatic faith, but it is also a living organic body into which we are ingrafted. We are ingrafted into Christ by Baptism, and this living organic body has something more than mere doctrines to teach; it is to offer salvation in the name of Him who has declared that He would be present with us to the end of the world, when He said: "Go baptize, I am with you always even unto the end of the world." Who was it? The same of whom St. John, the Evangelist wrote, and St. John the Baptist spoke. He is the Baptizer by the Holy Ghost. Now when we attempt to fulfil the command and perform the duty of carrying the Gospel, who is it that baptizes? Can I baptize, can any priest or Bishop in this Church confer the grace of Baptism? By no manner of means. We

can do what we are told to do, that is with water and the most Holy Name give all that we can, but He baptizes, He is the Baptizer, the Lord. "I am with you always even unto the end of the world." Oh, sir, I think there is nothing that stirs the enthusiasm of the priest of God, knowing how feeble and weak he is as a mortal and how unworthy he is to bestow any blessing, so much as the assurance that by the side of the font, by his side stands in verity, the Head of the Church, the real Baptizer, and he does that baptizing in that power and in the most holy Name. Now, sir, all its bearing and relations to the whole sacramental work and office of the Church is contained in the simple word "Church," as it has come down to us sanctioned and sanctified by the use of the holy ages. I desire therefore to utter my protest earnestly against those who would talk of anything except the Church of Christ, and I believe that there is no other bond of unity except membership in the Church of Christ, and when the idea is made clear and explained abroad, I believe that when they see and feel the force of it, they will flock to us as doves to the window, not because we claim to be the Church in any sectarian spirit, but because we declare that we have been put in trust in that Body of Christ, through which, gracious sacraments bestow their blessings by the immediate approval of Him who is Head over the Church. And now, sir, with reference to the term Catholic. We bear the name Protestant Episcopal, not ordinarily, because it has been already dropped in the use of the Church. The law in this case takes the usual course, it expresses the settled conviction of the people of whom it is applied. We do not start the new idea, but simply sweep away in our documents that which has been already swept away in the usages of the Church. Now in regard to the word "American," we know perfectly well that although we are the United States of North America, yet wherever we go we are called Americans. All over the continent of Europe, if we say we are Americans, it is perfectly well known that we belong to the United States of North America, and I presume that our Canadian brethren would be very glad to have us adopt that name, for when they come to call themselves also the Catholic Church, they will be perfectly willing to call themselves the Catholic Church of Canada, and when Mexico comes in she will call herself the Mexican Catholic Church, and so forth. Although we are not in authoritative documents named American, yet we are in point of fact known the world over, and without any jealousy on the part of the great nations which are springing up all around us on this part of the continent, for we are accepted and acknowledged to be Americans. Now if this resolution is passed, then, we shall stand in all humility, not at all with pride, not claiming any superiority over others, feeling indeed the deep solemnity and awful responsibility of the trust committed to us, not claiming to be greater, better, holier, or wiser than those who are around us, acknowledging everything they may claim for themselves but only say, come back into the old Mother's home where your forefathers were born and bred; come back to us, not as our home but as your home, and find in it that good spirit which is given to us to produce, and in the old love go to work together and die together.

Rev. Dr. McVickar, of Pennsylvania—I would like the opportunity of saying a few words. I should like to call the attention of this House to what we are talking about. We have been engaged in the discussion nearly three hours, I suppose, and for what? Upon a name, not upon facts, not upon character, but the name by which this body shall be known in the future. Strange to say this body is not a new body, a child brought forward and baptised when it is a few weeks old, but it is one hundred years old, and it has had a name all through these years, and that name was given to it which has come down to us in the association of names and characters which this Church has learned to love and to reverence; and to-day, when it is one hundred years old, and has grown and done the work which it has, we are asked to change its name and turn our backs upon the traditions of the past, to as-

sume a name which in its very essence is the abolition of the name in which we have done our work and love, and the abolition of that name means something. If we were to begin to-day and this name was proposed to us, if we had no name, I suppose, it would then be a very different case, and we should be ready to listen to such arguments as have been brought forth. But that is not the case, it is the question of the repudiation of the past. It is a question of finding fault with the history, with the names and association of the Fathers of this Church. That is what we are asked to do, and it is after all only a name. Who in this body believes for one moment that our Church would be one bit more Catholic, because she repudiates the old name and takes on a new name, whatever it may be—who for one moment believes that? It seems to me, Mr. Chairman, that the picture that was drawn by the distinguished deputy from New Mexico in raising this question to-day, in the opening argument, presented a very dark and very strong picture of the mental and moral condition of the people with whom he has had to deal. If it is a fact that the name of this Church that we have loved, the name that was given it in her infancy, the name which is associated with it, such names as White Hopkins, and others; if it is true that that name stands between the conversion of infidels and the Gospel of Jesus Christ, and that a scratch of the pen here to day is to change all that, and we are to have not only those who have heretofore been sinners but sectarians, knocking at the door ready almost to burst in if we only assume a new name, and because we do not, we keep this great crush out, and who would come in if we would only call ourselves the Church, why, sir, if there are in this House to-day one hundred men that believe in such things as that, and who have any idea of intelligence and truth in God's name as well as in the name of man, let us adopt the name, God's Church, the Catholic Church. But I do not believe we have sunken so low in intelligence as to fancy such a result can be brought about by a change of name. Now, sir, not to tarry over that question of merely a name, let me ask you and this House to remember in what position this Church places itself in the matter which it is about to assume.

An illustration has been sought for the use of the name and it is valuable. It is not those churches, those bodies of Christians which have assumed the proudest names that have been the most successful, or have done the grandest work. It is not those who have called themselves Disciples of Christ in contradistinction of Christendom alone that have shown by their devotion to Christ the greatest results. Have those churches with proud names done anything that leads us to suppose that they stand so high above all other churches?

And, Mr. Chairman, how will this change place us before the world? The other night I was reading the statistics of our own country in regard to its religion and churches. I find to my sorrow and shame that this Protestant Episcopal Church stands away down on that list. We stand number eight on that list. We are about one-tenth in numbers to what the great Methodist Church is. We are about one-seventh of what the great Baptist Church is. We are about one-half of what the great Presbyterian Church is. Now, when we assume the title of the Church in America we must show some reason for that title. How would the Roman Catholics regard us? I speak from a high Churchman's point of view. Are we not repudiating the Church that the high Churchmen founded although in error? How do we stand before them when we talk about ourselves as the Catholic Church, and when we turn around and look at the other great bodies of the country and say we are the Church? We say to the Methodist Church, that has done such a splendid work, and to-day comprises three millions of souls in its membership, while we number three hundred thousand, we say to them what? That we are superior to you? Not that we believe that we have got the historic Church; not that we believe that we are a more respectable body, but no, we say to them—not the Roman Church, but we, the Protestant Episcopal Church, the eighth on the list in this country, claim to ourselves to

be the Catholic Church of America. I think they have the right to demand of us some proof. "By their fruits ye shall know them." And when the brother on the other side tells us that we are the only ones that in baptism can hope for the blessing of the Holy Ghost on our work, I simply say he talks blindly. What, are we better for the Church we love, are we doing more for the world than the churches around us, that we dare arrogate to ourselves such a name as that? Look at the missionary workers. Do they come back and tell us that we are the only ones that can preach the Gospel and administer the Sacraments? Do we dare to say that? Do we dare to look at the great body of Christians outside of us and say they are not Christians, and have not the Sacraments? We do believe that our Church is better organized than other churches; that we have better order in ours than theirs, but we do not dare to say anything of this kind. We live in a practical age, which asks us when we assume a title what can you show us that you have done. Look at the missionary field, look out into this vast west that stretches behind us and what do you find? Go into any village where stands a great Church, doing a great work; along side of it stands another Church somewhat of a smaller style; as with the other Church the interest is great there; along side of that stands another very much smaller, and you ask what Church is that, and they tell you it is the Protestant Episcopal Church. The Church has a very respectable number, a good congregation, but it is not as large as the others. Now, Mr. Chairman, in the naming of this Church which we all love, I cannot imagine myself being called anything else but a Protestant Episcopal until the day of my death. But in the naming of the Church that we love do not carry her down, do not here put her into the world in a new dress, and under a name that will make her in this practical age ridiculous to the Roman Catholic Church on one hand and to the great body of Christendom on the other. If we claim for ourselves any such title as that, in the name of common sense let us begin it first, let us go out and show ourselves catholic, but not by such resolutions as offered this morning. Let us go and show that we are prepared to meet the great questions of the age, not in matter of ritual, not in matter of decoration, not in matter of order and decency, even all those things have their place, but that we are ready to meet the living questions of the living age, and then by and by when we have done that, then I believe there is a possibility that our Church may become in years hence the American Church, in the same sense in which we have used that term, but it will be when she has done the good for this country. It is a strange thing to me that such assertions are made about our Church when we stand so contemptuously above Christendom; yet they are made. It was strange to me, when a year ago or less than a year ago, in New York, in the great Church of New York City there, that we should witness a scene that made the Methodist and Baptist tremble because they did not know what was coming over our Church. For one moment she seemed to have forgotten her burden and turned her eyes to the wants of that great people. I speak from my own experience when I say that. As a young man, a Protestant Episcopal, I built a new Church where there were Baptists, Congregationalists and Methodists, and my people all said to me: They have all fought amongst themselves; they are all quarrelling; there is a division in every Church here; what are you going to do about it! I was perfectly amazed that in the course of a few years I had on my list all of those people. Why? Not because I talked to them of the high ideality of the great Catholic Church of America, but I tried in my humble way to represent the Protestant Episcopal Church in its broad sense, and in its great heritage, and they came in. But, Mr. Chairman, shall we go on forever talking over a name when we are called to work. While we are talking about whether we shall assume a new title or not, 900,000 of heathen lie off there. We should go to them—

The President—The Chair regrets to say that the fifteen minutes allowed has expired

and the reverend deputy cannot proceed unless by a vote of the House.

By consent of the House the Rev. Dr. McVickar resumed as follows:

This is a question that has aroused my feeling. I love the Church too dearly to place a burden upon her when there is work before her. You will remember the old parable, it was not the priest or Levite who got the commendation, but it was the man who did the work. He who relieved the man lying by the roadside was not a Catholic, was not a Jew himself, but the despised Samaritan. The Church that can do the work is the Church of the future. The name is not going to save us. Let me remind you that going up from the Temple one day the disciples pointed to the stones which represented the old Church of God's own people, and in admiration they said to the Master: "See what manner of stones and what buildings are here" and the western sun was flashing up in golden radiance and the daily sacrifice was all in order, and the priest's garments were all beautiful, and it was the orthodox Church of the day, it was the Catholic Church of that time, and Christ looking forward said, "The day will come when not one stone shall be left upon another." Her name, as her character, has been outlived. It is to work, it is to prove ourselves equal to the times and to the people that will give us by and by perhaps humbly to submit to the name that shall be given us as the first name of the Christian Church.

Rev. Dr. Thrall, of Springfield—I desire to make some few remarks without feeling, but rather calling attention to historic facts and then attention to the change of name. Before I take up what I wish to say upon that subject I desire to offer a word or two in reply to the very eloquent speech I have heard from the honored deputy from Pennsylvania. His objection of the title of "The Church" is an objection that arises so far as I can understand entirely upon the question of numbers. I do not so understand the matter. I suppose the Church of God to be that organization which was created by our Blessed Lord through His Apostles at the very beginning of the Christian ages, and that as an organization, if it is a Church at all it is to be known historically, and is to show that it is a Church of God by tracing its lineage to that organization, whether the numbers be many, or whether the numbers be few. Believing that the so-called sects cannot trace their organization in that matter to the first century, I recognize the broad distinction between them and the organized Church of God. I do not propose however to do more in that direction than to suggest a reply. I turn now to what seems to be the true subject before us, the question of doing away with the name, which, let me say, that I have never seen any truth of its legitimacy in any of our legislation. I should be much obliged to any man to show anything in the Church or the prayer book, which was the cause of the name in any legislative enactment. Is it then by any other authority than that of the printer? But my objection to the name is first, that it embodies a falsehood and that seems to me a very important matter and touches a very important phase of the question. The Anglican Church was not subject to the Bishops of Rome. More or less the Bishops of Rome sought that subjection, sometimes with greater and some-

Continued on page 64.

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REV. OLIVER OWEN, M. A.

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times with less success, until the time came, after a contest had been going on for centuries, when the Anglican Churches did not protest. That is the action of the weak who have not power to redress wrong. They simply said the Bishops of Rome have not, and therefore shall not, exercise any jurisdiction within this realm of England. They did not protest. They acted and governed themselves. Now this use of this word in this way being in itself a falsehood, is constantly misleading those who have not studied the subject, especially the great body outside of the Church. Secondly—my voice is failing me; I wish to call attention to the practical difficulties of this name. Passing by matters which I had hoped to present, I apprehend that the gentlemen living in the larger cities and in the settled east, have small opportunity to know the influence of this name in the west. In the Diocese of Springfield in which I minister, it may somewhat surprise the members of this House, when I say that in no town in which I have had occasion to minister, or concerning which I have had opportunity to gain knowledge, does one-fourth of the population attend upon any ministration whatever. It is practical heathenism, a heathenism of indifference. It is supposed that the adoption of the name, the American Church, will prove an irritant. Mr. President, I should be very glad if we might have an irritant of that kind. There is no body in the world so hard to move as the indifferent, and if you can get a man to dislike you you may make him your friend. If he is utterly indifferent, it is impossible almost to reach him, but, sir, in all of these elements, with which I have come pretty largely in contact, there is a constant stream toward the Church, small but constant, because no people can live without religion.

They and their parents have had the experience of the revivalism of sectarianism. They do not wish to enter any sect which has arisen in any late day. They desire something staple, a body that can come down to them with the truth from the beginning.

And I know, sir, for I have had some experience, the difficulty of dealing with uneducated people, but those who have once had that thought drawn into their minds. They are not prepared to listen to, or understand, or clearly follow any historical argument that would vindicate our Church. I wish to say that in the Diocese of Maryland, in which I lived for nearly ten years, in the Church of that town there was rarely a confirmation in which there were not over seven to ten confirmed from those who had been sectarians and had fallen away from them. Let me say again, of those that I might have reached if they had been capable of following the argument, I found the title of the Prayer Book an obstacle which I found no way to overcome. It is, therefore, in the interest of the Church, of her work, of her ability to reach the population, so numerous all over the land, so abundant in the West, that I desire to see the title removed. If gentlemen desire to help us, let them insist upon not advertising this as a modern sect of Protestant Episcopalians. If men desire to go out and reach this population successfully, let them be able to present the Church as the Church of the living God, without the seeming contradiction of the title Protestant Episcopalians.

Rev. Dr. Beardsley, of Conn.—Mr. President, I have no desire to prolong the discussion upon this subject. I have no rhetorical discussion to make, but would like to throw out a thought or two, and I am led to do this in consequence of some words which have fallen upon the floor of this house. I confess that I have never myself been able to discover that the introduction of the words "Protestant Episcopal" into the title of this Church was the result so much of deliberate design, as of accident. They were first applied in Maryland, no doubt largely to the agency of a clergyman who served in that state for a time, and afterwards, to the end of his days in Pennsylvania. This clergyman was a Scotchman by birth.

Dr. Wm. Smith, the first President of the House of Deputies.

Mr. James Parker, N. J.—In view of the

fact that Dr. Beardsley was formerly the presiding officer of this House, I ask that the courtesy be extended to him of requesting him to speak upon the platform.

Ascending the platform the Rev. Dr. Beardsley proceeded as follows:

Dr. Smith had learned in this country that "Episcopal" formed a part of the designation of the Scotch Church, probably to distinguish it from the established religion in Scotland, which was then as now, the Kirk. Protestant was also occasionally used by the way of protesting against the errors and corruptions of the Church of Rome. In looking around to fix a suitable title for us after the independence of the colonies had been secured, and the Church here could no longer be fitly called the Church of England, these two words were put together and made descriptive as far as they could, of our communion. They scarcely took form or force in the *quasi* General Convention which was held in New York in the Autumn of 1784. In the record of the proceedings of that meeting, the name "Church" or Episcopal Church was used. It was not until the General Convention of the next year the two words were taken up and placed in the forefront of what is known in our history as the Proposed Book. A voice went from Connecticut. The voice of the venerable Jeremiah L. E. Aming, warning against the settled adoption of this title, and giving good reasons for its inappropriateness, but that voice was ineffectual. In New England, and especially in Connecticut, before and after the revolution, the designation was the Church or the Episcopal Church. This title was conceded to us by the common consent of all religious denominations, and we held fast to it until 1789, when the Bishops especially and the clergy representing the Diocese of Connecticut, came into the union, and even then the document which they signed did not contain the words which afterwards were placed there. That document ran thus: "We do hereby agree to the constitution of the Church as modified by the Convention this day, Oct. 2, 1789." Our communion is known abroad, is known in England, it is known in Scotland and Ireland as the American Church, or the Church of America. We get into that way of speaking of it ourselves, without remembering that this is not the legal title. The legal title will be found in the Book of Common Prayer, and there it must be wrong, and it must be wrong also in the Ordinal and other formulas; but, Mr. President, while I do not perhaps like the title Protestant Episcopal, I don't think it is worth while for us to touch it. We have had it; it has run through our Legislatures, our history and Legislatures for a century, and to substitute American Catholic, Holy Catholic, Apostolic, or similar phraseology, would give rise to new objections, and be ten times worse than the title which we now have. The people who come to this Church are not afraid of the title. I am fully persuaded that in my part of the country there would be no objections, no more objection to the Church from having Protestant in its title. On the contrary, a great many people would be attracted by it. This is all I have to say, Mr. President. It is merely to correct some mistakes which I think have been made on this floor, and to say that we are satisfied with the title as it is, and I do believe that it is better not to touch it. It will give rise to differences and feelings which cannot now be foreseen.

Rev. Dr. Goodwin, of Pennsylvania—I am surprised that it is still contended that this name "Protestant Episcopal" exists in the Church without any proper authority. Mr. President, aside from the fact to which I have already referred, that the very first words of the Constitution of this Church are that there shall be a Convention of the Protestant Episcopal Church of the United States of America and so forth, every Presbyter or Deacon in this Church has given a bond of solemn obligation to conformity to the doctrines and worship of the Protestant Episcopal Church in the United States of America. These words stand as a foundation of legislation. It is not a compromise of conformity to the doctrine and worship of the Catholic Church, or of the primitive Church, or of the medieval Church, or of

the Holy Catholic Apostolic Church.

It is conformity to the doctrines and worship of the Protestant Episcopal Church of the United States of America. This is not all.

Every Bishop of the Church has made oath before Almighty God promising "conformity and obedience to the doctrine, discipline and worship of the Protestant Episcopal Church of the United States of America, so help me God, through Jesus Christ." Shall we be told that this title is without authority, when every one of us who is in the ministry of this Church has solemnly promised conformity to the Church under this same title? The advantage will go deeply into our legislative and moral affairs in every way, as I have seen from the beginning to the end of this legislation of the Church.

But further, sir, it is sometimes suggested that this is a mere change of name. Mr. President, if it were merely a change of name it would be objectionable, extremely objectionable. But I fear that it is more than a change of name. Is it possible that all this sensation and furor on this subject can have been raised upon the mere question of name? Is it not the intention really to unprotestantize this Church in America? Is it intended that it shall not be a Protestant Church? I fear that is the trouble. A great change has come over us, but the change is more than about names.

When we are told that this body is Catholic and not protestant; is it not true that each protestant church has its own doctrines, and that the Catholic church has its dogmas? That is the definition given by the gentleman himself. It is true that you may give a man a bad name and hang the man for it.

Upon what authority is this definition given? Does the Protestant Episcopal Church only have dogmas? Go through every protestant church in Europe, the German churches, the old Helvetian churches, go into them and you will find that they have ten times as much dogma as we have; it is true that they were overloaded with dogma. And when I come to the dogmas of our own Church I find she adopts as her rule of faith and practice the Holy Scriptures, the Word of God; and whatsoever is not written therein, or can not be proven thereby may not be required of any man to be believed as necessary to salvation. When we come to the creeds of the undivided Church, the Apostles' Creed, the Nicene Creed, I find that they are to be received because they can be proven by the sure warrant of Holy Scripture.

Now sir, who is to interpret this Holy Scripture? Ah, says the gentleman, that is the difficulty. Well, who is to interpret the dogma? There is the difficulty again. Now the difference between the Protestant Episcopal Church and the Roman Catholic Church is this, that the Roman Catholic Church claims the power and doctrine of infallibility over the minds and consciences of men, and the Protestant Episcopal Church protests against that. I believe that this Church, call it by what name you will, will always protest against that. If we are pressed to change the name and strike out these words, as has been said, what will be left? The Church of the United States of America, the Church in the United States of America. I object to that sir, because it is both foolish and false. It is said that Protestant Episcopal is false. This is what I have said underlies the whole question. It cannot be alleged that Episcopal is false, and therefore when you allege that Protestant Episcopal is false, it must be that "Protestant" is false; that is to say, this Church was Protestant, but she is not now. If that is true there has come a great change, and we are wrong in the name because of that change. I say again we shall say that the Roman Catholic Church of this country is no Church. The Church in the United States of America. It is exclusive; it means to be understood that it is the only Church in the United States of America. Therefore the Roman Catholic Church is not a Church. I believe that there are other Protestant Churches in this country, and shall we say that the Roman Catholic Church is not a Church?

If we touch the Church discipline you touch the Apostolic succession of the minis-

try at the same time. Where would you get the succession; how are you to find the succession from the Roman Catholic Church? Where will you get the order of succession when the Roman Catholic Church ceases to be the Roman Catholic Church? I say again, it is false and foolish. Does any gentleman here suppose that if we go to any Jesuit and show him the name, "The American Church in the United States of America," it will change his view of us? Or can we convert any such man by simply showing him this change, and claiming to be the Church of the United States? Will it open the eyes of any of those who are infidels, by simply changing the name and claiming that we are the only Church? Never. The claim appears to be set forth that if we make such a change and assume that there was a Church in the United States of America more in accord with the general belief, that everybody would flock into her. You put forth this title and everybody who asks after the Church—that is if any one should say, what Church is that? the answer would be that is the Church that used to be called the Protestant Episcopal Church; you cannot get behind your original name; you will have an alias if the change is made and nothing can save you from it. You will be known not as the American Church in the United States, but the Church which was the Protestant Episcopal Church; you will have a double name, and there is no avoiding it. The Church in the United States of America and the Roman Catholic Church, do these churches include all those who everywhere in the United States of America "call upon the name of our Lord Jesus Christ both theirs and ours?" That is St. Paul's definition of a Catholic Church: "To all the Saints in Corinth, and to all you that everywhere call upon the name of Jesus Christ our Lord, both theirs and ours." Does our Church include all of those? If not, she is not the Church exclusively; the Church in the United States of America. And as to the question of being Catholic, the time is so limited that they must be left for further debate at another time.

Rev. Dr. Vibbert, of Chicago, offered the following resolution:

Resolved: That the testimonials of the Assistant Bishop-Elect of Minnesota be sent by the Secretary to the House of Bishops for their action.

(Adopted.) Adjourned.

CENTRAL MUSIC HALL, Chicago, }
Thursday, Oct. 14, 1886. }
EIGHTH DAY.

The House of Deputies was called to order by the President. The minutes of the seventh day's proceedings were read.

The President.—The President has no communications to make to the House. The reports from standing committees are now in order.

Rev. Dr. Goodwin, of Pennsylvania—Chairman of the Committee on Canons, presented Report No. 7, in regard to the registration and numeration of communicants, and the amendment of the Canon on those subjects, and report that they had duly considered the matters referred to them, and they would refer the House to the action of the Committee on Canons, and to the report of the Committee on Canons in the General Convention of 1880, page 76, in which reasons are given for not taking further action, and finally presented the following resolution:

Resolved: The House of Bishops concurring, that the subject of registration and numeration of the communicants will be commended to the careful consideration of Dioceses and of the Clergy.

Second, that the requirements of the Canons are that communicants removing from one diocese to another shall hold a certificate showing that they are entitled to be received and commended to the especial attention of the Church.

Report No. 8.

Your committee to whom was referred the memorial of the Diocese of Kentucky, asking that Title I, Canon 9, be amended, respectfully report that this Canon was amended, and now stands in the Journal of this Convention of 1883 on pages 201, 253, and after careful consideration your committee are of the opinion that said Canon covers all the legislation that appears to be expe-

in the premises, and therefore recommended the passage of the following resolution:

Resolved, That the Committee on Canons be discharged from further consideration of this subject.

The report was placed upon the calendar.

The President—The report of the Standing Committee on the State of the Church.

Rev. Dr. Hills, of New Jersey—For the Committee on the State of the Church I present report No. 2: The Committee on the State of the Church to whom was referred the preamble and resolution of Mr. Stotsenburg, a lay deputy from the Diocese of Indiana, say that they are in entire and hearty sympathy with the same and would recommend the adoption of the following resolution:

WHEREAS, a system of international arbitration for the settlement of controversies between nations is based upon our holy religion,

Resolved, the House of Bishops concurring, that this Convention representing a branch of the Catholic Church, recommends the support of efforts to promote national peace by arbitration.

The resolution was adopted.

Rev. Dr. Greer, of Rhode Island—I have a report from the Standing Committee on Missions, and I am in doubt whether it should be sent to the House or referred to a Joint Committee of the House. I venture to present the report subject to the ruling of the Chair and action of the House.

The Committee to whom was referred the Memorial from the California Branch of the Woman's Auxiliary, asking that a training house for missionaries be established in the Chinese quarter in San Francisco, respectfully report that they have considered the same and recommend the adoption of the following resolution:

Resolved, That the memorial be referred to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The resolution was adopted.

A member of the Committee on Amendments to the Constitution asked leave to present a report out of order. There being no objection, leave was granted: and the committee presented the following resolution: [which will appear further on.]

The President—The rule of the House is that reports from the Committee on Amendments to the Constitution go to the calendar, unless by vote of the House it proceeds to its immediate discussion.

Rev. Dr. Hoffman, of New York—I move, you, sir, that the report be made the order of the day to follow immediately after the order of the day of this morning has been disposed of.

A Deputy from Rhode Island.—I would respectfully suggest to the House, before any further action upon this resolution or these amendments, that the committee were asked to give an opinion; and that the committee has given an opinion, offering no resolution; and it calls for no action from the House, and I would suggest that it could not properly be made the order of the day. The House may take action and have another opinion, but the committee will probably remain of the same opinion until further enlightened; the action it seems to me must come up when you ask us for that opinion. We do not even ask to be discharged, but simply state what our opinion is.

The President.—The rule of the House is that all reports of committees go upon the calendar unless upon a two-thirds vote the House decides to take action upon them.

Rev. Dr. Hopkins, of Central Pennsylvania—I would like to ask a question; on reading that opinion, I could not make out distinctly whether the matter raised by any one of the thirty odd resolutions can be distinguished, and the details in it acted upon separately. Each of these resolutions were to be made severally to the Dioceses, and I would like to know whether their opinion means that each one of these resolutions can be figured as a unit.

Rev. Dr. Hall, of Long Island—The Committee have not had that question under consideration. The language is inasmuch as the plan implies, or the language is that each one of the thirty resolutions shall have

the word "severally" before the word "adopted," so that the three hundred propositions can come before this body to be acted upon separately; and everybody in this House knows that that was not the opinion of the Committee, therefore the Committee did not feel that it was necessary to undertake to instruct the House or any individual in it. Any gentleman can find for himself, by reading the rule, that the word "severally" before "adopted," means that every item under each resolution is to be acted upon severally.

Mr. Gilbert, of Long Island—For the purpose of bringing the matter up, I desire to offer the following resolution:

Resolved, That the House of Deputies do not concur in the report of the Committee on Amendments to the Constitution just received.

The President—The resolution is not yet before the House. The only question now before the House is whether by a vote of two-thirds it will proceed to the consideration of the resolution.

Rev. Dr. Hanckel, of Virginia—I move that we proceed to consider the resolution from the Standing Committee on Constitutional Amendments.

Motion carried by a rising vote.

The President—The resolution now before the House will be read by the Secretary.

The Secretary—(Omitting the preliminary part.) The Committee do respectfully report as the opinion of this Committee, first, that the proper constitutional mode of voting upon the resolutions proposing for the action of this House certain additions and alterations in the Book of Common Prayer, is upon each of said additions and alterations separately, such mode of voting being prescribed in the resolution making known to the Dioceses the said alterations and additions; second, that there is no constitutional obstacle in the way of considering and finally adopting or rejecting the several alterations and additions in the Book of Common Prayer proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886, as provided for by the 8th Article of the Constitution.

Rev. Dr. Hanckel, of Virginia—I move the report be received. If anybody differs from the report then they can move for a recommittal.

[After some debate, this resolution was laid on the table.]

Judge Sheffey, of Virginia—I move now that we proceed to consider the message of the House of Bishops.

The President.—The motion is now whether the House will proceed to consider message No. 10 of the House of Bishops.

Carried.

On motion of Judge Sheffey Message No. 10 of the House of Bishops was concurred in.

Judge Woolworth, of Nebraska, presented a report of the Committee on Rules of order as follows:

The Committee on Rules of Order had under consideration the resolution touching the reception of messages from the House of Bishops, referred to said committee, and in lieu thereof recommend the adoption of the following:

Resolved, That the rule of order to be numbered 30 be adopted and read as follows: Messages from the House of Bishops shall be handed by the Secretary of this House to the President to be read before the House as early as may be convenient.

Resolved, That rule number 30 be numbered 31.

Upon motion the House proceeded to the consideration of the resolution offered by the Committee on the rules of order, which was adopted.

The Rev. Dr. Locke, of Chicago, presented the report of the Committee on Elections.

Mr. Stotsenburg, of Indiana—I would like to present to the House a memorial concerning the evangelizing of the colored race of the Church.

Referred to proper committee.

The Rev. Dr. Littel, of Delaware, offered a memorial on the subject of the re-union of Christendom.

The Rev. Dr. Hale, of Iowa—I desire to call up the proposed memorial presented by the Diocese of Indiana on similar

subject and ask that it be referred to the Committee on the State of the Church, also present another memorial upon the same subject from Iowa.

The President—The hour for the special order has arrived.

The Secretary—The special order is the report of the Joint Committee on the subject of Marriage. Copies of the report have been distributed throughout the House, and also the minority report presented by Mr. Bennett.

Mr. Burgwin, of Pittsburgh—In regard to the matter of the report of this committee, it is proposed that this House adopt the canon. I think it is usual with reports of this kind, especially with one so far-reaching, to refer it to a Committee on Canons. I desire to make a motion that it now be referred to that committee, the Committee on Canons. My reason is, that while the members of that committee united in making the report, there is the very strongest opposition among a portion of the members about certain provisions in the canon, and those provisions are of a very vital nature. One of them being, as I am informed, that that canon, if adopted by this House, will sanction the marriage of a man with his deceased wife's sister. And another provision of the canon is that it refuses the communion to any woman or any person who may have married a divorced person. These, we all know, are burning questions before the Church now, and I do not think we ought to proceed to their adoption or their consideration until we have had an opportunity of looking at them, and at all events hearing from our constitutional advisers, the committee on Canons. Another reason is that one of the members of this committee, who is unable to be present—I refer to Judge Benedict, of Massachusetts, who wishes to be heard upon this subject, is unable to be present on account of illness.

The Rev. Dr. Franklin, of New Jersey—Although it is out of order to discuss a motion to refer, I would like to read Judge Benedict's dissent to the House.

The President—The Chair must rule that no debate can be had upon the question of reference. The dissent of Judge Benedict will go with all the other papers on this subject to the Committee on Canons.

Motion to refer carried.

Mr. Delano, of Ohio—Presented the action of the last convention of the Diocese of Ohio upon the subject of divorce reform.

Referred.

The Rev. Dr. Franklin, of New Jersey—I move to bring this subject properly and orderly before this House, that the leaflet which is not permitted to be read to this House, but which is printed and in the hands of several members of this House, be also referred to the Committee on Canons, together with the report of the proposed canon.

Granted.

Petitions and Memorials.

Mr. Richardson, of Texas, presents a memorial from the Diocese of Texas upon the subject of Christian Unity.

Referred to Committee on State of the Church.

The Rev. Mr. Estill, of Kentucky, presented a memorial in regard to the late member of the General Convention, Louis B. Tschiffely, which was referred.

The Rev. Mr. Vaulx, of Arkansas, presented a memorial on revision of the Prayer Book.

Mr. Patterson, of Pennsylvania, presented a memorial in reference to the late George S. Harrison, deputy to the Convention in 1883.

The Rev. Dr. McVickar, of Pennsylvania—I hold in my hand and desire leave to present a memorial in regard to the colored people. This memorial requires a word of explanation. It was sent to me from Charleston, S. C., St. Mark's Church, and after consultation with the members from South Carolina, I venture to do so, and ask its reference to the Committee on Church Work among colored people.

The Rev. Dr. Nevins, of Washington Territory, presented two memorials, one upon Appellate Courts, which was referred to the Joint Committee on the Judicial System of the Church, the other upon the subject of

the appointment of readers. Referred to the same committee.

The Rev. Mr. Foote, of Oregon, presented a memorial in reference to Appellate Courts also a memorial on readers.

The Rev. Dr. Hoffman, of New York, presented the following resolution:

Resolved, That Title 1, Canon 4, Section 4, Sub-section 8, be amended by adding the following word: "Provide, that the examining chaplain in any diocese, if the Bishop so direct him, accept the examination of the General Theological Seminary, and of any Theological Seminary of this Church, recognized for the purpose by the Bishop, or of the diocese in which such Seminary is established, as part of the canonical examination, whenever the examining chaplains are present at such examination."

Referred to the Joint Committee on Revision of the Canons.

The Rev. Dr. Battershall, of Albany, presents the bequest of the Rev. Dr. Francis Harrison, S. T. D., of Troy, New York, former custodian of the Standard Prayer Book, and also a resolution.

The bequest gives to the General Convention his collection of old American Prayer Books. The Rev. Dr. Battershall after stating this fact, added the following words:

At the request of the administratrix, I hereby transfer the said collection of Prayer Books to the care of the custodian of the Standard Prayer Book, and offer the following resolution:

"Resolved, the House of Bishops concurring that this Convention accepts with gratitude and deep appreciation of his faithful and eminent services, the testamentary bequest of the collection of Old American Prayer Books made by the late Francis Harrison, S. T. D., sometime custodian of the Standard Prayer Book."

BISHOP RILEY'S MANIFESTO.

Bishop Riley has published the following letter to the "Church of Jesus," in Mexico:

NEW YORK, Aug. 10th, 1886.

To the Diocesan Synod of the Valley of Mexico, through its Standing Committee:

It is with great pleasure that I have received and noted the contents of your last communication, by which I see that the diocese enjoys perfect peace.

I read yesterday an official note from Bishop Lee written on the 6th inst., acknowledging that the efforts to make of the Church of Jesus in Mexico a mission of the Episcopal Church in the United States, having entirely failed, our church continues being as hitherto, Mexican, National, and Independent.

You have no idea of the battles I had to fight here in order to defend the independent and patriotic Mexican character of that Church.

Through a special blessing of our God Triune and One, the Mexican Church of Jesus has been saved from the perilous intrigue that menaced her. To God alone, therefore, be the glory ascribed for this triumph, and I would recommend that the faithful in the city of Mexico hold a solemn thanksgiving service for this special blessing.

For those who were timid in the presence of the intrigues that threatened the Church, I ask as great benevolence and charity as possible. I wish that all efforts be made so that perfect peace may reign in the Mexican Church.

It is very important that the different organized bodies in our Church continue to act: and to that effect I would suggest that if the vestries have not been elected in the capital, they be so without delay. Likewise, that the said vestries may elect a diocesan synod for that centre, which should act in harmony with that of the Valley of Mexico.

I hope that the synod of Hidalgo duly reorganized may co-operate with the other two synods. If these three synods work with true zeal and vigor, the organization of our Church, with the help of God, will receive an impulse and scatter good in that republic.

Only those bodies which are organized in conformity with the constitution of our Church have authority in it.

I must here consign (remark) the fact that our constitution does not call for the existence of any body under the name of "Cuerpo Ecclesiastico" and

therefore the said body has no authority in our Church and should therefore dissolve at once.

The third article of the covenant which this sister Church made with us, provides that seven of its bishops, together with the bishop of the Mexican Church, will constitute a temporary committee to protect the Mexican Church, in the understanding that this is absolutely an independent and national Church. It should be noticed, therefore, that only when those bishops are associated with the writer, they constitute the temporary commission, in behalf of the Church in Mexico, and that under no circumstances, the said bishops, in view of that covenant, can take part in our affairs; so that, by themselves, and without the writer, they cannot lawfully have any part in our affairs.

The stupid effort to make of our Church in Mexico an American Mission, was absolutely unlawful.

I beg my brethren in that Church to do all they can to consecrate themselves to the good of the Church in Mexico.

With great desire I wish to return to work among you; but as there are some pending affairs which demand my attention here, and as I hope also to establish some harmony between the two Churches, I may have to delay my return for some time yet.

In my absence let all the faithful do their best to sustain the true Christian peace that should reign among them.

That God Triune and One preserve you in His holy love and grant you His richest blessings, is the desire of your brother in our Lord Jesus Christ.

ENRIQUE C. RILEY.

* A Standing Committee which is constituted upon the vacancy of the Episcopal Office.

SPEECHES OF THE CANADIAN DELEGATION, OCTOBER 11TH, 1886.

Dean Carmichael, of Toronto—The Rt. Rev. President of the House of Bishops and the Rev. President of the House of Deputies: Dears Brethren of the House of Deputies, I must confess to great diffidence in performing the commission which has been laid upon me by the Canadian House of Bishops to come here as their representative to this General Convention of the Protestant Episcopal Church of the United States. I wish to say that I feel deeply thankful and happy to be here, because when I think of thus addressing such a vast august assemblage; the presbyters and laymen of this great Church it necessarily fills me with an overpowering sense of the importance and responsibility of adequately representing the body for whom I speak; yet it is a pleasure to be permitted to take part in such proceedings as these: to meet face to face so many distinguished members of our brotherhood is in itself a very great honor and privilege; to take you by the hand and receive such a cordial greeting by brothers of the same Church, makes one feel that he is among brothers. And it is also a great privilege to see this great American Church in its actual working capacity, and to assist in our own way. There is another connection in which I should be permitted to address you at length, but the address of my Rt. Reverend brother who preceded me has made it unnecessary, as well as the fact of a great number of deputies that are here, so that if the Bishops waive their rights or prerogatives, I do not wish to deprive my brethren of the privilege of speaking; therefore I shall be brief. I should like to make one or two remarks upon the fortunate circumstance which enables me to be present and take part in the services of yesterday. Unhappily I was not able to be present at the reception of the Canadian Delegation yesterday, and I feel exceedingly thankful that this reception did not take place until this Monday morning, because it gave me an opportunity of seeing on Sunday and worshipping in some of your places of worship, and to take part with you

in that venerable and beautiful form of Church service which I found was attended with all the earnest solemnity with which we are accustomed to see it attended at home. It was a delight and a joy to see the crowded church and listen to the hearty responses which were made, and the serious manner in which the services were entered into. There was a great deal in all these things to cheer our hearts and make us feel that the Church is prospering here. At the same time it was awful to think of those who were on the streets of this city, and exposed to all its perils, and where they could not have been under circumstances exposing them more. We have the same experience in our own large cities; we flatter ourselves upon our large congregations and are too apt to forget the larger multitude on the outside. The real conflict which the church has waged day by day is always a great conflict.

I am an Englishman, and am proud to say I was ordained by the Archbishop of Canterbury, and within that most historical of the Churches of England, Westminster Abbey. You are aware that you pass immediately out of the most crowded street from its bustle and noise within the gateway into cloisters and you find yourself immediately transplanted into a place of perfect peace, which one has represented as a picture of the Church in the world, and its struck me most forcibly yesterday that we have here a totally different aspect of the world, and it is an aspect that leads us to realize far more strongly what is the great work that lies before the Church to do, the problem that you here yourselves are trying to solve as well as we in Canada; of how to bring the blessed ordinances of the Church to bear upon those great masses who are dying around us; that thought comes to one upon entering this door, where the interests of the Church are discussed and legislated upon, and where we pass immediately out of that portal into the bustle and interest which occupies the minds of all when out of this place. I merely speak of this that you may understand how nearly we are able to sympathise with you to-day in such needs as this.

I am desired to express as a member of our delegation our most profound appreciation of the cordiality and kindness with which we have been received here, and I hope that the Christian brotherhood may longer continue and may develop into something more; that we may realize that we belong together to the same great army, and help to encourage each other in advancing the great work which our Lord and Master has given us to do.

[Applause.]

THE REV. JOHN LANGTRY.

Rt. Reverend Fathers and Brothers all:—We come here charged by the Provincial Synod of Canada, with the duty of expressing to you the brotherly feeling of all the Church; we come also charged with the duty to thank you for the delegation, the able delegation, headed by the distinguished Bishop of Western Michigan, who obtained leave and the privilege of meeting our Synod in Montreal. We were doubly thankful for the wise counsel and the kind words which he brought to us from this Church. The Church of the living God is the army of Jesus Christ, and in the long warfare against sin it bears a resemblance to the armies of this world. The tide of victory ebbs and flows along the earth, and it is most cheering to find when in some parts of the field men feel that they are not making such progress, to be privileged to look out and know that in some other part of the land the battle is going well, and that the work is being strengthened. We feel greatly cheered and encouraged by the accounts that have come to us from this great Church in the United States. When we look back over your land for a hundred years, we find that we have great cause for devout thankfulness for the great things that the Lord has done for us already; it enables us to lift up our hands and go forward. And brethren, I need hardly say to you that both we and you in this great Church of the United States need every inspiration which can come to us from any source whatever for the work that is before us. I never felt before as I have during the session of this con-

vention; and as I have listened to one after another of the addresses of your Missionary Bishops, have never before felt the enormous responsibility that rests upon all the Church upon this continent. Everywhere the cry for help, instant help, is coming to us. When we remember that point from which you have grown to be one of the foremost nations of the earth, that you number now 55,000,000 of people, and if the calculation be continued at its present rate there would be 20,000,000 of people within the limits of the United States within a brief period, and if you ever reach 200,000,000 we hope to be much nearer to you than we are to-day. For we are the same people, though numbering only about 5,000,000, and we have a great future before us too; and remember that we have a larger unoccupied territory than you have, and that we have as much land as you have, and that we have the prospect of a vast increase of population in Canada in the future. As long as you have an abundance of lands for people coming to this country we shall not get a very large emigration to our country. But the tide will flow to us, and we feel that whenever that comes there is a great work for us. And I wish to impress upon all the great perils involved, in the condition of things and the great necessity for instant and earnest effort in the cause of religion in this great nation to meet the perils of the times. I am speaking only of the perils which come from a want of religious teaching, not of any perils from attack by any other nation for I don't suppose there is any other nation strong enough to invade you except Canada.

[Laughter.]

And I don't believe Canada desires to invade you; I don't think you are exposed to any danger from that source, because of the strong sentiment on our part, of good will to you; but I fear on account of the great moral and spiritual perils growing out of the very elements of which this great people is being built up; and if the Church is not prepared now to go in and occupy the land, teaching and expanding Christian principles and Christian truth in its strength in this great country—for upon that more than upon any other thing, the government depends—peril is near. And I would say to the rich men, the millionaires of this country, that as citizens who are looking merely to the security of their own interests, I ask if it would not be better in the disposal of their property, that the Church should get some of it for the purpose of giving force to those agencies, and in carrying on her work of religious teaching in this great western country.

[Applause.]

I could not help, as I listened to the Missionary Bishops in regard to this western land, I could not help thinking that there is something greater than the money, that there is needed something to aid in building up. There is needed for you and for us something that will bring in not money, but men to the feet of Jesus Christ, and will fit them in the spirit of the Apostles, in the spirit of Christ, for Missionaries, not waiting until a sufficient salary can be gotten, but going and offering themselves in simple trust in Christ, and go into that far-off region of the land to preach the Gospel, inspired with a living love of the Living God; and if I might venture an opinion, it is by the Episcopate of this great Church, through its various dioceses, and from every congregation, that this work may be helped forward.

May I express to you my sincere thanks for your having listened to me, and also to say that I am doubly thankful for the opportunity of having been permitted to be amongst you on this occasion.

The President then introduced the Very Rev. Dean, of Montreal, who spoke as follows:

Rt. Rev. Fathers, and Brethren of the House of Deputies:—

I have no time for speaking, and just for myself and in mercy to the House I will occupy a few moments only in trying to convey to you, in the most concise manner, the congratulations of the Canadian Church, forwarding to this great convention its sincere sympathy, and the prayer expressed most heartily by the whole Canadian Church, that God's great blessing may be with you,

and not only that, but that "we wish you good luck in the name of the Lord."

The President then introduced the Hon. B. R. Stevenson.

Rev. Fathers and Gentlemen of the House of Deputies:

I have the great pleasure of being here to-day as one of the delegation from the Provincial Synod of the Church of England in the Ecclesiastical Province of Canada.

In as few words as can be possibly expressed, I desire to convey to you the pleasure which the Provincial Synod of Canada has felt at the manner in which its delegation has been received by those represented in this august and distinguished body. Our hearty wish is to reciprocate the kindly greeting which our Convocation has received from this General Convention of the Protestant Episcopal Church in the United States, and, if I may adopt the expression of the gentleman who preceded me, I wish you good luck.

Now, gentlemen, I have observed, during the time I have been here watching with a great deal of interest and pleasure, the sentiment in this House, and if I may be permitted to say I feel some difficulty in finding words enough to express the sentiments that the Provincial Synod of Canada conveys to this great body. I will summarize it, because I feel that those who have preceded me have pretty nearly exhausted the list of good expressions for kind greeting to be found in the English language; and I dare say (referring to the last speaker) the Irish, also. I think I may well summarize "the desire and wish of my heart is to express with all the rest of the kindly expressions to be found in the English language, the warm feeling which my heart bears towards you as representing that of the laity of the Provincial Synod of Canada."

Now, as a layman, as one who in the Province from which I come, has had something to do with the executive and legislative administration of officers there, I am satisfied that I am expressing but a common utterance when I say that between any who can properly speak on this question, that there does not exist between the United States of America and Great Britain, and, especially that part which is known as the Dominion of Canada, anything but the best of good feelings. (Applause.) And I say as a layman, that in consequence of this happy relation there is a happy spirit of unity which animates the Churches of these two countries.

I also desire to say that this delegation bears with it that spirit of unity that seems to animate all the Churches of this land; and great pleasure I have had in the expression of strong sympathy in this great country at this time, passing as a wave over this country as well as over our own; I am gratified to find that this matter will receive from the Churches of this continent a recognition of its importance, and the calm consideration of all those who have the interests of the Church in their care.

Right Reverend presiding officers of this Board of Missions and Mr. President of the House of Deputies, I shall close my remarks, and simply say this, that I am satisfied that the spirit which animates the two bodies, the Provincial Synod of Canada and this General Convention, and the gradual meeting of our relations will tend to promote the good feeling, and that they may always exist in these two great bodies of the Anglican Church, I shall always pray.

[Applause.]

The President then introduced Mr. E. Bayne Reed, of the Provincial Synod of Canada.

Mr. Reed—In everything which has been said for the Provincial Synod of Canada in words of sympathy I most heartily concur. We come to you, sir, fresh from the debates and expressions of our own Synod, with our hearts warmed with gratitude by the words of greeting that your learned and honored Bishop of Michigan spoke to us. And since we have been here, we certainly have known your kindly feelings; but the place that has been assigned us, and the warm greetings (and it is the same way as we look about in this hall) make it seem as if we are perfectly at home. For myself, personally, if you

will allow me the expression of the sincere gratification which I feel as a layman, I have venerated our Church as the true Church, and when I think of her daughter, the Church in Canada, and when I think of this Church, this great American Church as her own, I think of her without an idea of difference.

[Applause.]

They appear to be one and the same, the "Church of the Living God."

[Applause.]

It may be, sir, that there are differences, as there are differences in the facings on the sleeves of the soldiers in the same regiment in any army, but we are all members of the same army, and under the direction of the same Captain of our salvation, Jesus Christ our Lord.

But a word more. We have during the past few days that we have been here experienced the hospitality of this great metropolis, and for this again thank you.

We are very thankful for the way in which you have received us, and may I not venture to hope that this Episcopal Convention in appointing a delegation to meet us in the approaching Synod of our next gathering, if it is possible, will include some members from this Diocese of Chicago; I can only assure you, sir, that we shall take especial pains to treat that member with the greatest care and kindness, and I have learned in the language of the great Minister of Israel, the sweet sense the Israelite meant in the words and songs which he put on record, the inspired declaration, "Behold how sweet and pleasant a thing it is for brethren to dwell together in unity." For there the Lord has promised His blessing forevermore.

Rev. Dr. Hoffman, of New York—I move you, sir, that the members of the deputation of our sister Church in Canada be invited to be present at the sessions of this House, and that seats be provided for them on the platform whenever they feel pleased to accept this invitation.

(Motion carried.)

STATEMENT OF THE BISHOP OF HAITI.

During the three years just closed there has not been wanting evidence of the material, social and spiritual progress of the missionary work of the Church in Haiti.

INDICATIONS OF MATERIAL PROGRESS.

Those small Church edifices, constructed on lots, whose titles have been acquired by the respective congregations, have been solemnly consecrated to the worship of Almighty God. A fourth edifice is now ready for consecration, and two more are in course of construction. An aged member of the Church at Cayes, has bequeathed to that parish a house and lot to serve as a parsonage; the possession of the same to accrue to the parish at her death. An aged member of the Church at Port au Prince has made a similar bequest of a small house and lot towards the endowment of the Episcopate of Haiti. The estimated value of the balance, estate now in possession of the Church in Haiti, is upward of \$21,000. And the contribution in money collected in the different congregations, during the three years just expired, exceed \$1,600, or an average of more than \$500 for each year.

INDICATIONS OF SOCIAL PROGRESS.

Honorable marriage hitherto but little known in Haiti, especially in the rural districts, is growing in respect more and more among all classes. It is made an indispensable condition to admission to the privileges of the Church on the part of such as have been living in concubinage, when they become awakened to the call of the Gospel, and seek a place among the faithful. Thirty-five such marriage have been solemnized during the past three years. In the country districts where two persons are about to be married it is the custom to make some improvements in their previous domestic surroundings. Generally a new house is built, however small and rude; knives, forks and spoons, tables, chairs and bedsteads,

which had not hitherto been thought necessary, are now bought, and thus, the new social life is entered upon by honorable marriage, is testified to by the improved domestic surroundings. This is the history without exception of the dozens of families that have been gathered at our various country stations. The outlay of money thus made for superior domestic comforts, under the stimulus of the Gospel. Call might be reckoned, if the figures could be got at, as so much more to be added to the sum of material progress of the Church just touched on above.

The labor and sacrifice involved in making these social ameliorations in surroundings quicken their appreciation of the value of the things thus acquired and provided for their home comfort; and this suggested to them the need of carefulness to preserve these acquisitions, and of continued economy and industry to replenish and augment them. Thus, fruitful germs for the social regeneration of Haiti, are being implanted in the minds and habits of the people, by the inculcation of the practice of the everlasting laws of morality, as the necessary accompaniment of the Gospel faith that we preach.

Under this head it may also be stated that the various congregations have put forth commendable efforts to sustain to avail themselves of the advantages of local schools established for the education of their children, under the auspices of the Church. Nine such schools have been established, wherein one hundred and ninety day scholars have been gathered. Besides, there are at the capital two other schools conducted by private members of the Church. Under the blessing of God, we look for some more fruitful germs to be planted in the minds of the rising generation, by the training given in these schools, which shall bear an abundant harvest hereafter to the honor and glory and in the name of the Holy child Jesus!

INDICATIONS OF SPIRITUAL PROGRESS.

During the past three years 184 children have been brought to holy Baptism, 235 children have been gathered into nine different Sunday-schools for Catechetical and Scriptural instruction; and 146 persons have been confirmed, most of whom have been immediately admitted to the Holy Communion, and some of whom had already been thus admitted, while waiting an opportunity for confirmation. An association of individuals for concerted prayer for purity, truth and charity, in body, mind and soul, offered daily at morning, noon and night, has been formed in four of our parishes. The candidates for confirmation have also been required, in making their preparations for the reception of that Gospel ordinance, to pray in an especial manner for grace to fulfil each of the three Baptismal vows that they are about to renew, ratify and confirm; as well as to invoke the descent of the Holy Ghost into their hearts, by a spiritual exercise, embracing more or less a period of forty days, preceding their confirmation.

There is one Divinity student of this Church pursuing his studies at Codrington College, Barbados, looking forward to the holy ministry. There are three others pursuing private studies in Haiti, with the same object in view. And there is a medical student from Haiti, pursuing his studies in a medical college in New York City, with the object of establishing a medical mission at the capital of Haiti, in connection with our Gospel work, if Divine Providence favor and kind friends come forward to aid in founding the enterprise, when this student shall have finished his medical course of studies in that college.

The tender care of both body and soul, joined together in a medical mission, based on the similar care of our Divine Lord and Master, by the display of His infinite compassion towards the multitudes who heard Him, will render such a mission a most valuable

auxiliary to our work of Evangelization in Haiti.

Such is the state of our work in Haiti, and such are the prospects now opening up before us, at the end of a quarter of a century from the time that the standard of this Church was unfurled on these shores. This period, though marking an important space in the life of a man, is indeed but a very little while in the many centuries assigned to the Gospel activities of the Church of Christ. We have been able to sow here some good Gospel seed, of which I have just given the summary intimations. The elements for the future superstructure of a living branch of the Church universal, are already gathered here under our hands. By the continued nursing care of our Mother Church in the United States, until the days of our infant feebleness shall have been passed, the Holy Spirit, by means of wise master builders that He is raising up amongst us, will carry this spiritual temple to completion, by putting each lively stone into its destined place of usefulness in the service of God and man.

Having, therefore, this infallible assurance, as the final recompense of our labors, if we only remain faithful in prayer, in worth and in almsgiving unto the end, let none of us become weary in well-doing; for in due season we shall reap, if we faint not.

JAMES THEODORE HOLLY,

Bishop of Haiti.

PORT-AU-PRINCE, Aug. 20, 1886.

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Bishop Tuttle, of Missouri, will preach at St. Bartholomew's Church, Englewood, this (Friday) evening.

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.

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.

Church of St. Andrew; corner of Washington and Robey streets. Services for Sunday, October 17th:

Holy Eucharist at 7:30 a. m.
At 10:30, Matins, the preacher being the Rt. Rev. Cortlandt Whitehead, D. D., Bishop of Pittsburgh.

At 7:30 a special service for men, under the auspices of the St. Andrew's brotherhood. Preacher, the Rev. D. H. Greer, D. D., of Providence, R. I.

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.

On Monday evening, Oct. 18th, (St. Luke's Day), at 8 o'clock in Grace Church a special meeting will be held in connection with the American Church Sunday School Institute, Monday being one of the days specially set apart for intercession for Sunday Schools. The Rt. Rev. the Bishop of Chicago will preside and the Rt. Revs. N. S. Rulison, Cortlandt Whithead, D. B. Knickerbocker, E. R. Welles, the Rev. John Langtry, of Toronto, and Mr. Geo. C. Thomas, of Philadelphia, will address the meeting. Sunday School Teachers are specially invited.

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. Southwest 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."

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