

# 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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There will doubtless be a number of delegates who have come to the Convention, warm advocates of certain measures, who will be disappointed at their defeat. To all such we commend the language of the Rev. Delegate from Northern New Jersey, who in urging delay in the change of name in substance said: Give the thought time to grow. The Church has grown to be what she is--our Prayer Book was not made but grew.

So it is in all questions before the Church. Our Conventions do not only enact our laws, but their discussion of proposed measures creates a sentiment in the Church for objects commendable, and under her conservative hand they grow until they become ripe for legislative action.

The arguments for or against the expunging of the words "Protestant Episcopal" from the title page of the Prayer Book brought out in a great degree the ability of the members in debate. The speeches were eloquent, logical, impressive. And they were very fittingly closed by S. Corning Judd, the mover of the resolution. One could not fail to be deeply impressed with the circumstances attending his argument. Weak and tottering, with a face that betokened months of wearing pain, surrounded by attendants on the stage, resting on the arm of a chair, speaking with an earnestness beyond his usual manner--the whole scene was deeply impressive. It must have been gratifying to the speaker to have seen so large a vote cast in favor of the

resolution, and he can rest contented in the thought that it is a growing question, that will be realized in due time.

### The Visit to Racine.

In acceptance of an invitation to visit Racine College, extended by the Rev. A. Z. Gray, S. T. D., Warden of that institution, the two Houses of the Convention, at one o'clock Saturday, took a special train on the Chicago, Milwaukee & St. Paul Railroad for the beautiful city of Racine, Wis.

The Merchants' Association of Racine met, and passed a resolution putting at the disposal of the General Convention all the public conveyances of the city, and as far as possible, all the private ones.

After looking over the college, where they were received by the faculty and students, the guests were summoned to an admirably served dinner. After the last course had been served, Rev. A. Z. Gray, Warden of the college, welcomed the guests in the following words:

Right Reverend Fathers, Brethren and Friends--You will sympathizingly appreciate the great difficulty under which I labor in venturing to express the very profound joy and gratitude with which I welcome you to Racine College. That you should have been willing to accept our invitation to give up a portion of your invaluable time to come so far to see us in our home and work, is a sacrifice and tribute which fills my heart with unutterable gratification. We all appreciate the compliment which you pay us in this visit. I would indeed that there were more time at your disposal to see not only what we are, but what we do, our work for God and His Holy Church. You will appreciate, strangers though you are most of you to this part of our great and dear land, the difficulties under which we labor in endeavoring to promote the cause of Churchly education in this what might be called, metaphorically speaking, the frontier post of Catholic civilization. To give a higher and a holier culture than is afforded by the common systems about us, is under God our mission and our trust, and to His name be all the honor and glory for what has been done and what shall be done. In the good days to come our cause will be favored and forwarded inestimably, infinitely, I believe, by your visit. If we have done anything to add to your pleasure during your sojourn in attendance upon the Great Council of the Church, may we not ask that to that pleasure you may add from a prayer in our behalf. I welcome you to Racine College in the name of my colleagues, who have borne the brunt of many a fight for God and His Holy Church, through the changes and chances of the past; in behalf of my dear boys, children of the Church, the great Church of this great land, in behalf of all these I welcome you. And lastly, there is another welcome--let me speak it with soft and reverent breath--I welcome you in the name of him beneath whose portrait I stand, in the name of one who loved you all and the dear Church which you represent, in the name of one who labored with you, as he labored for us, and died in the Holy Cause of Catholic education, in the name of one whose remains sleep in peace beneath the shadow of our chancel, in the sainted name of James De Koven I welcome you to his loved Racine.

The Rt. Rev. William E. McLaren, Bishop of Chicago--Mr. Warden, on behalf of the Bishops present, I desire to introduce to you

and to those present, our beloved representative, the Rt. Rev. John Scarborough, Bishop of New Jersey.

The Rt. Rev. John Scarborough, Bishop of New Jersey--Mr. Warden and dear brethren all: I feel greatly honored in being chosen to speak for the Bishops on this occasion, to return our thanks for the very great pleasure of coming to-day to Racine College. There are two shrines, one on this side, one on the other side of the water, which always appeal to the hearts of Churchmen; one is the shrine of John Keble, of England, and the other is the shrine of James DeKoven, in America.

[Applause.]

I am sure the present Warden will not take it amiss if we look back of his day, and, not to belittle the importance of the present work, reflect upon the grand work of one who preceded him.

I congratulate the warden and his co-workers that Racine College is filled to overflowing with Christian young men. The chapel lies between the two halls. You cannot go to one, you cannot come from the other without passing through the House of God. The Chapel is the center of this grand enterprise; it is as it should be, the fore front of every Christian college. It is perhaps remarkable that we visit Racine on a day marked by two very important events, one the naming of your Diocese "Milwaukee," and so recognizing the see principle, preparing the way for the province, by and by, of Wisconsin, (great applause) and the other that vote of to-day, not three names merely, but nearer three hundred names recorded in the House of Deputies for the cause which James De Koven had buried in his heart. (Great applause.) He was one of the three or four who had the courage to cast a vote expressive of his opinion, in the days when it cost something to be true to his convictions. If there be knowledge in Paradise of what is transpiring here in the Church below, one noble heart must have swelled to-day with joy that God is bringing His people to a better and truer mind.

It was my privilege to be a guest of this school years ago, and returning to it to-day my mind peoples these halls with those who are the men of this age and this day. The young men who then learned their lessons here have gone out to take their places and do their work in the world as Christian young men. It is not always the large college that turns out the large men. Sometimes it is the small college that does the great work, because it does the special work. As I once heard one say, the question is not whether a man has gone through college, but whether the college has gone through the man. I believe it is true that if the college goes through the man, he will come out better educated, better able to take his place in the world and do his work in the Church.

I think Warden Gray evinced a great courage when he invited us to Racine. It was a generous invitation--come one, come all. Both Houses are strongly represented here to-day, and I believe that if the question were to be put where we should hold our next General Convention, with unanimous voice we should say "Racine."

[Great applause.]

Warden Gray--Excuse me Bishop, in the name of Racine they are now invited.

[Great applause.]

Bishop Scarborough, of New Jersey--We came West to learn, and I assure you that we have done much learning during the past two weeks. We have seen the great

throbbing heart of that great center, Chicago, and now, having been witnesses of the material prosperity of the great West, are come to its intellectual center, and are made aware of your wonderful growth and development. With God's blessings may you continue to grow until this becomes the great University of the Northwest. While I congratulate the present Warden on the great success which God is giving him, I must not omit to say that I have learned since coming here--I will not say by chance, because nothing is learned by chance--in speaking with some of the young men of this great work, I have learned where the great power lies, and I am sure the warden will pardon me if I say that I have learned that Mrs. Gray was the power behind the throne. (Great applause.) Again I thank you for the great pleasure which you have given us to-day.

Rev. Dr. Farrington, of Northern New Jersey--Mr. Warden, I make bold to ask the Rev. Dr. Coit, Chairman of the Committee on Church Education in our House, to respond in behalf of the clergy.

Rev. Dr. Coit, of New Hampshire--Rev. Mr. Warden and Gentlemen of Racine College, I am much more accustomed to be a silent listener than to hear the sound of my own voice upon public occasions. I feel very greatly honored in being asked to return the thanks of the clerical deputies here present for the kindly welcome of to-day. I suppose the only reason why I am selected to make response in behalf of the clergy, is that for a number of years I have been an humble laborer in the same field of work in which the respected Warden of this institution holds an exalted position. I think the Warden and all interested in this great work of Christian education are to be congratulated upon the fact that so large a number of the members of the General Convention have come on this excursion to-day, showing how very deep the interest really is in the cause for which they are laboring; that regardless of the difficulties with which we have to contend in this work, the occasional misunderstandings, I might say, perhaps, even misrepresentations to which we are liable to be subjected, the honest devotion of any individual in the direction of Church education will certainly be appreciated, and especially the devotion of one who fills so important a position as does the Warden of this institution. And I might be permitted, as one very deeply interested in this particular work, to say that my own experience is that if we go along humbly and faithfully, simply depending on those agencies which we have in hand, and doing our duty, the value of this great work will assert itself, because it is the very best work, and the only true way in which education can really be conveyed to men--I don't mean to their hearts and characters only, but even to their intellects. I think no greater mistake can be made than the effort to divorce the education of the mind from the education of the heart and character. (Applause.) I believe with all my heart that we should be brought back more and more in this country to the spirit expressed in the motto of the great University of Oxford, "*Dominus mea Illuminatio*," not only for the sake of the character which stands first, but also for the intellect, so that when men attack us--we shall be attacked no doubt before our work is over--and say that we are in danger of substituting religion for brains, it will be found by and by that both brains and heart have had a fair share of education and instruction; and I am absolutely certain that when religion and brains are divorced the brains will suffer, and the

intellectual education itself will go for very little indeed.

Now, I must be excused for these few words, because I am so entirely unused to any sort of speaking of this description, especially after-dinner speaking. (Laughter).

In the name of the clerical deputies of the House, I desire to return thanks to the Warden and faculty of Racine College for the great pleasure afforded us by this brief visit.

In behalf of the City of Racine, the Hon. James R. Doolittle said:

Mr. Warden and Gentlemen—It would be an honor and a pleasure at any time to welcome such a body of distinguished men from every part of the United States to Racine, if but for a single hour; but when I remember the errand upon which you have come, that you come here as the representatives of a great Church in the United States, which we believe to be the true Church [great applause,] and for the purpose of visiting Racine College, which has been so deeply cherished by all the citizens of Racine, let me assure you gentlemen that that pleasure is more than doubled. I welcome you therefore in the name of the people of Racine, for I believe that your visit here on this occasion will lend a moral power and support to Racine College, which will be of vast benefit to that institution in the future. It is not for me, a layman, to speak upon the great subject to which the learned Bishop and clergy have referred—I mean the development of the heart and mind. Those things are first of all to be considered, in my opinion, in education, but there is something which parents looking to the good of their children will consider, the physical development of the youth committed to any institution of the land. On that subject let me say a single word. Having travelled much in the United States and seen most of the places where institutions of learning are situated—it is not because I live at Racine—I assure you there is no spot in the United States where a young man be so safely placed in an institution of learning, when we consider his physical health, growth and development. We are situated upon a point extending into Lake Michigan, nearly three miles east of Kenosha, and five miles east of Milwaukee, and all the groves and halls and speaking rooms of this institution are filled with God's purest air. It comes from over the prairies and from over the waters, a very menace to ill health and there is absolutely no impurity in the air whatever. I have lived by the side of this institution from the beginning. I have seen it when it was just struggling into existence under the control of the great, good, devoted, self sacrificing Dr. Park. (Applause.) I have lived by the side of this institution when it was under the control and direction of Dr. DeKoven, that man most extraordinary among all teachers (applause) having a power over young men which I have never seen equalled by any professor in my life. I have seen this institution gradually growing and developing from a small beginning, until now it is an acknowledged institution of influence and power among the institutions of higher learning in this country. I have watched the students as they have come from all parts of the country, for I live within half a mile of this institution, and have during all that period, since 1851, seldom heard of a student in the hospital. I do not remember to have heard that a student ever died at this institution. I have seen the boys and lads coming from the South, and other state, pale and emaciated, and have seen them grow into ruddy, rosy checked boys and stalwart young men, and let me assure you my friends, who represent the Church, that if a man is to be able to attend to the affairs of this life he must have a body, as well as brains and heart.

(Applause.)

That body must be filled with life, energy and power, if you want to make a man of him, and then if you crown that power with his intellectual development, and above all his spiritual development, and so educate him at the same time to love God and man, he will be a man of power who can serve his country and his generation in the Church and in the world.

(Applause.)

Again, in a word, because time is precious and there is a railroad train going to start directly, in behalf of the good citizens of Racine, let me say, you are welcome; welcome now, and if you should hold your triennial Convention here, we will make you doubly welcome then.

Mr. J. H. S. Quick, of Chicago—I will ask Ex-Governor Rice, of Massachusetts, to respond for the laity.

Ex-Governor Rice, of Massachusetts—Mr. Warden, I need not state my surprise that there should have fallen to my lot the pleasing duty of responding to the words of welcome which have just dropped from the lips of the distinguished gentleman who last spoke.

We are gathered here, sir, from all parts of the country; from the maritime province of Great Britain on the Northeast, to Mexico on the Southwest; from British Columbia on the North west, to the Gulf of Mexico on the South-east.

We represent, I believe, every state and territory in this vast domain. We may be supposed also to represent the various vagaries and sentiments of American civilization. We have been received in this majestic city, seated upon this bluff, like a queen upon her throne, looking out upon this great expanse of water as if conscious of the vast domain tributary to her enterprise, and all the advantages that make up a great and prosperous community. It is this city, sir, that extends to us at this hour and this moment so cordial a welcome; and as if to render the compliment still more effective and complete, she has selected as the messenger to convey that welcome, one who is graced not only with judicial, but with senatorial honors, and who, in the walks of social life, stands eminent among his fellow-citizens and acquaintances in this great nation.

I have said, sir, that I was surprised that the agreeable duty of responding in behalf of the laity should have fallen upon me. When I said that I spoke out of my heart, my head was then, and even now is, in search of some fitting phrase with which to respond to his welcome; but, sir, whether a word be uttered or not, every man and woman in this presence is conscious that our hearts respond more warmly, more cordially, more sincerely than lies in the utterance of any man.

I trust, sir, that among the growing and rising cities of the West, upon which we look with admiration and without envy, as the centres of the enterprise, the prosperity and genius of the American people, this city of Racine which receives us so cordially, will be among the most prosperous continually. It is worthy of observation, sir, that, aside from the natural advantages which the eloquent gentleman has so appropriately described, this institution is also located among heads, and hands, and hearts, all which make its location as appropriate as does the particular spot of earth upon which it stands. Sir, if it be true that health comes from the soil upon which this institution rests, from the breezes of the prairie and lake, I am equally conscious that the surroundings represented by my friend equally favor the intellectual and spiritual growth of the students who are here gathered. I cannot but feel, sir, that it is a great boon to this western country that it has planted, and is planting so many institutions of learning. It is impossible for a nation growing as fast as ours, for more than a century, filling with a vast population gathered from all nations from every clime, to be molded into a homogeneous unity, unless there be planted on the frontier—always preceding—institutions like this, devoted to the education of the brains and culture of the heart. There are other institutions of learning devoted to the training of the heart, but, sir, it is necessary, outside of the Church and inside of the Church, in order that men may lead in this civilization, and give to it its proper type and direction, that the intellect shall be trained, that the men who represent this Church and this American civilization, shall be prepared, able and ready at all times to deal with the greatest political, philosophical and moral questions which have agitated men everywhere in any history of the world. Sir, the time has already come,

when, from across the waters and on our own soil, questions are agitating us which demand the solution of Christian minds, questions of philosophy which are to be shown to our young men as having a form of novelty, but which have been settled over and over again as questions of fact. It is time, sir, that it should be promulgated everywhere that a little knowledge may lead to infidelity, whereas an acquaintance with the whole truth makes a man a Christian. This to-day, sir, is the spirit in which the Church and her representatives must go forward. We must be prepared to meet all sorts and conditions of men with every sort and kind of argument ever known or now known in the world.

In this fair and beautiful city, on which our eyes have rested with great pleasure, the frosts have fallen, the foliage has changed, the flowers have withered, but there has come to us an inward joy more ravishing than nature in her loveliest forms could create. It is in the blossom of our reciprocal friendship, cordiality and sympathy, in the generous, cordial and beautiful welcome which has been extended to us, which no frost can wither, no time change, which will still linger in sweetness and in beauty while we walk on the eternal shores.

[Great applause.]

After choral evensong, which was attended by as many as the Chapel would hold, the guests were conveyed to the train, reaching Chicago at about 10:30 p. m.

#### Free and Open Church Association.

The following is a memorial addressed to the General Convention, with proposed amendments to the Canons, which sufficiently explains itself:

PHILADELPHIA, October, 1886.

To the General Convention of the Protestant Episcopal Church in the U. S. A.:

The Free and Open Church Association, which in its membership now includes thirty-eight of our Right Reverend Fathers, as well as a large number of clergy and laity, resident in every Diocese in our land, again approaches your venerable body, to ask that as representatives of the Church in these United States, you will take such further action in regard to the erection, consecration and use of Church edifices for our several congregations, as will promote a return to primitive and Scriptural usage.

In support of this appeal, we beg respectfully to call attention to the fact that the great scandal arising from the disuse and misuse of consecrated buildings, and the disposition of them for "unhallowed, worldly or common uses," by reason of debt existing at the date of consecration, led to the passage of the Canon of 1868, "Of the consecration of Churches," and its amendment in 1871. We claim that there is a great hindrance, and possibly as great scandal, to the preaching of the Gospel, and to the whole work of the Church, in the sale of portions of the consecrated building.

We submit that the best interests of the Church demand formal recognition of the principle, that when Church edifices are consecrated, appropriated and devoted to the honor and worship of Almighty God, they should be absolutely and unreservedly His; that they should be held in trust for the purposes for which they exist, and be in no sense the property of the limited number of persons who have bought pews. We also claim that the sale of pews is in fact an *incumbrance* on the Church property; and in most instances a violation of the spirit, if not of the letter, of Canon 24, Title I.

We respectfully pray, therefore, that this Canon 24, Title 1, of the Digest be so amended as to forbid the consecration of Churches in which pews or sittings had been sold, and also the sale of pews or sittings in Churches hereafter to be consecrated. Such an amendment would not effect Churches which are already consecrated; nor would it restrain any existing legal power of renting pews.

By Order of the Board of Council,  
J. VAUGHAN MERRICK,  
President.  
REV. JOHN A. GOODFELLOW,  
General Secretary.

#### PROPOSED AMENDMENTS TO CANON XXIV.,

##### TITLE I. OF THE DIGEST.

(Amendments in Italics.)

##### SECTION I.

No Church or Chapel shall be consecrated, until the Bishop shall have been sufficiently certified that the building and ground on which it is erected, have been fully paid for, and are free from lien or other incumbrance; and also that such building and ground are secured by the terms of the devise, or deed, or subscription by which they are given, from the danger of alienation, *either as a whole or in part*, from those who profess and practice the doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America, except in the cases provided for in Section II. and III. of this Canon.

Provided, that this shall not preclude the alienation of lots for burial in vaults or otherwise, nor apply to land owned by the Church corporation, and not necessary for religious uses.

##### SECTION II.

It shall not be lawful for any Vestry, Trustees, or other body authorized by law of any State or Territory to hold property for any Diocese, parish or congregation, to encumber or alienate any consecrated church or chapel without the previous consent of the Bishop, acting with the advice and consent of the Standing Committee of the Diocese in which such church or chapel is situated: *provided*, that this section shall not be operative in any State, with the laws of which, relating to the title and holding of property by religious corporations, the same may conflict.

##### TO BE ADDED,

##### SECTION III.

It shall not be lawful for any Vestry, Trustees or other body authorized by law of any State or Territory to hold property for any Diocese, parish or congregation, to sell or otherwise alienate any pew or sitting, in a church or chapel hereafter consecrated.

##### SECTION III.

No consecrated Church or Chapel shall be removed, taken down or otherwise disposed of for any "unhallowed, worldly or common use," without the previous consent of the Bishop, acting with the advice and consent of the Standing Committee of the Diocese, in which such Church or Chapel may be situated.

#### Once More We Remind Our Readers!

1. That if they have missed any numbers they will kindly and promptly notify us, and if possible, we will supply the deficiency.

2. That we can still receive subscriptions for the complete set.

3. That number one is to be re-issued and mailed to every subscriber before the close of the session, to enable them to complete their files.

*The Free Press* of Detroit recently reported an ordination to the priesthood in the following words: "The usual questioning was conducted by the bishop, prayers were said, and the *sacred* surplice was thrown around him, completing the last rite ordaining Mr. — as one of the ministry of the Protestant Episcopal Church."

## The Woman's Auxiliary an Educator of Missionaries.

BY THE HONORARY SECRETARY.

A paper prepared for the General Meeting of the Auxiliary, held in Chicago, October 7, 1886.

From the time that our National Branch of the Church was organized, one hundred years ago in Philadelphia, the Eastern Dioceses have been sending missionaries West, and now Nevada begins to repay the debt by giving up its chief missionary to service in Pennsylvania.

The charter of the Woman's Auxiliary is contained in the closing paragraphs and Third Resolution of the Report on the Organized Work of Women in the Church, adopted unanimously by the Board of Missions at its meeting during the session of General Convention in Baltimore, October, 1871; in the report made by the Secretaries of the Board of Missions at its meeting in New York, October, 1872; and in the Reports of the Special Committees on the First, Second and Third Annual Reports of the Woman's Auxiliary, with the Resolutions appended, presented and read at the Annual Meeting of the Board of Missions, October, 1873, October, 1874, and October, 1875.

Its history is contained in a little pamphlet by its first General Secretary called, "The Woman's Association Auxiliary to the Board of Missions;" an article by its present General Secretary in CHURCH WORK, December, 1885, entitled "The Woman's Auxiliary to the Board of Missions;" the Annual Reports made by the General Secretaries from October, 1873, to October, 1886, inclusive; and the Woman's Work Department of the *Spirit of Missions*, established by order of the Board, when the Auxiliary was organized.

Every Diocesan Officer of the Auxiliary would naturally make it her first duty to become familiar with these documents, forming as they do her credentials and a part of her professional library, but it were greatly to be desired that parochial officers should also be familiar with them, and that a complete file should be kept for reference with the records not only of Diocesan but Parochial Branches.

At the risk of some wearisome repetition it seems well to review, in this connection, the principles of the Auxiliary as thus established.

I. The woman's Auxiliary was organized, by order of the Board of Missions, October, 1871, to aid the Board in:—

(a) The increase of its funds. (b) The circulations of Missionary publications. (c) The education of Missionaries. (d) The making, collecting and distributing of articles of clothing for Missionaries and their families. (e) The education of Missionaries' children."

II. The method of its organization in detail was committed to the Secretaries of the Board by the following Resolution:

"Resolved, That the suggestions contained in this Report as to the organization of a Woman's Society, Auxiliary to the Board of Missions, be referred to the Reverend Secretaries of the various departments of this Board, with power to mature such organization as may seem to them practicable and expedient, and submit it to the consideration of the Church at large, through the *Spirit of Missions*."

III. The method decided upon was that of a system of correspondence, inaugurated by the appointment of General, Parochial and Diocesan Secretaries, which method and system received the endorsement of the Board in the adoption of the following resolution, at its meeting, October, 1872:

Resolved, That this Board approve heartily of the Woman's Auxiliary to the Board of Missions, and cordially commend it, both for the promise of good which it gives and for the spirit, thoughtful for individual circumstances and preferences, in which it has been organized."

IV. The General Officers of the Auxiliary are a Secretary and Honorary Secretary, serving under appointment of the Board of Missions, and an Assistant Secretary, chosen by the Secretary, in

accordance with the following resolution of the Board, adopted October, 1874:

"Resolved, 3. That an Assistant to the Secretary, appointed by herself, should be immediately employed, and that the Secretaries of the several Committees and Commissions be a special Committee, with power to fix the method and amount of her support."

The expenses of the Central Office are paid from the general treasury of the Board.

V. By the direction or with the approval of the several Bishops, the Auxiliary has become organized, on ecclesiastical lines, into Diocesan and Parochial Branches, each responsible only to its own Bishop or rector. It has, at the present time, forty-four Diocesan Branches, eight of which are in Missionary Jurisdictions, and two hundred and ninety-five Diocesan Officers.

VI. The General and Diocesan Officers of the Auxiliary form the "Central Committee," proposed in the original report under which the Auxiliary was formed. It is called together for conference monthly "at its headquarters," 21 Bible House, New York, and triennially with all the members of the Auxiliary, at the time and place of the meeting of the General Convention.

7. The Central Committee exercises no authority over the several branches, diocesan or parochial, but, with their cooperation, is empowered "to undertake any special work, such as that, *e. g.*, among the Indians, and to control its own funds." It has also "the right to nominate missionaries directly to the Foreign Committee, and, through the bishops, to the Domestic Committee."

8. The closing recommendation of the original report is "that membership in the Woman's Auxiliary Society shall be recorded in New York, and that certificates of membership should be issued on the payment (say) of one dollar."

The qualifications for such membership are stated in the following extract from the third annual report of the Auxiliary, presented October, 1875:

"The Woman's Auxiliary to the Board of Missions is composed of the members of the different Woman's Missionary Associations in the various parishes throughout the land, and also of such women as are individually aiding the missionary work of the Church in parishes where no Missionary Societies have yet been organized.

"According to the Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, all women who are members of the Church become, by virtue of their baptism, members of that Society. It is but a logical following out of this foundation principles when the claim that the working force out of that number—all who are assisting the Missionary work by their labor, their interest, their sympathy, their prayers, and their offerings—shall be recognized as members of the Woman's Auxiliary to the Board of Missions."

For the first time in the fifteen years of its history, the officers and members of the Woman's Auxiliary, assembled for their Triennial Meeting, are to-day called upon to consider, in conference, the most important subject committed to it by the Board of Missions at the time of its establishment—"The Education of Missionaries."

On various occasions during these fifteen years, this subject has been presented to the Auxiliary in connection with other matters of inferior value, but, for the past three years, it has been pressed upon its attention by being emphatically recommended to it in the duty laid, by formal resolution, upon the Honorary Secretary at the time of her appointment, June, 1883, and again, at the meeting of the Board of Missions, the following October, to mature "such a system for the training and distribution of women's services in the Domestic Missionary field of the Church as may be most practicable and efficient."

The wording of the Resolution limits the discussion to the training of women for work in the Domestic field, and calls for a system applicable to the whole section thus designated; surely not because the Foreign field was forgotten, but because it must have been supposed that, by faithful practice in the Home department of the whole field, which is, "the world," Missionaries could best be trained for the other department abroad.

It comes under consideration in this great central city of Chicago, where we can more easily realize than at any previous meeting, how truly the Domestic field extends to East and West alike,

North as well as South, from Massachusetts to California it is true, but equally from California to Massachusetts, embracing the entire territory of these United States, with every race of men and every class of people within its borders.

Beginning with the pioneer days of Bishop Chase and Bishop Kemper and Dr. Breck, when Chicago was but part of an untrodden wilderness, the Domestic field has been looked upon as principally in The Far West, away from Eastern centres of comfort and refinement, and separated by long barriers of time and space from the early home and kindred of the exiled Missionary.

But the railroad, the mails, the telegraph, and the telephone, have wrought a marvelous change. Rapid and close communication has broken down both barriers, and brought all sections of the country upon a comparatively level plane of service, balancing hardships and advantages, responsibilities and privileges, more evenly than at any earlier date.

Western Bishops make the journey to Chicago with greater ease and more indifference than eastern Bishops. Luxury and culture are as possible on the Pacific coast as on the Atlantic. A Missionary is no more isolated in the pine woods of North Carolina or of Michigan than in the pine woods of Maine; his living is as scanty in New Hampshire as in New Mexico, his work as arduous in the city of New York as in the mining camp of Leadville. To find really new ground he must go to Alaska or the more distant parts of Niobrara, or some black belt of the south, all other regions in our country being open alike to that free rush and current of civilizing influences, thought by this Nineteenth Century to mark the division between a Christian and a heathen people.

Under this changed aspect the question sometimes arises whether there be any longer in the Domestic field sufficient scope for Missionary enterprise, a question only to be met by asking in return whether it may not be that the Nineteenth Century opinion is wrong, and that a Christian people is still, and must ever be, as it has been for more than eighteen hundred years, the Church of Christ wherever planted, united to Him by the Sacraments and led by the Ministry of His appointment, with mission not only to go and preach the Gospel, but to teach all men everywhere the observance of all things whatsoever He has commanded, sustained by His continual presence to the end of time.

Only when such a definition is accepted can the Home Missions of our Church be truly justified, for Missionary work is then seen to be not so much work for those who are far away from us, as work for those who are far away from Christ. Near or distant to our outward senses, there may still be the same spiritual gulf to be bridged over, a task only accomplished through living union with that Vine in Whom the branches are no more separated but forever one.

This then is the true Domestic Missionary field which the Church recognizes;—our whole land, and all within its borders who do not acknowledge Christ as their King, or follow Him in His appointed way.

In the face of the great, the overwhelming, call for service which such a field presents, what are we of the Auxiliary doing, what are we, each one of us personally, to do? What can we do, indeed, but strive to become all of us missionaries ourselves, offering our own hearts and lives for training, and agreeing faithfully to help each other in securing the needed education for such actual missionary labor?

Under the common acceptance of the term missionary, one who serves by appointment under the General Board, it must be noted, with anxiety and regret, that the Woman's Auxiliary has furnished from its accredited officers and members, no recruits to the missionary service, either at home or abroad. It has been so occupied in caring for those distant ones whom alone it looked upon as missionaries "in the field," that it has hardly stopped to say to others, "go," much less "come."

This may not be its fault. The Board to which it is Auxiliary may still be open to the charge made fifteen years ago, by those who presented the Report to which allusion has been so often made:—

"There are multitudes of parishes in the land where there are Missionary Societies in the sense of there being societies to minister to the physical wants of the hungry, and naked, and uncared for, but

there are very few Societies where the aim is Missionary in that larger sense which seeks to gather the whole Gospel—not the bread of earth without the water of life, nor yet the religious tract without food for the body, but both together—in a large-hearted, wide-minded effort to rescue and save souls.

"There is, with all our professed faith in organizations of women, a pitiful paucity of results. The Committee cannot believe that this is because there are no women in all our parishes with the unselfishness, the tact, and the genuine love of souls, which are necessary for Missionary work, but rather because such women have never had the claims of such work distinctly and persistently urged upon them. It is no exaggeration to say that there are thousands of women in this land and in this Church, with the gifts, the leisure, and the opportunities, if they were only shown how to use them, for doing great and blessed service for their Lord. They are bidden to 'give, give,' but what? Money, garments, tracts, anything and everything, save that which their Lord wants first and most, and that is themselves—wholly, absolutely, and unreservedly in a life and service consecrated to Him and His forever!"

But when we have indeed learned to use the word Missionary "in that larger sense," as defining a work lying ever ready to our hands, at our own doors, East and West alike, we may then rejoice to count up the earnest, diligent, unnoticed Missionaries among the officers and members of the Auxiliary—teaching Bible classes of a hundred men or women and engaged in untiring house to house visiting in Philadelphia; establishing Chinese Sunday-schools in New York; visiting city and country institutions in Long Island and Central New York; and full of like ministrations to the sick and suffering, both in body and soul, in our other Diocesan Branches everywhere.

More and more of this work we should all feel ourselves bound to do. For my own part, I would have the Auxiliary not only as a whole, to the General Board, but, in its several Branches, to each Diocesan and City Board of Missions, and to every society authorized by the Church for missionary work, whether among Jews or Germans, Italians or Chinese. It should be the one Catholic-minded agency through which the women of the Church should testify their willingness to do and to give, without limit, for all those for whom Christ died.

And then it should teach and train others, the young communicants, the little children, the homeless and working girls, banding and binding them together in guilds and associations, like the Ministering Children's League, St. Mark's Friendly League, the Children's Twenty Minute Society, the Girls' Friendly Society, with classes for home study of the Bible and Prayer Book and Church History, until a host of new workers should, by the blessing of the Holy Spirit, be raised up to take our places, when the call comes to us to leave them and to render our account of the work given us to do.

But how much help we need for this, and from what earthly source can we seek it but from the Clergy, who are our divinely appointed guides? That we may ourselves be taught, before we can attempt, as a body, to become fit educators of Missionaries, we should be quick to take advantage of the opportunities now so frequently offered, of Special Services and Instructions, Quiet Days, more frequent Celebrations of the Holy Communion. There has come to us a vision of harder work to do, of a broader field in which to labor, and, with the vision, a sense of weakness, and an earnest longing for help and strength and wisdom sufficient for the task. Let us see to it that we do not miss our share in the blessing, by needless absence from these new and greater privileges.

And, finally, let us ever keep in mind the close relation that we of the Auxiliary should bear to others who are workers like ourselves on similar lines. In the Church Schools for Girls, beginning with St. Mary's, Burlington, New Jersey, and extending out to St. Mary's, San Antonio, and to St. Mary's, Rosebud Agency, Dakota, some of the best training is going on that is to fit the women of the next generation for active missionary work, for every kind of Church work, throughout the whole length and breadth of our land. In the hospitals, and orphanages, and homes of every description, sisters and Deaconesses, and faithful

Churchwomen who are known by neither name but serve in the same spirit, are guided and influencing each a large circle of assistants and associates to engage in the same kind of self-denying labor. In Sunday-schools, and many quiet parochial organizations, a multitude of boys and girls are learning missionary lessons from teachers and workers of whom we of the Auxiliary know nothing, but who are all, "by virtue of their Baptism," equally with us, members of that great Domestic and Foreign Missionary Society which the Auxiliary but imperfectly represents.

Let us seek often to meet with them in conference, and to learn with them, and and of them. Let us work together, as in one Household of Faith, we are taught and trained together, mutually helped, mutually helpful, illustrating in our lives and practice for the unity for which we pray, the unity by which alone an unbelieving world is to be won to Christ.

This is the noblest Mission the women of the Church can have to-day, to work on broad and generous lines, in harmony among themselves, making peace, and blessed with the beatitude of the peacemakers. With the grand ideal before us of being always and everywhere ourselves Missionaries, we cannot fail, if only by the supreme force of example, to be also the educators of Missionaries.

How strong, how forceful, how full of glorious result, may be the current of our work, if we make this our aim for the fifteen years that are to come. To quote words used in a different connection:

"In the order and harmony which would result from free adhesion and voluntary submission to a common ideal, we should see the rise of a new moral world. It would be an equivalent, expressed in lay terms, to the idea of a universal Priesthood. The model state ought to resemble a great musical society in which every one submits to be organized, subordinated and disciplined, for the sake of art and for the sake of producing a masterpiece. Nobody is coerced, nobody is made use of for selfish purposes, nobody plays a hypocritical or selfish part. All bring their talent to the common stock, and contribute gladly to the common wealth. Even self-love itself is obliged to help on the general action, under pain of rebuff should it make itself apparent."

Ah! let us have no self-love at all in our different plans and purposes, but let us pray for more and more of the Missionary spirit in our own lives, and for pure, unselfish hearts that so it may more and more illuminate the lives of others.

"The Missionary spirit," says Canon Liddon, "is not by any means only the spirit of actual Missionaries. It is the spirit of all true Christians who have the faith at heart. Every serious Christian is a Missionary in intention, and within the limits that his providential work makes possible, though he may never have looked upon the face of a heathen in his life; just as every serious Christian bears within his heart the spirit of the martyr, though he may never be called upon to witness his faith with his blood; for the wish to spread the knowledge of the love of Christ is, if I may so speak, a strong, overmastering impulse in every man, in every woman, who really knows and loves Him. The man who knows the happiness of peace with God, through our Lord Jesus Christ, cannot but desire that other men should share it; and this desire, in its higher, its stronger, its more heroic forms, is one of the greatest gifts of God to His Church. It is that divine enthusiasm of which our Lord Jesus Christ spoke in the words, 'I am come to send fire on the earth.'"

May we but be filled, each one of us, with this same divine enthusiasm, and so shall the Woman's Auxiliary best become truly Missionary itself, and also an Educator of Missionaries.

#### Convention Proceedings.

CENTRAL MUSIC HALL, }  
Chicago, Oct. 17, 1886. }  
TENTH DAY.

Mr. President, it is not merely the Church of Rome against which this Church has for a foe. Sir, in my opinion there is something more than this outcry against Romanism. If any one standing as she does has a right to protest against the errors of Romanism they must protest against the errors of dissent against the errors of infidelity and Rationalism. Has the word "Protestant" been affected by the word Episcopal. I contend in answer that the work of the church in this country is impeded and retarded by these names.

Why, Mr. President, when we come to meet the Church of Rome with the word on her venerable banner and inscribed thereon the name which Christendom has surrendered to her, are we not surrendering to her an advantage and reducing ourselves to the simple David who comes in with the stone and sling in his hand in the estimations of the world; only a feeble arm before the magnificence of Saul? There are times in every man's experience when in the midst of doubt and uncertainty as to which is the Church of the Living God; times when in the retirement of his closet he can only find expression for his feelings in that hymn, which has been sung for so many years:

"Lead, kindly Light, amidst the encircling gloom,  
Lead thou me on."

The Church in this country is called to meet those doubts. Simply to bring before them the "Protestant Episcopal Church" is not to meet those doubts to be solved. We have something to do besides raising the cry of "Romanism" in answer to this. In the early part of our late unhappy war, it was my privilege to minister to some of the Confederates in a northern hospital. On one of the cots there was lying a young Irishman, and a loyal lady went to him and asked him "How could you fight against the old flag?" He answered, "And sure, how could you fight against the new one?" Instead of giving a new name with new flag, we give her but the old one on which is inscribed the word Catholic. We are not taking a new name, we are simply asserting by legislative action the title to which the Church has been agreeing in the past years. When at the time a deacon or priest is to be admitted to the office of the ministry, the Bishop says to him: "Take thou authority to exercise the office of a deacon (or a priest) in the Church of God," and at the consecration of a Bishop, he receives authority to execute the office of a Bishop of the Church of God. And the Church to-day stands like Sebastopol, the entire heart of the city captured. By tacit consent the words Protestant Episcopal have been used, but everywhere, except in official documents, these words are not used, and if you will take the trouble to look into the documents and journals of this Convention you will find that in letters of consecration, all but two of the Bishops style themselves as Bishops of their respective Dioceses and they concur in the main with the omission of the words "Protestant Episcopal Church," and in giving instructions, separately and distinctly they say, the Church of God. Then that grand old Diocese represented by its Bishop where I was ordained and where I was taught, the Sebastopol comes around and its Bishop signs himself the Bishop of Virginia.

Rev. Dr. Davis, of Pennsylvania—I have listened with intense and increasing interest to the arguments made in the interest of this change of the title of the Church, and the more I have listened the more I think of the good sense and opinion of the members of this House. There are in the first place those who are heart and soul opposed to the title "Protestant Episcopal" and will hail with delight the passage of the resolution. Then there is another important class who love with all their heart and soul the present title; who glory in it. Their views have been set forth by honored and distinguished members on this floor.

Then there is a third class who do not love the name Protestant Episcopal and would gladly proceed to the gradual elimination of it, beginning with the title page of our Prayer Book.

Lastly, there is another class among us who do not venerate and do not love the name Protestant Episcopal, and would be glad if our fathers had never placed it there, but who also feel in their own minds that the mind of the Church is not yet ripe for such an important change. Therefore in the interests of unanimity I venture to offer an amendment to the resolution, which all three classes can agree upon—those who approve a change in the title, those who oppose it, and those who would gradually begin the process of elimination and finally those who do not think the mind and heart of the Church yet prepared for such an important change. I therefore venture to offer the following amendment, that the preamble and all after the word "Resolved" be stricken out and the following words inserted in their place: "That in the judgment of this House it is inexpedient at the present time to change the

title of the Church by striking out the words Protestant Episcopal."

Rev. Mr. Stoddard of New Jersey—I express a desire that this resolution will not only be defeated, but that it will be defeated overwhelmingly, and that the amendment will be adopted unanimously and yet I suppose there is no one in the House more desirous of seeing a change of name, of seeing the words Protestant Episcopal expunged than I, but yet I am constrained determinedly to vote against it for one single reason which does not seem to me to have been expressed with sufficient force, I have listened to the arguments in the last few days, and with this one exception it does seem to me that all the arguments are in favor of a change, and that the arguments against the change have very little weight. There is the argument of sentiment, that we love the name and our forefathers loved it, and yet there is not a man of us, no matter how much he loves it, who would not, if he thought it in the interest of the Church, surrender that name and his sentiments on the instant, so that seems to me to have very little weight. So the argument of numbers—numbers do not constitute greatness and influence—and in the matter of influence our Church does stand among the first in the land. Our Church does stand in the very first rank to-day among all thinking and honorable men, and in the city of New York and Philadelphia we are the largest Church in the amount of numbers, and it seems to me that that argument has little weight. What is the reason then that I cannot vote for it? Let me try to put it clear. It is an argument of love and charity. You laymen know, and I feel tempted to find fault with you, that you have not stood upon this floor and said so. You laymen know as well as some of the clergymen that to change this name would bring the utmost grief and sorrow to the hearts of hundreds in our nation; and you laymen know, too, and I think you ought to have stood up here and said it, that the change of name would cause scores and numbers of hundreds to feel obliged to withdraw from its communion, and I have not the heart to vote in its favor. These would be among the most faithful and loyal of the Church's children, and so I would not attempt to repeat here the folly of the experiment of Louis XIV, with the Huguenots of France. They were the best blood of France, and these Huguenots here are the best blood, the best workers and givers throughout the Church, and so I believe that this proposed change of name, as it seems to me, would give the Church a set back in this country from which we would not recover in a long period of years. I do not think, brother clergymen, that you understand as you ought to understand, I don't think I understand as I ought to understand the pulse and temper of this American people. I think if you hold closer intercourse with your laymen and sought their advice more than you do you should understand the temper of that people better, and would be wiser in some of your movements. I do know that in some quarters of this country, the Church would be put back and would have to struggle over lost ground for perhaps a quarter of a century in getting back its members. I don't think we realize the prejudice that still exists in some quarters against our Church. We have done well, we have allayed that opposition, and we have reduced the opposition almost to a minimum, but if we undertake such a thing as that simply because it cannot be understood or explained we will cause that opposition to arise, to be resurrected. We will have to travel over again the road that the Church traveled nearly a century ago. I am confident of it. I believe I know something about the country and the laity well enough to be sure of it. Now what is the reason that this simple change of name should produce such an effect. It is perfectly simple; and I wonder that only one of the gentlemen who has spoken has put his finger upon it—some have alluded to it and that is all. It is this—What is it that our Church protest against? The gentleman from Rhode Island very beautifully and gracefully said that he protested against all forms of error, infidelity and immorality. In one sense that is true, but as a matter of fact she does not protest to the fifty millions of American people. We want them to understand that she protests against these; she stands to protest against one thing and that is Rome; she protests against the

Roman Mass, the Confessional and the Pope. You know that as well as I do. She does not protest so as to make it clear in the minds of those people, before whom we are going, and whom we wish to win. It is a prejudice which exists, and it cannot be explained. You cannot explain it. The only thing you can do is to live it down. So I say wait. I am with you who want a change heart and soul, but for this reason I say wait, and in a few years it will be swept away. It is much better for a thing to grow than to use force. Our Church is what she is because she grew and was not made. Our Prayer Book is what it is because it grew and was not made; so in time this thing will come about without argument. It will drop upon us like the dew from heaven, drop upon us like the truth from above. So gentlemen let us await. Gentlemen of Springfield, you are young, you can afford to wait. Gentlemen from New Mexico, your country is young; you can afford to have patience. And we all in the everlasting ages of the Church can afford to wait and in due time this thing will come about of its own sweet will.

Mr. McConnell, of Louisiana—I heartily concur in the sentiments of the learned gentleman who has just taken his seat, and I hope you will follow his sound advice. In the course of his remarks he expressed surprise that the Laymen had not risen upon this floor and expressed their opinion in that direction, but, sir, I believe I express the voice of many laymen upon this floor when I say they feel it is their duty to listen to the advice of the older heads upon this question. I would adopt the remark made by a Protestant Deputy upon the floor of this House who said that you will find that the clergy who have spoken are divided upon parallel lines, and can never come to a conclusion and, therefore, he advised, as a matter of expediency, that this resolution be not adopted. With that sentiment I agree as one in the interest of quiet and peace. But, Mr. President, I am not willing that this question should be settled upon the ground of expediency, I have reduced to writing my objection to this change for fear that in what I say I may unintentionally injure the feelings of some one. I have jotted down the points which have come to my mind during the course of this debate which has instructed me, yet has not altered my judgement in reference to the change of name. I have written it down for fear I might give offense to some one; but sir it is to me the fundamental reason of the opposition, and which I believe voices the sentiment of all intelligent Laymen here. I maintain here that the title and name of our Church, as it stands is a protest against such ritualistic ceremonies as appear in its methods of worship as are now existing and growing in the Church, and which are acts of adoration contrary to, and in open violation of first, the sovereign established communion of the Church; second, of the rubrics of the Book of Common Prayer as contained in its Communion Office; third, in violation of that sense of intelligent manhood which distinguished the Prayer Book of the churchmen of our Church in this country which will not tolerate uncanonical and unscriptural acts. I would like to have ceremonies such as Solomon had. I would like to have a temple dedicated such as Solomon had when he knelt upon his knees and stretched forth his arms and uttered forth that glorious prayer. I maintain these sentiments in my heart of hearts. Now in reference to the history of this thing. I hold in my hand a pamphlet which many of you have, and which does credit to the gentleman who wrote it. He states that in the convention of 1874 in Boston, of which I believe he was a member, a memorial was presented by the Diocese of Wisconsin, by the Rev. Dr. DeKoven asking that the name of the Church be changed. I think there were two votes in favor of that memorial in that convention. Now, Mr. President, the learned gentleman proceeds to argue from that, taking what occurred in the convention of 1883, of which I was also a member, and in which this proposition received seventy-three votes, that there was a great flood in favor of this change. But the result of that convention was that there was an almost unanimous vote against it.

At this point the President called the gentleman to order because his time had expired.

Mr. McConnell, of Louisiana—I wish to say to the convention that I have not

as yet had an opportunity to state my position.

Judge Sheffrey, of Virginia—I know, Mr. President, that ten minutes will allow me only to express in general terms the feeling that actuates me in the vote that I shall cast upon this occasion. I have grown to be an old Churchman, and from early childhood I have known nothing dearer than the Church in which I was baptized. And as I look back into the past I glory in the origin of the Church, its growth, its expansion, and the power that it exercises as a great conservative power on this continent. I dissent from my learned friend from Connecticut when he says that the name Protestant Episcopal Church was an accident, or an accidental intrusion into the organic law of the Church. There is something in the constitution, sir, that puts the name of the American Church alongside of the Church itself. There is no such phrase in the constitution as that this Church shall be the Protestant Episcopal Church in the United States of America. By no means. But the fact is simply recognized that it is so-called, and that there shall be a General Convention of the Church once in three years. No more did that Church establish this name that it established the Church itself, which is recognized as being incorporated under the general constitution. The Church lived before the constitution, thank God; it lived from the days of the Apostles; it lived before its name was recognized on this American Continent; from the earliest traditions that have come down to us from the old Church states was Protestant, or Protestant Episcopal, and that name thus handed down from father to son was recognized and adopted by the General Convention as the recognized name of the Church; imbedded in the constitution, imbedded in the voice of the ministry, the rubrics of the Church and all the canons pertaining to the Church—yes, the very Bishop that kneels upon his knee, vows that he feels himself called upon to become a Bishop of the Protestant Episcopal Church in the United States of America. Don't like the name? No. And so with regard to all the officers of the Church. What are we called upon now to sanction, under the resolution of the gentleman from Chicago, or in the dim, distant future to look forward to under the amendment of expediency. It is that this name should be wiped out. One of the speakers was pleased to say that he wanted no more than to wipe these two words out of the nomenclature of the Church, leaving the idea, the Church in the United States of America. Mr. President, I believe we forget the landmarks of the past, we forget what it is that we are doing. The laity have been heard very little in this debate, not that they have not felt profoundly, not that they have not felt that they were standing, as it were, with the earth heaving as it did a few months ago under the feet of the trembling thousands in the city of Charleston, but I think it was somewhat through fear that they might give utterance to sentiments that might be deemed disloyal to the Church. Now, Mr. President, I simply say that I feel deeply, and my people feel, the old diocese of Virginia. She may be sneered at by the deputy from Pennsylvania.

Rev. Dr. Hopkins, of Pennsylvania—No, sir.

Judge Sheffrey, of Virginia—I don't know why allusions were made to the Teutons of Virginia.

Rev. Dr. Hopkins, of Pennsylvania—If they are not Teutonic, what are they?

Judge Sheffrey, of Virginia—They are Anglo-Saxon. And I belong to the race that established the original race here and planted it on the soil where it never has withered and never will die. No Teutonic for me. But it is said that we believe in the old Catholic Church. Yes, I do. And while I call myself a Protestant Episcopal, I at the same time am willing to say that that covers the faith that is handed down to me from the early ages of Catholicity and devotion to the Apostolic Church. Episcopal from the start. Apostolic from the origin. Catholic, universal in its character, embracing the great body of those who constitute the Church of Christ. I believe in the Catholic Apostolic Church, and I don't say when I say I am a Protestant Episcopalian—I say at the same time, thanks be to God I am a believer in the Catholic Church. Don't wrench asunder those two ideas that are so precious to our hearts in all

portions of this broad land. I don't say alone Virginia. Don't touch the constitutional fabric of the old Church which has come down to us. Let it stand. Spare it, and don't threaten even to take it out until it may go so after a while when we get tired of it. But that time has not yet come by the confession of all these gentlemen who are now advocates of expediency. Not yet. But we educate the masses of the laymen up to the broad idea of making this a Catholic Church. I think we are educated enough now to understand what we mean when we say Protestant. It is the great bulwark of Protestantism, and makes constant war against Romanism on the one hand and infidelity on the other.

The President—By the rule of the house the time has arrived when Mr. Judd, of Chicago, has the floor and will close the debate.

A Deputy—I hope that Mr. Judd, being weak in body, be invited to the platform.

The President—With the consent of the House Mr. Judd will address the House from the platform.

A Deputy—If Mr. Judd desires to speak from a chair, I suggest he be allowed to do so.

The President—With the consent of the House Mr. Judd, if he so elect, may speak seated.

A Deputy—Mr. President, I rise to a point of order. A Deputy from the diocese of Iowa has left the Convention. Rev. Dr. Percival has been allowed to speak in his place. Mr. Van Antwerp left the Convention without getting permission. Will that prevent Dr. Percival from taking his place?

The President—The committee of Election will take care of that.

Mr. Judd—I have hesitated, Mr. President, to say anything whatever in this discussion because of my physical condition. But I have been urged by friends to submit some considerations to the House, and I have consented to do so. Yet I am reminded that I may not be able to conclude what I may desire to say. I shall not attempt to make any deliberate argument upon this question, but only to touch upon some salient points which present themselves to my mind, and which, in my view, are conclusive upon the proposition before the House, and, it seems to me, ought to favor the passage of the preamble and resolution. And, in the outset, I will return my thanks to the House, for the kind courtesy extended to me in every way, and especially now for the courtesy extended, or for the courtesy extended yesterday, giving me double the time accorded to others who have spoken this morning. The preamble recites in main, or recites in part, my objection to the name Protestant Episcopal Church. It is too narrow and exclusive, it is incomprehensive, and, to that extent, is misleading to the masses; and I may add to that, to which I did not deem it expedient to use before, the word which has been reverted to frequently on the floor of this House. I did not think expedient to add, in the preamble, that the name carries with it untruth; and so, carrying with it untruth, I am unalterably and inflexibly opposed to its continuance. The name Protestant Episcopal implies that this glorious Church of ours was organized and exists mainly for the purpose of protesting against some thing or other which, I say, is an untruth, which ought not to blot the name of our fair mother. It is true that we protest against error, whether it be the error of Rome, or those of the sectarian bodies about us. But that is but one feature of this Church of ours. It is true that we believe in Episcopacy and to that extent the name Episcopal is proper enough. But that is but one feature of the doctrines of our Church. Mr. President, we believe also in the Communion of Saints. On the same basis of calling us the Episcopal Church, you might as well call us the Church of the Communion of Saints. We believe in one baptism for the remission of sins. On the same principle you might insist upon calling this Church of ours, the Church of the Holy Baptism. I say that the name is incomprehensible, and in so

far as it indicates or implies that its chief object is that of protesting either against Rome or against the surrounding sectarian bodies, it is untrue. I may say more, it is false.

Now, I have said it is misleading; who does it mislead? It misleads those that are uninformed as to the Church; it misleads those of the Latin Communion who are dissatisfied with the views of the Church. I have it from the highest authority that in the various parts of Europe where our church is planted, it is impossible to divest those who are not content with the doctrines of Rome, who have hitherto been Romanists, of the idea that the Protestant Episcopal Church is not one of the sects created within the last three hundred years. When, Mr. President, they look back into the page of history, seeking for the old Church, where, let me ask, do they find, prior to a hundred years ago, that name belonging to any religious community in all Christendom; and they very naturally say that the Church that has such a name must belong to the sects that have sprung up at the time of and since the Reformation. The same thing is true, as I am told, in large measure even in our own land in the state of Louisiana. It is true in New Mexico; it is true in Old Mexico; it is true in various other portions of this country of ours.

Another reason, sir, and that is, I desire to bring the name of this Church more into harmony with the name that has been proclaimed since the time, I might say, of the Apostles themselves. Not that I desire that this Convention shall resolve in favor of declaring the name of the Catholic Church or the American Catholic Church, or anything that shall imply the exclusiveness of this kind. And right here, Mr. President, I desire to protest against this sort of argument, *ad hominem*, if I may so speak, against this method which has been resorted to on the floor of this House, of building up cobb-houses for the purpose of knocking them down. Most of the arguments which have been put forth here have been against calling this Church of ours the Catholic Church, or the American Catholic Church. I have proposed nothing of the kind; my resolution is purely and simply in favor of expunging the name Protestant Episcopal; that it is the sense of this House that this name be expunged, not now or here; this cannot be done; but in time. If you begin now, it will take us three years. The chances are it will take us six years; in the meantime the people will be educated up to the position we assume. Now, what will be the name? That is a matter for after consideration. Whether it shall be the American Catholic Church, or simply the Church, or what a great many prefer, the Anglican Catholic Church, as designating our lineage, is a matter for after consideration. I said, Mr. President, that I desired to bring the name more into harmony with the tenets this Church of ours has held from almost the beginning. We go into our respective Churches in the progress of the services, and before Almighty God we profess to believe in the Holy Catholic Church; as soon as we leave the door of that sacred sanctuary, if asked to what Church we belong we are ashamed to confess our mother as she has been confessed by myriads from the time of our Lord and His Apostles. The distinguished clerical deputy from Virginia has said that the name was sanctified; perhaps he did not use that language; sanctioned by a hundred years of time. I have yet to learn Mr. President, that time, even a hundred years, can be made to count for much in such a matter as this. I have yet to learn that time sanctions error. Error, sir, does not become truth by reason of age; if it does what will become of the many positions which I might say were expunged from our belief at the time of the Reformation. Many of the doctrines of Rome had been ingrafted on the creed for centuries before the Reformation. And a gentleman who would advocate that a hundred years sanctions anything would be sorry that a hundred years would sanction and sanctify the errors of Rome against which you and I do most solemnly protest. I agree Mr. President, as I said before, that we do protest. We protest against the errors of Rome, and we protest against the errors of the other religious bodies about us. But by changing the name do we become any the less opposed to the erroneous doctrine of Rome? Not at all. And why not change the name? Simply because as the clerical deputy from Virginia has said, we have been using it for a hundred years, and he

says he loves the old Church. The distinguished deputy who has just taken his seat loves the name. Does the clerical deputy love the Church simply for the name, or for her belief? I too love the Church, "the Holy Church that o'er my life presides." And it is because I love that Church that I would expunge the stain that rests, according to my belief, upon her fair name. We are told that it is presumption to assume to be the Catholic Church. If this name should be assumed, which I say is begging the question, that is, simply the name of the Catholic Church, what does it imply, or what will it imply? Will it imply that we are the Catholic Church, that the Church now known as the Protestant Episcopal is the Universal Church? I apprehend not. It implies that this Church of ours holds to the faith of the Universal Church, to the Church that is universal. What is the Catholic Church? The Universal Church, or in other words, more accurately speaking, the Church that holds to the universal faith, the *quod semper, quod ubique, quod ab omnibus*. Is there a gentleman on the floor of this House who is not prepared to say that he holds to that faith? That is to say, to the Catholic faith. And why, gentlemen, say that it is presumption then? Why is it not presumption to so declare in the creed which we recite in the presence of the Almighty God upon every occasion of public worship, "I believe in the Holy Catholic Church?" Let us then, Mr. President, in some way or other attach this name to the name of our order, so that in this land of ours people may know that we claim to believe and adhere to this Church which holds the universal faith. It is claimed that a hundred years have given a great sanction to the name. If that be true, let me ask how much sanction is given to the name which is nearly eight hundred years old. The clerical deputy from Virginia to whom I refer said that our Lord, or perhaps His Apostle, never gave the name Catholic to the Church in their day, but he forgot to tell us when and where He gave the name Protestant Episcopal to it. (Applause.) Why, sir, there are people who seem to be so wedded to this name, that they appear to think that the chief aim and object of the Church is to protest. They adhere to it with all tenacity upon every occasion. It is said of an old lady belonging to one of the denominations, that when her pastor upon one occasion visited her and asked what she thought of total depravity, she answered that she thought it was a very excellent doctrine if people would only live up to it. These people, and they are good people a great many of them, seem to think that there is some sort of a doctrine in the name Protestant which must be lived up to as the chief end of man. They seem to be in their glory when they can grow about Romanizing tendencies. I do not mean to say, nor do I mean to intimate that this class of people adhere to the doctrine of the old lady of total depravity, but I do mean to say that those who are continually growling about Romish error and think there is nothing in the Church but to protest, are pretty well saturated with some sort of depravity.

The Chair announced that the twenty minutes had expired.

Mr. Judd—Oh, I beg pardon. I am reminded that my time is up, and I shall have to yield the floor.

Rev. Dr. Hopkins of Central Pennsylvania—Is an amendment to the amendment in order.

The President—No amendment is in order by the rule of the House fixing the vote to be taken at 11 o'clock. The chair will now proceed to put the question. The question now before the House is the resolution offered by Mr. Judd, of Chicago, and the amendment offered by Dr. Davies, of Pennsylvania.

Rev. Dr. Hopkins, of Pennsylvania—Why is not an amendment to an amendment in order if an amendment is in order?

The President—The Chair insists that when the assembly has ordered that at a certain hour debate shall close and a vote on the pending questions be taken, the Chair has no choice but to put the question when the hour has arrived.

It is moved that the vote be taken by dioceses and orders.

Rev. Dr. Hopkins of Pennsylvania—

Was not the amendment of Mr. Davies made since that rule of the House?

The President—The Chair will insist that according to his understanding and best information, the resolution offered by Mr. Judd, of Chicago, which has been before the House for two or three days, is the principal motion before the House, and that up to the time of taking the vote it was in order to apply to that motion any subsidiary motion, that one subsidiary motion has been applied to that motion, and that the vote now to be taken by the House is first upon the amendment and next upon the resolution as amended.

The Secretary read the amendment.

Rev. Dr. Goodwin, of Pennsylvania—I move that the amendment be laid upon the table.

The President—That is perfectly in order. It is moved to lay the amendment on the table; the Chair would ask whether the vote is desired by dioceses and orders.

According to ordinary parliamentary rules, that this amendment be laid upon the table carries with it the whole subject; but according to the rules of this House it is an exception to the parliamentary rules. It does not. The amendment being laid upon the table, the question will then come, according to the rule of this House, upon the principal motion, that offered by Mr. Judd as the House prepared for the question of laying upon the table?

Motion carried.

The President—The amendment is laid upon the table. The question now before the House is upon the resolution offered by Mr. Judd, of Chicago, and the vote is requested to be taken by dioceses and orders.

The President—The question now before the House is one of such importance that the Chair requests that the House shall be perfectly silent while the Secretary reads the resolution which is now before the House.

Here followed the vote, by diocese and orders, with the following result:

Affirmative—Clerical, 17; Lay, 11.

Negative—Clerical, 22; Lay, 29.

Divided—Clerical, 10; Lay, 4.

The President—The resolution is not adopted.

Rev. Dr. Huntington, of New York, offered the presentation of a minority report on the Judicial system of the Church. The report was ordered by the House to be printed with the others before Monday, for the use of the members.

The hour of twelve having arrived, the House adjourned to Monday next, at 9 a. m.

#### ELEVENTH DAY.

The House of Deputies was called to order by the President, and the minutes of the tenth day's proceeding were read and approved.

The President—It was directed that the report of the Joint Committee on work among the colored people should be made to this house on Monday morning, before the commencement of the regular proceedings, and before the commencement of any other business. The house will now receive the report of that Joint Committee.

[The text will be given when it is reached on the Calendar].

And your Committee offer the following resolutions:

*Resolved*, First, the House of Bishops concurring, that the General Convention recognizes the obligation resting upon the whole Church to aid the education of the colored people in the Southern Dioceses, but recognizes the expediency of appropriately leaving it to the active control and direction of the work among the colored people in each Diocese to the Diocesan Bishop.

*Resolved*, Second, the House of Bishops concurring, that Article 7, Section 1, Canon 8, are ample for the securing of a due performance of this work, and that no further canon and legislation in that respect is necessary.

*Resolved*, Third, that the General Convention advises the Board of Missions to establish, at Washington City, a Commission consisting of five Bishops, five Clergy and five Laymen, to take active superintendence of this work, and who shall have the same power and the same duties in respect to it that the Board of Missions has in respect to the whole missionary work of the Church.

Rev. Dr. Capers—Mr. Chairman, if there be no objection to the adoption of this report, we would be glad to move its adoption by the House. If there is any objection, then, sir, in accordance with the decision of the committee, I would move that it be made a special order as soon as the pending special order is disposed of.

The President—If there be objection made it will go upon the Calendar.

A Deputy from New York—I think that that ought not to be done. There are two or three special orders now set, and it seems to me that the regular course of letting it go on the Calendar would be best. Our usual method should settle the question as to whether it shall go upon the calendar. It will require a two-thirds vote to make it a special order.

Mr. Stark, of Connecticut—I would second most heartily the suggestion of the Deputy from New York. I hope I stand second to no one in my earnestness and desire to accomplish the result which the Rev. Chairman of this Committee has in view. But I suggest that this House is making a mistake in suspending the rules in this matter. If this report goes upon the calendar it can be taken up in its proper order, but the constant interposition of orders is a hindrance to the general work of the Convention, and I earnestly desire that the House will not vary from its ordinary rule in this respect.

A Deputy from Texas—The Rev. Mr. Rogers, deputy from Texas in this body has given this matter quite as much attention as any other matter in the House, and he desires seriously and earnestly to be heard upon this question, and I certainly hope and desire that my reverend brother and co-worker from Texas shall have the opportunity of being heard.

Rev. Dr. Swope, of New York—I think it will be just as well to let this report go upon the calendar. There is another resolution of similar import and this matter can be brought up in connection with that, and I therefore am perfectly willing that as a member of this Committee that this matter shall go upon the calendar.

The motion to make a report a special order was withdrawn, and it accordingly went upon the calendar.

The President—The House has a communication from the Bishop of South Carolina which the Secretary will read.

CHICAGO, Oct. 15.

*Reverend and Dear Sir:*

I am instructed by the House of Bishops to communicate to you for the information of the House of Deputies the following letter, received from the Bishop of South Carolina, viz.:

“CHARLESTON, S. C., Oct. 12, 1886.  
“*Rev. W. Tatlock, D. D., Secretary of the House of Bishops:*

REVEREND AND DEAR BROTHER—Your letter of the 9th inst., enclosing a check for \$650, being the amount received at the offertory on the occasion of the opening service of the General Convention, and most kindly designated by the Presiding Bishop for the restoration of churches in Charleston and vicinity, has been duly received, and is very gratefully acknowledged by me in behalf of the suffering Churches of Charleston. If not out of place, I should be very glad to have my thanks returned also to the

House of Clerical and Lay Deputies. I remain my dear brother, most faithfully yours,  
W. B. W. HOWE,  
“Bishop of the Diocese of South Carolina.”

Very faithfully yours,

W. TATLOCK, Secretary.

REV. MORGAN DIX, D. D., President.

A deputy from South Carolina: I desire to add a few words to the House relating to the relief accorded to the churches of Charleston.

As a representative of the churches in Charleston, I beg leave to add our sincere expressions of thanks for the manifestations of sympathy which we have received since the great calamity came upon us. It is only what we expected to receive from the members of our Church, and illustrates the sympathy in our suffering felt by the members thereof. This calamity which has befallen us has brought from the whole nation a strong expression of sympathy and aid which call forth our profoundest gratitude. If I were called upon to specify any one expression of sympathy, and designate the one which I thought the noblest expression of generosity, I would cite that of the Grand Army of the Republic, and its offer to come to our aid. It is a very striking testimony of how those who were once opposed to each other in hostile armies have been brought into bonds of peace. The Bishop has received altogether about \$20,000, and a large portion of that amount was received from Trinity church, New York, for which I suppose we ought to tender you, Mr. President, our personal thanks for your great interest and help in the matter.

We have received a check since our arrival here from the Church of Maryland in aid of our people, which came from a suggestion on the part of the Bishop, that the churches should unite on a certain day in contributions for the sufferers of Charleston.

The Bishop has received \$20,000 and we need \$50,000 more in order to enable us to rebuild and make habitable our churches. The four largest churches have been wrecked by this terrible calamity, and to make them habitable, to make them safe so that the congregations can worship in them, we need this money. Our own people have endeavored to do all that they can, but any aid that can be given for the restoration of our churches will be needed, and I can only repeat the statement that our own people are entirely able to take care of these suffering whose care is laid upon them. It is an illustration, and a practical illustration, of the interest and affection of this Church and this Nation in making abundant use of all the means of help.

The Committee on the State of the Church respectfully reports that, in the opinion of your committee, canon 9, title 1, is sufficient for the present wants of the Church in this respect.

The report was unanimously adopted.  
REPORT OF STANDING COMMITTEE ON EXPENSES.

Dr. Shattuck, of Massachusetts—I am directed, first, by the Committee on Expenses, to announce to the members the death of two Treasurers of that Committee, and to offer this resolution:

*Resolved*, That I refer to the Committee on the Memorial of Deceased Members to take proper notice of the two Treasurers during the last Convention, who died in August, since that Convention began.

Resolution adopted.

The Committee on Expenses agreed to report that the accouts of the Treasurer have been examined and found to be correctly kept and properly vouched, and they beg leave to nominate Mr. William Waldo Astor for election as Treasurer of the Convention.

If it be in order, I will move the election of Mr. William Waldo Astor as Treasurer of the Convention.

Whereupon Mr. Astor was duly elected by the House.

I am also instructed to report the resolution that, in title 1, canon 16, the following words be stricken out, and that it “be the duty of the Secretary to take care for the authorized publication of this list before the 1st of January in every year in such a manner as he shall deem best.”

I have only a word in explanation about that, Mr. Chairman, and we all recognize that it is the duty of the Committee on Expenses to save all the expense possible, and to exercise a wise economy in every respect. Now, this provision of the canon entails the expense of three or four hundred dollars that is of no use. This authorized edition is of no manner of use to anybody. They are all published in the almanac, and they all consult the Secretary of the House before they publish them. I therefore move sir, that the matter of the repeal of that part of the canon be referred to the committee on canons.

The President—The question is upon the reference of this portion of canon 16, title I, from the committee on expenses to the committee on canons. If there is no objection, it will be so referred. No objection being raised, this was referred. The committee on expenses further report:

*Resolved*, That the sum of \$200 be paid by the treasurer each year to the presiding Bishop of the House of Bishops for the expenses incidental of his office.

The presiding Bishop has certain duties involving some expense of printing, and let me add to that resolution, it is understood that the traveling expenses of the presiding Bishop be paid by the Diocese or other bodies at whose instance they are incurred. This is the reason for proposing the sum of \$200 to be paid to the presiding Bishop for the expenses of his office.

Motion carried.

*Resolved*, That \$200 be appropriated to purchasing a safe and to fitting up a room for keeping the archives and other property of the General Convention, the room being offered for this use by the Trustees of the General Theological Seminary.

Mr. President, Our archives and property are scattered all over the country, and they are not kept in a proper manner; and the object of this resolution is, to fit up a room which has been offered, so that all the archives of the Convention can be kept in a fire-proof safe.

Resolution adopted.

*Resolved*, That the Registrar be instructed to pay the Registrar for the expenses of his office, the whole amount not to exceed \$50 in one year.

Resolution adopted.

*Resolved*, That the Secretary of the House of Bishops be paid \$300 for the first and \$100 for each succeeding year, the same as was paid last year, and has been found to be satisfactory.

Resolution adopted.

*Resolved*, That the Secretary of the House of Deputies be paid \$1,200 for the first and \$500 for each succeeding year. This is the same as it was at the last Convention. There is a great deal of work connected with that office, and it requires very skilled labor to perform the duties satisfactorily.

Resolution adopted.

*Resolved*, That the sum of \$100 be paid to each of the Assistant Secretaries of the two Houses, together with the sum of \$50 to each in consideration of the expenses of this Convention. The \$100 is the same as was appropriated last year, only, as the expenses are greater in coming here, the Committee on Expenses thought it was right to allow an additional sum for each of the Assistant Secretaries of the two Houses.

Resolution adopted.

*Resolved*, That the Treasurer be authorized to pay only those bills for printing, stationery, postage, or for other incidental expenses which have been countersigned and approved by the Chairman of the Committee on Expenses. This is to give some control by the House to some one, so that no person shall have an absolute control, and put their hands into the pocket of the Treasurer. That is the object of this resolution.

Resolution adopted.

Resolution adopted.

*Resolved*, That the treasurer and secretary are authorized to ask for a sum not

exceeding one dollar from each clergyman as an additional assessment, should the state of the treasury at any time before the meeting of the next convention be such as to require an addition to its funds. The Committee on Expenses have endeavored to so arrange that this one assessment should be sufficient, but the expenses connected with the Prayer-book, with printing and distributing it through all the dioceses, with the changes that were made in the Prayer-book, amounting to something like \$1,500, has required the assessment this year of half a dollar for each clergyman.

#### Resolution adopted.

*Resolved.* That the Secretary of the House of Deputies be instructed to print a sufficient number of the Triennial Journal and Digest, (not exceeding 4,500 copies) and to furnish the same to the order of the Bishops of the various dioceses, or of the ecclesiastical authorities, who shall apply for them on or before the 1st day of December; no bishop to have copies in excess of the number of the clergy having cure of souls; Copies may be supplied to Church institutions and college and other libraries, to bishops and synods of the other Churches in our communion, as may be deemed desirable. Also, one to each Secretary of the diocesan conventions, and to secretaries of the standing committees, and one to each deputy of the General Convention who has been in attendance upon the present session; an edition of the Digest to be separately printed, and all copies of the Digest and Journal not disposed of as before provided, may be put on sale.

This is the same resolution that was passed by the last Convention, and was found to work well.

#### Resolution adopted.

*Resolved.* That the Committee on Expenses be authorized to sit during the recess of the Convention. It is found desirable in certain cases, with regard to expenses, that there should be a meeting of the Committee on Expenses after the adjournment of this body.

#### Resolution adopted.

Report of Rev. Dr. Goodwin, Chairman of the Committee on Canons:

Report No. 12.—The Committee on Canons report that in regard to the memorial in reference to the enumeration of baptisms, confirmations, burials, etc., that they considered that this matter belonged to the Diocesan Conventions, and requested that the committee be discharged from further consideration of the subject.

Report No. 13.—The committee on Canons, to which was referred the resolution introduced by the Rev. Dr. Knight, of Central Pennsylvania, proposing a canon in addition to canon 4, requiring the Secretary of the House of Deputies to print certain canons, and to send the same to each rector and missionary of this Church to present to their congregation, respectfully report: That in their opinion a canon on this subject is unnecessary, and recommend the adoption of the following resolution:

*Resolved.* That the committee be discharged from the further consideration of the subject.

Report No. 14.—The Committee on Canons, to whom was referred resolution No. 13, proposing an amendment to Title 1, Canon 22, Section 1, respectfully report: That they have given full consideration to the proposed change in the Canon, and are of the opinion that it is not in the power of the General Convention to make or authorize any change in the Order for morning or evening prayer, or in any other offices of the Church, believing, as they do, that Article VIII of the Constitution, in said offices and all others in the Book of Common Prayer are stated the use, and the only use of this Church for the purposes indicated, and that no alterations thereon, or additions thereto can be made except in the mode authorized by the provisions of the said Article.

The committee therefore recommend that it be discharged from the further consideration of this question.

Report No. 15. The Committee on

Canons, to whom was referred a resolution of the Rev. Dr. Benedict, of Utica, that there should be a declaration by canon that the persons so-called in the constitution and canons of the Church must all be communicants, and that no one should be so considered who has not communed within the year before that, respectfully report: That the committee concurring in the opinion that none should be regarded as communicants who are not actually so, find it impracticable to define by canon the time within which one must have last communed to justify the conclusion that he has ceased to be a communicant, and that the ascertainment of the fact should be left to those who are to pass upon it, in view of all the surrounding circumstances.

The committee therefore recommend that it be discharged from the further consideration of the subject.

Report No. 16. The Committee on Canons have had under their consideration sundry propositions to omit the term "the grave" from the canon which has been referred to them as unfinished business; they find that several amendments containing this omission were passed by the House of Bishops and sent down to the House of Deputies. With all of these amendments the House of Deputies non-concurred.

*Resolved.* That the House of Bishops concurring, that the subject of the use of the term "the grave" in the Canon be postponed to the next General Convention.

This resolution was sent to the House of Bishops and referred to the Committee on Canons in the House of Bishops, but it seems never to have been reported or acted upon in that House. Consequently it was never referred to this Convention, and does not come under the head of unfinished business. The Committee desires to be discharged from the further consideration of this subject.

All of the above resolutions were adopted with the exception of Report No. 14, which was placed upon the calendar.

The report of the Standing Committee on Memorials of Deceased Members.

Rev. Mr. Clark, of Michigan—The Committee on the Memorials of Deceased Members have considered the resolution referred to them respecting the religious services to accompany the reading of the report, and they recommend and offer as a resolution that when their report is about to be presented, the Chairman of the Convention shall announce the 187th Hymn, and that after the report has been read, prayer be offered by the Chairman of the Convention, the first of the prayers of the burial office being used, that Thanksgiving "for those who have finished their course in the faith, and now rest from their labors;" and such other prayers as he may think best, closing with the benediction.

I offer this as a resolution.

Resolution adopted.

#### REPORT OF THE COMMITTEE ON PETITIONS AND MEMORIALS,

A memorial of the Rev. John McNamara, of Nebraska, was offered by one of the Nebraska deputies, which was referred to the Standing Committee on Memorials.

Rev. Dr. Snively, of Long Island—I desire to present the report of the General Clergy Relief Fund, the Fifth Triennial Report. I desire to have a reference to a committee which has been appointed to nominate Trustees for the next Triennial; and while I should be very glad to read some portions of the report, I will confine myself to the statement that in three years we have distributed \$35,000, making almost an average of \$12,000 a year; and we have relieved 163 cases. The printed report will be distributed in the Convention before its adjournment to-day. I move the reference of the report to the Com-

mittee which has already been appointed for the nomination of Trustees for the next three years.

Motion carried.

Rev. Dr. Egar, of Central New York—Mr. President, I desire to offer a resolution, and ask that it go upon the calendar. The preamble will sufficiently explain the resolution, and I shall not need to take up the time of the Convention in explaining its purport:

WHEREAS, The Book of Common Prayer is a common heritage of all English speaking people who have been baptized into the Church of Christ, and should express that fact upon its title page; and,

WHEREAS, It is according to the custom of the Church in all ages, as well as in the New Testament that a branch of the Church universal, by whatever name it may be convenient otherwise to distinguish it, be also designated by the name of the country in which it exists. Therefore

*Resolved.* That the Joint Committee on the Revision of the Prayer Book be instructed to report an amendment to the title page of said book, setting forth that the book of Common Prayer in its American form is "According to the use of the Church of the United States of America."

The above resolution was placed on the calendar.

Mr. Benet, of South Carolina, from the Committee on Amendments to the Constitution, offered the following resolution, which he asked to be referred to the Committee on Amendments to the Constitution as follows:

*Resolved.* That Article I: be amended in the third line thereof by striking out the words "first Wednesday in October" and by inserting in lieu thereof the words: "Third Wednesday in September."

Mr. Benet: In explanation of the reason for it I would say that I do hope that the clerical deputies, members of this House, will give their support to this motion. If the Bishops and Clergy throughout all the Dioceses desire the faithful attendance of the lay members at the General Convention, some such amendment is necessary. Throughout the whole United States, the busiest season of the year with professional and business men is just at this time, and large numbers of the members of the Convention have left, and I desire to state that I am to be one of them myself, and before I take my seat I desire to ask leave of absence of this House. It is utterly impossible for our business men to be away from their business at this time. Our delegation from South Carolina is not complete, and it is necessary to give men leave at this business season, and two weeks earlier, on the third Wednesday in September, will give us all the time that is necessary. I shall not be here when the report is submitted on that amendment, but I hope that it will receive the favorable recommendation of that committee and the support of the House.

The report was referred to the Committee on Amendments to the Constitution.

Mr. Nash, of New York—I have a resolution which I wish to ask to have referred to the Committee on Canons. The object of the resolution is to add to sub-section 1st, of canon 22, title I, with reference to the use of the Book of Common Prayer, which provides, as the canon now reads, that every minister shall be confined to the use of the book of Common Prayer, and can use no other prayers.

Canon 15, Title 1, sub-section 15, provides that in each Diocese the Bishop may compose a form of prayer and direct that the clergymen may use it, and also on other occasions, such forms may be composed by the Bishop and used as

he may think best. My amendment is as follows:

That Sec. 1, of Canon 22, of Title 1 of the Digest be amended by adding thereto the following:

Provided, however, that in the use of the book of Common Prayer he may consider as embraced in saidbook any alterations or additions that may have been constitutionally adopted in General Convention, although the same may not have been incorporated in the standard edition of said book, and provided also that he may use any such prayers or thanksgiving as are provided for in Section 14, Canon 15 of Title 1 of the Digest, and such other offices and prayers as may be set forth by the General Convention for use on occasions for which no provision is made in the book of Common Prayer. I move the reference of the proposed amendment to the Committee on Canons.

The President—If there be no objection it will be referred to the Committee on Canons.

The Chair announces that the hour has arrived which by the action of the House was set apart for the consideration of the order of the day, the report of the joint committee appointed to consider and report what changes, if any, are desirable in the judiciary system of the Church; but before proceeding to the consideration of that question the House is requested to receive messages Nos. 21, 22, 23, 24, from the House of Bishops, which the Secretary will read:

Message No. 21. Transmitting the pastoral letter asking aid from the churches.

Message No. 22. The House of Bishops informs the House of Deputies that it concurs in Message No. 20 from the House of Deputies accepting the bequest of old American prayer books from the late Rev. J. Harrison, D.D., of the Diocese of Albany.

Message No. 23. The House of Bishops informs the House of Deputies that it concurs in Message No. 23 from the House of Deputies consenting to the change of name proposed by the Diocese of Wisconsin.

Message No. 24. The House of Bishops informs the House of Deputies that it has adopted the following resolution:

*Resolved.* The House of Deputies concurring that Title 1, Canon 24, be amended, by the addition after the words "Danger of any alienation" the words "either as a whole or in part."

Message No. 25. The House of Bishops informs the House of Deputies that it has adopted the following resolution:

*Resolved.* The House of Deputies concurring, that Title 3, Canon 7, be amended so as to read as follows: "Canon 7, authorizing the formation of a council of the dioceses within any state. It is hereby declared lawful for the dioceses now existing or hereafter to exist within any state or commonwealth to establish for themselves a council representing such dioceses which may deliberate and decide upon the common interests of the church within limits aforesaid."

A deputy from the Committee appointed to consider and report what changes, if any, are desirable in the Judiciary System of the Church presented the following report.

Your Committee appointed to consider and report what changes, if any, are desirable in the Judiciary System of the Church in respect to the trial of presbyters and deacons, and recommends such in case in their opinion any such changes should be deemed desirable; respectfully report that, in their opinion before any determinate action of said council shall be had, the powers proposed to be executed shall be submitted to the General Convention for its approval.

II. Any such council may exercise

any such powers that shall have been previously provided by the General Convention of any other such council.

III. Nothing in this canon shall be construed as forbidding any council from taking any such action as they may deem necessary to secure such common interests as the Church in the state may require.

Message No. 26. The House of Bishops informs the House of Deputies that it concurs in Message No. 24 of the House of Deputies constituting a joint committee to recommend a place for the meeting of the next General Convention, and appoints as members on its part of such committee the Bishop of Pennsylvania and the Bishop of Quincy.

A Deputy from the committee appointed to consider and report what changes, if any, are desirable in the Judiciary system of the Church presented the following report:

Your committee appointed to consider and report what changes, if any, are desirable in the Judiciary system of the Church, in respect to the trial of Presbyters and Deacons recommend in case, in their opinion, any such changes should be deemed desirable; respectfully report that in their opinion reform is desirable in the Judiciary System of the Church in respect to the trial of presbyters and deacons, and that they recommend that Article VI of the constitution be so amended that the third clause of Section — shall read as follows:

The Secretary then read the report and resolution offered by the majority of the committee. The majority report in substance expresses the need of revision of the laws relative to the trial of Presbyters and Deacons, and recommends the adoption of a canon by the General Convention which shall be binding upon the several dioceses. A minority report agrees with the report in every feature, except that it recommends the General Convention to draft a canon, and send it to each Diocese with the recommendation that it be adopted.

Mr. S. S. Patterson, of Pa.—Now sir I wish to state to this House, that I have little to say, but in saying what I do say I shall try to make this question clear to the capacity of everyone.

Now, sir, the first proposition seems to be for our consideration, and which I want particularly to call the attention of this House to, and which I want the House to consider is this: What is the relation of a clergyman to this Church? I want them to think whether a clergyman of this Church owes his allegiance to his diocese or to the Church. I think it is perfectly clear that when the Church ordains a clergyman the fact of his admission into the Church in that capacity makes his first allegiance to the Church; and it is set forth in the Book of Common Prayer, which he is to use in the Church and the Church expressly provides the manner in which he can retire from his services in the Church,—it is the only law under which it can regularly control his compulsory retirement from the Church.

In the next place I want to bring before this House a matter of importance. I want this House to think how utterly the clergyman is at the mercy of the court which tries him. It has been the practice to look at the point of view of the clergyman and not at the point of view of the Church.

The trial of a clergyman, whatever may be the charge against him, is a serious matter with regard to the Church not less than to the clergyman. It is just as dangerous for a comparatively light, as it is for a serious, error. And when we come down to the clergyman, I ask what can be so serious to him as an ecclesiastical court?

The assumption is that the law of the land protects its citizen in his right of property and person. Now, when the clergyman is put upon his trial and if convicted by an ecclesiastical court, and a stigma has been put upon him, if the trial is terminated in his conviction he is

driven from his living, and if that action is taken, however wrongfully it may have been done, he is in a position different from any other citizen in this one respect, he cannot go to the civil court and get redress as he could for any similar injury in courts of justice. The courts of justice are in general open to all citizens, and to him, and the courts recognize the fact that his position as a clergyman is a valuable thing to him. It may be worth thousands of dollars to him, and if he has been deprived of his position and means of livelihood and sent forth into the world with a brand upon him, no matter how unjust the sentence may be or how unfairly he may have been tried, the courts of justice are not open to him as they are open to private individuals for the wrong that he may have suffered. For this reason, and if I state the law wrongfully upon this subject, I can easily be corrected, for there are many lawyers upon this floor, there are judges that have sat upon the bench for years, and you all know that when a case goes into a court of justice, and asks for a hearing, the court will: "Say you have been tried by a tribunal under whose jurisdiction you have antecedently placed yourself, and that tribunal has sole jurisdiction. It may be that the tribunal has found white to be black, we can not exercise any authority to redress or remedy your wrong, because we cannot take cognizance of the jurisdiction of the court by which you have been tried, because we have no jurisdiction on the subject matter, or the evidence in that court given in your behalf, or given against you; and no matter how absolutely wrongful the decision may be we can give you no assistance." And the clergyman loses his rank in the Church and his livelihood and has put upon him an inevitable stain.

Now, sir, if we think of that clergyman and bring into our minds his relation to the Church and to the Diocese, we must consider the importance to the Church of the judiciary system and the exceeding necessity for an adequate jurisdiction which shall be determined in language which every man can understand. And this duty is laid upon the Dioceses. Now, sir, it is of course not possible to create a judicial system in the Diocese or anywhere else which shall be really complete and absolutely just. The best of courts, and the best of judges, make mistakes, and, I say it, with a prejudice to the clergyman. We have been delving after something which would effect this purpose through our history for nineteen centuries, or something that would produce a judicial administration that would reach this end, the end of justice. It is evident that the individual interests of the clergyman are such that this question should be determined, and that the interest of the Church would be best subserved by trial, subject to the jurisdiction of the Church. Another point is this, that the Bishop who makes the charge must act subsequently as the judge in the proceedings of the case in the trial of the accused clergyman.

In the second place, there must be an impartial tribunal. There must be a tribunal independent of local influences; that is to say, the accused must be entitled to such trial, and by parties who have not committed themselves, and who cannot, justly, from the fact of having committed themselves in the matter, try the case.

Now, if we do not succeed in getting out such an organization from this committee, so that you can have an impartial court for the trial of such cases in the first instance, with the power of creating a court for a new trial by an independent body whenever injustice has been done on the first trial; either any injustice done on the trial, or if there is anything which ought to be discussed or designated which had not been designated before the trial court, or any evidence which is brought into the trial court which might have produced an opposite course of action at that trial, there must be an independent authority which can act upon and decide in such cases. It is not possible to decide with absolute accuracy any question that comes up for trial in a court, and the action of every court in the first instance should be subject to a revision, and that must be given by an independent authority, because the authority which has just proceeded to try the case has also become committed to the question on one side or the other, and you cannot get justice unless you have a tribunal to pass upon that which is independent.

Now, there is another reason, why we should have an Appellate Tribunal to

review all of those cases, because of the lack of uniformity in the practice of trials of these cases. Now, in places, of course it is impossible to have a fair trial, but where the body of the Church which extends over this whole country, which has forty-nine separate dioceses, and each one of these having authority to determine for itself what the law is, it will lead to unending differences; and allow me to call your attention to the fact that it is only possible to obtain any reasonably uniform system throughout the different dioceses in the trial of clergymen and deacons, by having the matter determined by the General Convention. It is said that the Bishops may object to this, but if the Bishops are so in love with the duty which devolves upon them, then the only thing we can do is to leave this matter within the dioceses.

Now there is another case, where a clergyman thought conscientiously it was his duty to use unleavened bread in the Holy Communion. He was admonished by the Bishop that he must not do it, and that he would be tried for a breach of his ordination vows, although at that time the Bishop of a neighboring diocese had written to his clergy advising that they should use unleavened bread. In another diocese where the clergyman undertook to have flowers on the altar, the Bishop ordered that it should not be done, and if it was done, he should be tried for a breach of his ordination vows.

What I do say is this, that in all seriousness, in that condition of the law in which it is possible for a clergyman to be reprimanded in one diocese for what he is permitted to do in another, I say that that state of the law is not a respectable state of the law; I say that that is not a state of the law which ought to meet with approval in the Christian church. Now, sir, applying the various criteria, which I have mentioned as the criteria of justice, to the law of the Church, we find forty-nine different dioceses in which the system of law radically differs in some respects, but the system of administration also is different. I have been at great pains to read the canons of all the dioceses in this land relating to the control of clergymen, and the majority of the canons on that subject are simply disgraceful. I say unhesitatingly that in the majority of the canons there is a system by which justice may not be done, and the probability is there is a greater chance of injustice in most cases than of justice. Of course some canons are lacking in one respect and some canons err in other respects. I am not going over them all in detail; but all of these canons are lacking in one important respect: they do not provide for a court of justice. If a court of appeals is necessary in a civil administration, where you have judges presiding for years in the execution of those particular offices, I do say a court of appeals is more necessary here than it is in the State court; more necessary, because your court, which is charged with the trial of a clergyman, is a court which exercises two functions which the civil court have separated. It acts both as a judge and as jurymen. I want you to understand this distinction with regard to courts of appeal. It does not re-try the case. It does not summon before it the witnesses who were in the court below, but it takes up the record, and puts its fingers on that record, and says the principles of justice are violated here, or the principles of law are violated there, and so we will send it back to the lower court to have the case re-tried; in the light of the principles of law we have set down for them, or we sustain the decision of the lower court. The courts of appeals, such as are recommended by the minority committee, would not amount to anything. It would be a court of appeals of the neighboring Diocese. It would not represent the opinion of the Church at large. It would accomplish no end that a court of appeals ought to accomplish. Now, sir, we are told, in the next place, that this proposed system of rights is the cause of Diocesan interference. I want to submit to you this question, and throw out the challenge to the gentlemen who are to follow me: I want to know why it is and how it is that the Diocesan independence is not violated, when you permit a clergyman to be tried by the Church at large and not by the Diocese. And then I want you to tell me why the system of Diocesan independence rests solely upon the servitude of the clergy. We know perfectly well that at the beginning of the Church in this country it was provided that all judicial jurisdiction should be vested in the Diocese. In those days communication between the Dio-

ceses was very difficult; but the times have changed since then, and it has become necessary to give the Church at large jurisdiction of cases of Bishops and laymen; and now, why in justice isn't it necessary that the Church at large have jurisdiction over cases of clergymen? I want to protect the clergymen. I am going to be told this is interfering with the authority of the Bishops, that the Bishops should absorb in their persons all the branches of jurisdiction. We do not give them any legislative jurisdiction; and I do not see that it impairs their executive jurisdiction, for the simple reason that the action of a Court of this sort will inform the conscience of the Bishop. It will determine the law and the facts applicable in any particular case. If there is anything in this objection, I would ask this body whether the Christian Church, which denies the infallibility of the Pope of Rome, is prepared to make as an article of faith the infallibility of each one of forty-nine Bishops. Now, Mr. Chairman, I have trespassed too long upon the attention of this House. I do want to say that, never in the course of my life have I spoken with the sense of responsibility pressing upon me that I feel to-day. Never before to-day has it fallen to my lot to stand, as I am standing here at this moment, and speak in behalf of the great body of Christian ministers of this Church, men whose purity of character and unselfishness of life have done more than anything else to demonstrate to me the faith that they profess.

Rev. Dr. Huntington, of New York— I rise with very great diffidence to say a word on one of the most important questions that is before this General Convention. It was expected, sir, that the legal members of this Committee who formed a minority report, and who have given the subject a great deal of attention, would have been here this morning to have explained the views of the minority; and I very much regret that neither of them is able to be in the house this morning. I feel it incumbent upon me to explain somewhat the position of the minority on this great question. You will observe that we entirely agree with the majority of the Committee on the question of the judicial system of this Church. Nothing could be much worse than it is at the present time. No two Dioceses agree in all the details as to the method by which a clergyman should be tried, and there is not, I believe, in any Diocese in the whole of the United States, a single one in which there is a Court of Appeals. No one can sympathize more deeply than I do with the necessity of having a Court of Appeals at the earliest possible moment for the protection of the rights of the clerical order; at present, they can only appeal to the civil courts, and you well know that after a clergyman has been tried by an ecclesiastical court, no matter however imperfect the trial, and how wrong it may have been, the civil court will not renew it so long as it adhered to the rules of the Diocese in which the trial has taken place. My learned friend from Pennsylvania has not touched the question which underlies this whole question, and it is the question of whether the General Convention has the right to adopt a judicial system for the trial of the clergymen in the respective Dioceses. It is, as those who have studied the subject are well aware, a question that has been discussed in this Church by able legal minds from the very beginning, and there have been grave differences of opinion on this subject. I think the majority of those who have studied it most carefully have come to the conclusion that this right rests, not with the General Convention, but with the individual Dioceses; that they have the right to appoint the court in the first instance who will try a clergyman for any question that may come before it. The minority think we would have no right in this General Convention to set forth such a system; but we believe that if the General Convention should enact a mode of trial by canon which they might set forth, and then that the canon would be adopted by the different dioceses we should have a general mode of trying a clergyman in the different dioceses. Then we think that if we could provide another method for a court of appeals, perhaps allowing the diocese to call in the neighboring Bishops, as has been done in one case, that this also would be adopted by the individual dioceses, and so the rights of the clergy would be preserved while the rights of the respective dioceses would



not be interfered with. I mention this, so that you may understand precisely what is the meaning of the minority report. I trust this will be properly discussed by the legal members before we come to vote.

Mr. Parker, New Jersey—The question before us is not whether a Court of Appeals should be instituted, but whether this General Convention shall assume to itself the power which has heretofore been vested in the conventions of the several dioceses. A gentleman has given us three or four illustrations of the method in which the present laws and canons of the different dioceses have operated. He has told us about the case of one clergyman who found himself in conflict of opinion with his Bishop, and that he was about to be tried for the offense in question. I happened to be a resident in that diocese at the time, and as I remember the case the gentleman has misunderstood it. I think that a trial was ordered, and that the offending clergyman appeared before the court, but when the court came to consider the offense charged against him, it advised the Bishop of the diocese that he had committed no offense, and that they could not possibly convict him of one; and for that reason, as I remember, the proceedings were abandoned. But the clergyman in question found himself in conflict with his Ordination Vow of obedience to his Bishop, and he did not desire to remain in a Diocese where his exercise of what he believed his unquestionable power would keep him in conflict with his Bishop, and for that reason he withdrew from the Diocese. He is here upon the floor to-day, and can correct me if he choose, and if I am wrong. Now, Mr. President, no law that we can pass will bring us to a condition in which that trouble will not arise. There are Bishops in the Church whom I honor for the position they take that they are the rulers of the Diocese. The argument of the gentleman, from the legal standpoint, would address itself with the same force to the present state of affairs in the administration of the laws of the United States. It would require the United States as a nation to take from the states the power which they now exercise, and brings us all down to an iron-bound rule upon that subject. The gentleman says that in an appeal in a civil case the whole question is not carried out. In some states it is, and in some states it is not. In the United States it is, and all errors in the records are to be corrected, not by appeal, but by writs of error, specifying the particular errors which the courts below have contained. Nothing we could do could be done in such a way as to make it properly applicable to the Dioceses of this land. It may be held, as it has been held in the case of civil law, that what should be punished as an offense in one Diocese need not be punished in another. I told you that the Bishop has a power, and should have a power, to make one thing an offense which another Bishop in another Diocese should not. This is a country of vast proportions. What would apply to Texas and be very good law there would be very bad law in the State of Maine. What will be good for California will not do for Florida, and for that reason it has been found necessary and proper to give to the States of the Union the power of regulating their own internal affairs. Now, then, as stated on the start, the question for us to determine is, not whether courts of appeal are advisable, but in what manner courts of appeal shall be brought about. I think it is perfectly within the power, as this minority resolution declares, of the dioceses to organize courts for appeal if they will. The mode of trying clergymen, deacons and presbyters, shall be determined by the conventions of the several dioceses; the mode of trying persons in the State shall be left to the different States. Has there been any difficulty in having courts of appeal, courts of error, courts of chancery in the States? And there is no reason whatever, in my judgment, why the conventions of the several dioceses, if they choose, should not establish courts of appeal. The whole matter of trying clergymen is entirely within their control. They may say whether he shall have any court, whether he shall have only one court, or whether or not he may have one, two or three courts. I do not think it necessary for this convention to undertake to have amendments to the constitution adopted, in order that we may arrogate to ourselves the propriety of enacting laws in

relation to that subject for every diocese in this land. I hope, therefore, that the resolution of the minority will prevail, and that the resolution of the committee will not.

Judge Wilder, of Minnesota—Mr. President and gentlemen, I do not at this time at all events, and perhaps not at all, intend to take part in this discussion. I desire only to correct what, if I heard truly, was an error on the part of the gentleman who opened this debate, and in that connection to state a single fact. I understood the gentlemen to say that there is no diocese in this Church that had provided for a court of appeals. In that the gentleman is in error.

Mr. Patterson, of Pennsylvania—Mr. President, may I respond? I stated nothing about the diocesan courts of appeal, but I did say that the canons of every diocese were defective in that there was no provision for a general court of appeals.

Judge Wilder—I misunderstood the gentleman then. Nevertheless, I desire to make the explanation that I was intending to make. The diocese which in part I have the honor to represent here, organized and adopted a constitution which came from that eminent, prominent, distinguished gentleman in the Church who went to his home long ago, Rev. Dr. Manning. It provided clearly and distinctly, and by its constitution and canon have done more, as far as I know, in the direction of the protection of its clergy than any diocese in America. In the first place, it provides that we shall at our annual diocesan council elect, not appoint, eight members for the court of the diocese. They serve for one year or until their successors are elected. If charges are preferred against a clergyman he is given the right of challenge both peremptorily and for cause from any member of the court. If he be found guilty, then within thirty days thereafter, and in case of special circumstances the Bishop has the power to enlarge it, he may appeal to the Synod of the Diocese. What is the Synod? Our canons and constitution provide that the Synod shall consist of the entire clergy of the Diocese. The Bishop or Bishops and the Presbyters are entitled to vote. The deacons are entitled to discuss, but have not the right to vote. The accused, if he choose, may appeal to that Synod thus constituted. Now one thing more. That is not a proper court. It is a court having the right and power to order a re-trial. The constitution and canons provide that if it bring a verdict of guilty against the accused, the court must concur in every judgment. It assimilates it in all its parts, and as in the case of the State courts, both the court and the jury in the ecclesiastical court have to concur, say guilty or he cannot be convicted.

A Deputy—Does it require a unanimous vote of the Synod?

Judge Wilder—I understand the rule is precisely the same. Allow me to say that one sentence of the canon is a little blind. I understand it so, although the language of the canon is a little blind, and I am unable to find any other gentleman whom I have consulted on the subject who construes it in any otherwise than this.

Rev. J. J. Faude, of Indiana—I submit that we are not discussing the canons of the Diocese in Minnesota, but the judicial canons of the Church; and I therefore submit that this is not in order.

Mr. President—The chair would decide that the remarks are in order. It appears to the chair that it is desirable for us in reaching a right conclusion on this subject to gather all the information

we can upon the subject from the various sources, and the gentleman may proceed.

Judge Wilder. In answer to the question of the learned gentleman from Virginia. I understand that by our law the clergy are so far protected that in the first trial court there must be a unanimous finding of guilty, and if he appeals to the synod, which is a second *visi prius* court, as lawyers will understand the word, they are clothed again with the right of trying that case, and there must be a concurrence of every vote of that court to secure a final finding of guilty.

A deputy from Arkansas.—Mr. President, I would like to have a reading of the resolution. (Resolution read). The reason I asked for the reading of it was to show that what comes before it is whether there should not be some general legislation. It has been contended that we have no right to discuss that, because it is unconstitutional, and the matter of unconstitutionality was reported by the committee, and it is now up for discussion; and I would like to state to the house the grounds of the report of the majority and the reason why they have made such a report, and then perhaps we can get the matter more clearly before us than in any other way. The matter we first considered was whether there was a need for a court of appeals. There came before us in this connection a number of instances of the diversity of legislation in the different dioceses. There was pointed out to us in one diocese where an appeal might be made to the civil court, and that an appeal to the civil court is taken as an acknowledgment of guilt, and that fact alone amounts to degradation. I do not know what diocese it is, but the clergymen as an American citizen has no right to appeal to the civil courts if that appeal is to be taken as a confession of guilt, and he is to be condemned for that very appeal. I do not know what diocese it was, but the Clerical Deputy on my left tells me it was the diocese of Chicago. Then there came up another point which led to the decision of the joint committee. Every priest who is here present before me knows as to the truth of the matter which came before the committee, that there is a growing feeling among the priests of this Church that justice is not done to them in the diocesan courts; and on the matter of the diocesan court of appeals which, if it go to the clergy of the diocese, however justly the law may be administered in Minnesota and in other dioceses where they have courts of appeal, under the present administration, that gives no assurance in the future that the priests who shall come after us when perhaps a man different from our Rev. Father who is Bishop of Minnesota may be Bishop, and bishops are but men with like infirmities that we priests and you laity have; and then their influence over the clergy of the diocese is such that it could work trouble for the individual priest. There is no one who has such influence in a Diocese as the Bishop has. Not only for the protection of the clergy but for the protection and defense of the Bishop there is needed a court of appeal; and the injustice that is worked in the different dioceses has brought before us the idea of the necessity of one code of laws for the control of the clergymen and brother priests. Look at the question again. If you look at the Canons there is a provision for the control of the Bishop by the laws made by the General Convention.

There is a provision for the discipline of the laity by the Dioceses. Has not the Diocese the same jurisdiction over the laity in the Diocese that it has over the priests? And yet in our own canons, there is a provision that the Church's discipline of the laity shall be had in accordance with the laws of the General Convention, and until that General Convention shall make this Diocesan laws, we priests and deacons in the Church are left with no general legislation, but subject to Diocesan legislation, and Diocesan legislation alone. Why should not justice be done us by this General Convention, as is done by the Bishops and as is done by the laity. It is a matter which is near to the heart, and must be near to the heart of every priest of this Church, this matter as to who will try him, have authority to take away from him his office which he has given himself up.

The minority brings a report that a canon shall be reported by this convention which shall be satisfactory to the

Dioceses. They may accept the canon or they may not, and the legislation will still go on as it has been, and the trial of the clergy will still be conducted as it has been. They have a perfect right to accept it or not, as they please. As to the similarity between the Church as it is constituted in this country, and the State, is there not a marked difference? I was raised a Calhoun Democrat, with all the ideas of States' rights, but when it comes to the Church, the autonomy of the Diocese, where, in the history of the Church, in relation to the trial of the clergy, had a Diocese any such right as that? And where has a Diocese any such right now, in the history of the Church, any more than a provincial synod has the right to legislate in respect to the trial of a clergyman? And I appeal to you, while the movement is going onward, moving this Church more to the standing of the early Church, when it was the rule, I appeal to you in this matter of the trial of the clergy and of its legislation, if you place it on a true Catholic ground, when was it the rule that a Diocese had any such right? and I, for one, in my Diocesan council, and wherever I may be, if this general convention does not legislate to give us redress, will raise my voice in favor of the repeal of all Diocesan canons for the trial of the clergy. If we can not get it in one way, we will force it in another. If this general convention does not see fit to oppose this sending it down to the Dioceses for a change in the constitution, the next general convention will. It will go, it must go with the Catholic movement in the Church.

Rev. Dr. Goodwin, of Pennsylvania—I suppose Mr. President, that this general convention has supreme legislative power in this Church, not in the entire Church Catholic, but in this Church, and I suppose that if this convention chose to do so, we could ordain that the Dioceses, for example, should hold their Diocesan convention only once in five years, and we could ordain how these conventions should be constituted, and if we were to pass such laws, there would be no help for the Dioceses. That is my view of the case. If we lack any authority now, we have nothing to do but, by two general conventions in succession, change the constitution, and absorb everything. I do not see any remedy except in the good common sense and conservative principles, and feelings as are expected to prevail among men of common sense. There is, besides the supremacy of the general convention, a dear principle in this Church, the autonomy of the Dioceses; and we should beware of interfering with that autonomy. The contentment with which Americans will live together in this general Church in the United States under a general convention, will depend largely upon their power of Home Rule. The objection to this movement to change the constitution so that the general convention should take to itself a power which from the beginning has been reserved to the diocese, is a grave movement, and fraught with more danger than we see at first. It has been said, Mr. President, that a clergyman owes his allegiance to this General Church in the United States. I have heard it maintained, and do not dissent from it, that each Presbyter of this Church owes his allegiance to the Church Catholic under its Great Head, but that makes no appeal from this General Convention to the Church Catholic. If he owes allegiance to this General Convention or the General Church, so far as the General Church has legislated, he is bound to obey its laws; that is the allegiance he owes to it. He has promised in his ordination vow to obey his Bishop; he never promised to obey the General Convention. There is his allegiance to the whole Church of Christ in which he is a priest, to the Bishop in the Diocese. As to the Bishop being a Pope and infallible, Mr. President, it is the fault of the dioceses, for they have given to the Bishops the power in this case. They have power to legislate and to determine how, under our constitution a Presbyter should be tried, not by his Bishop or the infallibility of his Bishop. Moreover, Mr. President, every citizen of these United States I suppose—that is my theory, a theory that has been pretty well thought out—owes his allegiance to the United States of America, its Constitution, and its laws. He is a citizen of the United States, and yet every citizen of these United States, as a citizen, is subject to the criminal law and criminal jurisdiction of that state in which he may be found; and our

clergy are exposed to no greater consequences than every citizen of the United States is exposed to, by this Convention of the Church in the United States. Any citizen of the United States who should be charged in the state of Delaware with certain misdemeanors or crimes is liable to be taken to the whipping post, no matter what state he is brought from. He may be mistreated, sir. There may be error committed, sir. He may be unjustly condemned, sir, but he must take the consequences; and there is a small number of people to deal with matters there. Now, so it is with our states; here is our manner of living, and here are the circumstances under which we live. Appeals are abundant there in civil cases, but I believe in most of our States a large portion of the criminal offences of the lower class of misdemeanors are settled in the lower courts. It is only in cases of felony, etc., that there are appeals or writs of error to the higher courts, and we must take the consequences under this, so in many of our States, I am told that there is no appeal, no justice. I know of States in which there is no appeal, even in the case of a murder trial. It does not follow that there is no justice. When you go to the court of last resort there is no appeal. The supreme court of the United States has original jurisdiction in certain cases, and from that there is no appeal. Is there no justice therefore? I believe Mr. President that our Dioceses are as well prepared to do justice as the States, Twenty-four of our forty-nine Dioceses are still co-terminus within the States wherein they are, and I have carefully compared—but I will not stop to give details—the Dioceses which are not co-terminus with the States, the 25 Dioceses with the 24 Dioceses which are co-terminus, and beyond any question, whether in area of extent or in population, they are as well fitted, and have as much means to administer justice, as the Dioceses which are coterminous with the States in which they exist. So that it may be said without a doubt, that our Dioceses are as well equipped, and as well prepared and fitted to administer justice as the States in this country under whose laws we live, to whose criminal courts we submit. But, you say, that is the theory of our judicial system. It is not always necessary to square our practical rules to the doctrinal positions of true theory. Our general convention defines the crimes. The Diocesan convention administers as a judicial jurisdiction under those definitions. The several States have this jurisdiction over citizens of the United States without having the crimes defined by the general power above them all. Is that any better than ours? If I live in one state, murder is one thing, if in another state, another thing. If I live in one state I may be hung for murder, and if in another state I should not be, and so on; different punishments and different definitions of the first and second degrees of murder, and so on. All this is left to the legislatures of the different states. Certain cases have been referred to in which it is supposed great injustice has been done, and that has boomed this custom, and some have taken action from that to make a great movement for what certain parties have desired long since, to have courts of appeal established by this convention. Let us not be thus driven out of our senses. It is not probable that there is any occasion for it. For one, Mr. President, I should be ready, much more ready, to accede to a court of appeals the doctrinal questions than questions of crime practically, a general court of appeals, because I think in all cases of trial for crimes and misdemeanors it has been well understood among all English speaking people that it is in the vicinage of the commission of the crime that the trials should be had. It is there that such questions should be settled, but when we come to questions of doctrine it looks quite different, and, Mr. President, I am not ready for a court of appeals even in such matters, not until we need such a court, not until the need becomes manifest, and that method in England seems above all things to have been very unsatisfactory; so that even in regard to that, I say we should hasten very slowly. But in regard to this other question, the diocesan courts may do wrong, so many any court do wrong. While we ought to prevent wrong by putting up bulwarks against it, how far shall we go in that way? We may provide for a court of appeals, and a court of errors, but where shall we

stop? Is it alleged that the men in the diocese, clergymen or laymen, are not honest and fair? Is that the charge brought against our dioceses in general? What is this convention composed of, which we could form, that would not in part be made up of these unfair men? I think we have no business thus to charge our Dioceses, and it seems to me that a clergyman is as safe in his diocese with such laws as that diocese, if it has not already passed them, might be led to pass by the advice of this Convention, as safe as he would be under any system of judicial procedure that you could provide for him.

Mr. George R. Fairbanks, of Florida—Mr. President, it seems to me we are getting very wide from the point of this discussion. Both reports admit the advisability of some appellate court. That being so, the question simply seems to be whether this General Convention shall create an appellate court, or whether the dioceses shall have that power. If we are to have an appellate court for the whole forty-nine dioceses, as seems to be shadowed forth by the remarks by the deputy who opened the discussion, I have in contemplation before me the supreme court of the United States, nine judges in their gowns, and for such a court efficient for such a purpose, I think a salary of \$10,000 a year would be a reasonable estimate; now, if we are going into this thing, we must contemplate it to its end, and see what the result will be. It has been said that this General Convention must be appealed to for this legislation. Is that necessary? As has been well said by the gentleman who just sat down, have we not men competent to form an appellate court? Is it not the case that in every city the appellate court is made up of citizens of that State? It would certainly be very easy for any diocese to appoint a court consisting of clergymen, and laymen if you choose, learned in the law, to review those questions of law which would come before them. It would be very little expense in each diocese, but if you are going to have a court of appeals for the whole forty-nine dioceses you must have a competent court of judges who will devote their whole time to that object. We will have to form a grand judiciary. Why not have diocesan courts? There are sitting in this Convention four clergymen from each diocese. In every Diocesan Convention there are citizens from every part of the diocese, and every clergyman has the power to assist in framing the legislation for that diocese. If the canons are defective in that respect, who can you charge it to but themselves?

I will say that as a general thing, in all these matters with reference to the trial of clergymen, the clergymen themselves should frame those canons relating to the clergymen, and there would be acquiescence in every Diocese in such legislation as might be proposed for the remedy of existing defects. Now, the proposition before us from the minority admits the necessity of courts of appeal, and suggests that such legislation be adopted as will furnish to the Diocese a pattern for such courts. That, it seems to me, is a practical view to take. As has been well said, every citizen of the United States who goes into another State comes under the laws of that State, and so every clergyman of this Church, when he goes from one Diocese to another, comes under the canons of that Diocese, and rightly so. The jury of the vicinage, the judges in that Diocese, are far better qualified on general principles to adjudicate questions of this kind according to the rules of evidence in their own States, than could be any general court of appeals. I therefore hope that the resolution of the minority will be adopted, as being the most satisfactory adjustment of the whole question.

Rev. Dr. Bennett, Massachusetts—I do not desire to detain this House upon this subject, interesting as it is. I have listened to the debates on both sides of this question, and it seems to me, Mr. President, with the best consideration that I am able to give it, that the resolutions proposed by both branches of the committee have excellences which can be, with a slight modification combined, and so procure substantially the united approbation of this House. For one, Mr. President, I am decidedly in favor of the leading feature of the minority of the report of this committee, that the Dioceses shall themselves have—shall continue to have, as they have heretofore had, the power of regulating the trial of Presbyters and Deacons within their own Dioceses. I think that principle is a fun-

damental principle recognized by our constitution so long that it ought not to be interfered with except for very extraordinary and very satisfactory reasons. But we all know, Mr. President, I judge, and I speak not now, Mr. President, on account of any particular grievance which I have to present; I do not rise, Mr. President, as the champion of any prosecuted, and as he may suppose, I presume, persecuted Presbyter who has been tried, nor to test by our action today any reflection upon any Bishop who has presided, or taken part in, or had any connection with, the trial of any Presbyter. I merely desire to speak of the subject in a general way and on abstract principles, and therefore, in order to preserve their independence in the trial of Presbyters and Deacons, it is desirable to preserve the rule, that there should not be want of uniformity, want of sympathy, or want of adequacy in the machinery which the Dioceses, so far as we know, had adopted and used. It does seem to me desirable that this Convention should, after due consideration, recommend to the Dioceses some form or organization and procedure in their several courts, for their adoption, to be sure, but trusting that their good sense will lead them to adopt what this Convention has, after serious consideration, presented to them as being, on the whole, a wise, regular, and systematic mode of procedure. So far I agree with the majority of the committee; but for one, Mr. Chairman, I am ready to go a step further. The question proposed by the majority of the committee is not, as has been stated on the floor of this house, whether we shall now adopt and organize and establish a general court of appeals, or court for the correction of errors, by any means. That may come up hereafter. The simple question is, whether this Convention deems it proper to take the power. In extreme cases it may be deemed necessary to exercise the power of creating a court which shall have—I would not call it a court of appeals, in the sense in which those words have been used on this floor—but a court for the correction of errors which may be made, which probably will be made in the practical administration of the ecclesiastical law by the several Dioceses who have it in charge, and therefore, for the purpose of simply obtaining power, I trust that the General Convention, whenever the time arrives, will, in its discretion, wisdom and prudence, establish that court or not, as the case may require, that that resolution reported by a majority of the committee should pass in some form. I am not prepared to say, Mr. President what powers exactly should be given them, or the mode of procedure; I am not quite prepared to say; but I am willing to say, Mr. President, for one, as an humble member of this House, that I am willing the constitution should be so far amended that there shall be power in this convention, when they see fit to adopt some kind of uniform court, or court which shall secure uniformity and certainty in the administration of our law. This is as far as we are obliged to go, so that I think the recommendations of the two branches of the committee may really, with a slight modification, as I said before, be consolidate into one; and so we may secure the benefits of both by taking a somewhat medium ground between the two; and with that view Mr. President, if I am in order now, I offer an amendment containing the two elements of which I have spoken of the two reports of the committee.

Resolution read by the secretary, as follows:

Resolved, The House of Bishops concurring, that the general committee on judicial systems of the Church be directed to report a plan for the drafting of a canon, or such canons, to recommend to the dioceses for adoption by their respective conventions, providing the whole process of trial of clergymen, from the making of the accusation to the final judgment of a court therein created for the review of the proceedings of the court of first instance.

The President.—The subject now before the House is the resolution of the committee. No motion has been made as yet to make the resolution appended to the minority report of the Committee a substitute for the report of the Committee. Therefore, an amendment to the report of the Committee is in order.

Resolved, The House of Bishops concurring, first that for the better administration of justice in the several Diocesan

courts for the trial of presbyters and deacons, it is expedient that the General Convention set forth a draft of a Canon to be submitted to the Dioceses for their adoption for a more uniform system of procedure in such courts.

Resolved, Second, that for the purpose of securing certainty and uniformity in the final result of such trials, it is desirable that the General Convention establish a general court for the correction of errors in the Diocesan courts, and that the constitution be so amended as to authorize the creation of such a court.

Mr. Steven P. Nash, of New York—There is throughout the Church a strong desire for an appellate court which shall have the right to review the decisions of courts of first instance in the Dioceses. Now the practical question is: How can such an Appellate Court, assuming that it is even desirable, be established by the authority of this General Convention?

The General Convention has relegated, if it ever had the power, relegated the discipline of the clergy, the presbyters and deacons, to the several Dioceses by Article VI of the Constitution "In every Diocese the mode or trying the presbyters and deacons may be instituted by those Dioceses." Now it is quite clear that almost all the resolutions in reference to the trial of presbyters and deacons contemplate an amendment to the constitution, so that the general impression is that the next proceeding is an amendment to the constitution. The whole subject of appellate courts as it now stands belongs to the several Dioceses, and therefore so far as that goes we shall be bound by the Church for an appellate court to be carried out, and it can only be done by an amendment to the constitution. That conceded, it follows that it can only be done by a canon of this Church. We can only recommend a canon of this Church which if adopted will make such an amendment. Now can that be done? That is a proper question. By the constitution of this Church a Diocese may be formed of six presbyters, with the proper number of lay members, and in some frontier Dioceses the number is not very large, and from the presbyters so to be chosen, the accused has to be tried, so that we come now to the practical question. Assuming that you have twelve or fifteen presbyters, and I am willing to allow that they are impartial and temperate in their judgment, assuming that we have a dozen presbyters from which we can establish or select a court from our small number of presbyters, it is almost impossible where a brother has been accused, not to find some one who has been committed to an opinion and declared it in such a manner that he is not a proper member of the tribunal for the trial in the first instance.

I may say that it is difficult, almost impossible, for the Bishop himself to entirely leave every question which has thus been brought near to him by a charge against one of his presbyters, and out of the question as to be fitted to try such a case. Now then in fact if the accused believes he has been improperly convicted and desires to appeal, what chance has he? All the appeal he can make is to the Diocesan Bishop. What chance has he? None whatever; he might as well submit at once. But it is said by the minority report that the contiguous diocese might be called upon to recommend. Now, this is perfectly irregular for any other person than those belonging to the Diocese to take any such action. Who is to judge? It would make a trial irregular—it would be a mere arbitration. If a presbyter were chosen outside of the diocese and asked to sit in such a court, he might very naturally ask them to excuse him from taking part in any controversy in a Diocese to which he did not belong. It is a surrender of state jurisdiction in one case. It is a surrender of Diocesan authority in another case; and it would create a mongrel court out of which confusions would grow.

Therefore we have remaining the question whether there can be a case—whether there can be an appellate court, selected by the general convention from the different districts of the Church in the territory of the United States that shall act as a trier? One of the gentlemen has suggested an enormous court in such an experiment; that we should have a supreme court of the Church, sitting with gowns at Washington, who are entitled to salaries from six to twelve thousand dollars each; and he ought to have added, who will have eight or nine hundred cases undisposed of. [Laughter.]

Are not trials among the clergy the

rarest thing that occurs in our Church? I do not pretend that a court established by the authority of the general convention would attend to the trial of the clergy in the first instance, but it would relieve the Bishops of the odious duty of being obliged to superintend the personnel of the court. I don't imagine that these men who are overborne with business; and I don't believe that they would object to being relieved from the duty when they have a great deal to do. Then if it is necessary to send several dioceses of the Church to one appellate court, which may be grouped into a court of original jurisdiction, and that court can be satisfactorily provided for by a new canon, it can be procured by a great many frontier dioceses which will have a satisfactory court. The question then is; whether we shall propose to the dioceses, referring it to them for three years' consideration and for final adoption, such a proposition as will relieve the Bishops from assistance and superintendence and personal care of such a court, and referring the action of the trial court to the final court, or whether we shall have an appeal court of this character by which the judgment of the first tribunal shall be reviewed; if so, we must consent to an amendment of the constitution, or leave things as they are, to the management and action of the several Dioceses. And I believe that the end in view in the establishment of this court is most important. Every lawyer that has had experience knows how difficult it is before any tribunal before which the trial is first had—he knows that the thing is done in that trial; there the witnesses are called, there the defense is made, and indeed in some cases the verdict may be set aside by an appellate court, but if the first court convicts and affixes the stigma of guilt upon the accused, it can never be negated in the moral sense of the community, and cannot be retrieved; so I say that in my opinion it is desirable that tribunals should be created, and I hope that from this discussion there will be recommended a canon on which we can agree. In most of the Dioceses they are defective and ought to be improved, and we think they can be improved by this joint committee which is to be empowered to sit during the recess. But it is said that the Dioceses will never surrender the jurisdiction that they have. Is it a pleasant jurisdiction for the Bishop to be obliged to take control and care of the trial of his clergy? If it is a privilege so delightful that they want to retain it, they have a right to say so in the Upper House. We have a right to say that we are desirous of relieving you of the onerous duty, and at the same time of providing a better system for the security of the clergy, which you ought to be as careful of as of your own. If they insist upon claiming their prerogative, it is not for us to anticipate their action in the premises. Now this is no new question. It has been before this General Convention, and there is a very able and learned article now published in a late number of the CHURCH REVIEW, by a learned gentleman from Delaware, giving a history of the legislation on this subject and a review of the merits of the question. Now let me add one more idea upon the subject of trials for unsound doctrine. The mode of procedure ought to be entirely different from that pursued in trials for misconduct, and therefore there ought to be a tribunal provided in the dioceses to try clergymen for heresy. Originally a clergyman ordained by the Church was arraigned before three or five of his brethren of more or less skill in theological questions, when arraigned for teaching unsound doctrine. We ought to establish by canon a tribunal to which a decision in reference to what is sound or unsound doctrine can be given us, which is effective throughout the length and breadth of the land as the doctrine of the Church in the United States of America. Can you live longer under any such system as this? We ought to have a tribunal composed of the best learning and ability, which should compose an appellate court and not a tribunal of three or five of the clergy, with the Bishop on one side, as the accuser of the clergyman, from which we strike off one and another until, according to our blessed canon, the number shall be reduced to five, sometimes now, what we want is to ask the dioceses to consent to an amendment constituting a proper tribunal. And another thing, is to allow this committee to sit during recess as to perfect some general plan to be presented at the next General Convention something that can be carried

out and agreed upon, and not have such a mongrel court as we have now to try these cases.

The President—The Chair will announce that the hour for taking recess has now arrived, and the House will accordingly take a recess, after which the Rev. Mr. Foute has the floor.

**Consecration of Bishop Gilbert.**

The great attraction of the day in Chicago on Sunday was at St. James' Church—the consecration of the Rev. Mahlon Norris Gilbert, D.D., S. T. D., Assistant Bishop elect of the Diocese of Minnesota, to the Episcopate.

The large Church was filled to its utmost capacity when the hour set apart for the Celebration arrived, and the Bishops and other clergy who were to assist in the solemn function entered the Church preceded by the choir. The processional hymn was the beautiful hymn, "Christ, Whose Glory Fills the Skies."

The Bishop of Albany began the Office, the Bishop of Western New York serving as Epistler, and the Bishop of Ohio as Gospeler, the Bishop-elect standing before the Holy Atlas within the Sanctuary. The sermon was by the Bishop of Missouri; from Galatians iv, 26: "But Jerusalem which is above is free, which is the Mother of us all."

The Bishop began with the words: "The Christian of to-day believes in the Fatherhood of God, the Brotherhood of Christ, and the Motherhood of the Church." The agnostics of to-day, like the epicureans of old, put God out of sight. They tell us that if God made man, which they doubt, He left him to his own slender resources. The main theme of the sermon was the Motherhood of the Church; the word "Mother" was the sweetest in the English language, after "Home" and "Heaven." With that name is associated the best and noblest things of earth, and the highest hopes of Heaven. When God made man He gave the Church to be his Mother.

There was the Sacrificial Church in the patriarchal age, the Church of the Covenant, as given to Abraham and his descendants, and after that, in the fulness of time, the Church Catholic, to reach out to Jew and Gentile alike. St. Paul characterized the Jewish Church as narrow, but the Church of Christ, the "Jerusalem, which is above," as free, and the Mother of us all. The same Church is here with us in America with all her marks.

We would like to give an abstract of the entire sermon of the eloquent bishop, but space will not permit. We can only mention one more point, his address to the Bishop elect, which was most beautiful and touching.

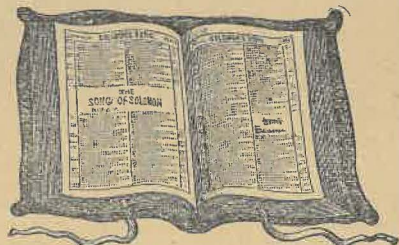
Turning to the Bishop-elect the preacher said: "My brother, through our voice God calls you to the Apostleship. By our hands to-day you are to be a missionary. What it is to be that you have counted years ago, and you shall count it many more if God grants you life in years to come. It is a great Diocese you are to work in. It has had the great missionary Apostle at its head for twenty years. You are to uphold his hands, and with those hands uplifted the battle will go on well. With the vigor of life in you you are to do much more work for yourself. Be large-minded, loving-hearted. You cannot more warm the heart and delight the soul of your mother, the Church, than being so. Stand firm to your colors. Never incline to any darkness. Preach the word of truth to those to whom you are sent, and then with the touch of the finger of love win them to feel that they are in the mother's arms once more, and lead them to privileges as yet neglected. Always be a loving and faithful friend to them. How beautiful the words you are so soon to hear: "Hold up the weak, heal

the sick, bind up the broken, bring again the outcasts, seek the lost." Coming out of a past of association and going into a future of great responsibility, you and I stand for a moment together, and I may be pardoned a personal allusion. My brother, you have been a Sunday-school boy, clerical pupil, parish-school teacher, deacon, presbyter, chaplain, and missionary with me.

Eleven years ago this very day, I ordained you to the priesthood in Deer Lodge, Montana territory. My heart is full of yearning over you to-day. Your own congregation in a city in the north is moved to the quick that you can be their pastor no more. In their sorrow they are glad and proud that you are advanced to higher work in the Church. Our lives have been full of loving intercourse for the past twenty-four years. The future is before us. The Episcopate is only a larger pastorate. The pastor may turn many to righteousness; he may preach to others and be himself a castaway. It is the greatest honor on earth to be a Bishop, a successor to the Apostles, a chief messenger of the Master. But if it is not worthily borne it will be a canker in the day of accounting for the stewardship. Do your work and leave the honor to take care of itself. It is a father's prayer I send forth for you, that you may be found among the blessed at the appearing of Jesus Christ. It is the Godspeed of an old priest that I bid you go on your way, and that you finally reach your home in Christ Jesus.

The Bishop-elect, wearing his rochet, was then presented by the Bishop of Indiana and the Assistant Bishop of New York; the testimonial of the House of Bishops was read by the Rev. Geo. C. Nelson, Assistant Secretary of the House of Bishops, and the testimonial from the House of Deputies by the Rev. A. C. Stillson, Assistant Secretary of that House. The solemn service was then concluded, according to the Ordinal, and the Rev. Dr. Gilbert was made a Bishop in the Church of God.

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## ADDRESS

# Rev. L. W. APPLLEGATE,

STREATOR, ILLINOIS

Or Confer with him during the Convention.

**Charity Organization Society, Meeting held at Methodist Church Block, October 15, 1886.**

The audience filled the floor and gallery of the Hall, the platform being occupied by several denominational ministers and other prominent Chicago citizens.

Judge Rogers, of Chicago, presided. The meeting was opened with the Lord's Prayer and Collects, after which the Secretary, Mr. Johnson, called attention to the principles and object of the Society, as laid down in its circular, saying that in charitable work it was analogous to the clearing house among the banks, or the mercantile agencies in trade, and tended to prevent the poor from falling into pauperism, and to lift up those who had already done so. He said that nothing done or talked of by the Society was an untried experiment, but only what has been found useful in Eastern cities, but it was an essential principle that no alms should be given without thorough investigation, such as can be properly made only by a body of trained and experienced agents. But temporary relief is only a means to an end. It is the duty of organized charity to build up the character and prevent the man, woman or child from falling into pauperism, and to lift them up if they have fallen into it.

The relief of suffering humanity should, whenever practicable, come from sympathizing friends.

Mr. Johnson read a letter from Bishop Potter expressing regret that Convention engagements prevented his testifying in person to the value of the work done by organized charity in New York and his hope that the same principles would be worked successfully in Chicago.

Bishop Dudley gave a short address as a substitute for Bishop Potter. He urged that so far from being hard hearted not to give alms in response to the piteous story of the widow or the orphan at the door or on the street, to give it was a weak-minded act to hush the call to investigate, and the results were disastrous, both to recipient and giver. The experiment of some years' ministrations of the Gospel in a large city had led him to make the resolution he would never give a penny at the door or on the street himself or as a dispenser of the Church alms, but take the name and address of the applicant, and he went to work to establish something like this Charity Organization to get people to visit these people and help them as far as possible by personal interest to restore their manhood or womanhood, and as mission work in the Christian Church build them up into the character of our Lord Jesus Christ. The Church must hold out her hands of encouragement. Is it not true that when we cast a shilling into the beggar's cup and so silence the voice that speaks to us to really minister to this brother or sister that we take away their necessity for laboring honestly and growing in self-respect? It is related by Archbishop Wheatly somewhere in his diary he says that while he has given away £100,000 Sterling, he thanks God he has never given a beggar a penny in the street.

There must be a vigilance committee to protect the real poverty of an honest man that in the distribution of wealth a blessing and not a curse may be bestowed upon the community.

Often it is the sympathetic word and touch rather than the paltry show that is needed.

As an instance of the working of indiscriminate almsgiving the Bishop cited a man who "was not bigotted"—he'd just as soon be helped by one Church as another and so he belonged to seven different Churches and was being "aided" by seventeen relief associations.

In conclusion Bishop Dudley spoke of the organization as one of the mightiest agencies for helping the Churches to do the work of our Lord, and wished it "good luck in the name of the Lord."

Father Osborne was surprised at being called upon to teach Chicago anything as he expected rather that Boston might learn something from Chicago. As he had been told however that Chicago was behind in this charity matter, he supposed it was because the sun shines first upon Boston.

He dwelt upon the name "organization" and said that it was very odd that people

didn't seem to know what that word meant—they seemed to think it meant suppression—he would like to send such people back to school—organization means that people are to work and to work together.

Church people are fond of saying they like to attend to their own business and they like to their own charities.

That is exactly what the organization wants them to do. Bishop Dudley had showed how 17 societies could co-operate to make one pauper.

Every Church ought to take care of its own poor, and every Church connected with this organization not taking care of its own poor is called to account by this organization.

The Church doesn't take care of its own poor when it allows them to go begging.

A little girl came and told me her brother couldn't go to school because he hadn't any boots. I told her I would see about it, but I forgot it and the little boy didn't go to school, and a message came to me from the charity organization. Do you think I will forget the next pair of boots?

One day a message came to me that a woman was begging. He husband was arrested for drinking. A neighbor told her she could get help from a certain lawyer on Devonshire St. who could help her. He didn't give her anything, but wrote a slip and sent her to the associated chemists, who knowing it to be a case of urgency sent the slip to me. She begged it, got the message about four, and at five a messenger was at her house scolding her for not going to the right place instead of going on the streets begging, and to this day I believe she thinks I am a magician.

Next time her husband was arrested she came to the right place and was properly taken care of. If she had been allowed in the first case to get her living and support her children by begging, she would have become a confirmed pauper; as it was, at the end of four months she was self-supporting. The man went on drinking until he became helpless, and then she took care of him in sickness by her own labor, continuing also to support herself and her children until he died. Nothing but that co-operative society would have thought about that.

It costs a great deal more to do things this way—it involves paying to one person person \$40 or \$60 instead of one, but the money is not thrown away. You have not the least idea of the amount of work involved; and the amount asked to support a secretary in carrying it on is not large in view of the expenses to be met.

We have got 764 ladies and gentlemen, many of them devotedly going into the houses of the poor, not sent by the Churches, and they report what is needed.

Send your people to the conferences of these workers. I send them, and they come back as if it was a discovery, and say its really a very good thing, this association of charities.

Dr. McVickar, of Philadelphia, told the story of the way a man had tested the truth of the heart-rending stories brought to his ear. He would say, that's a very sad story if its true; come with me to the telegraph office, and if I find your story is true,

Continued on page 114.



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you shall be helped; if not true, you must take the consequences. When they reached the corner drug-store, he would say, "just wait a moment till I come out," and never in all his life did he find the applicant waiting when he came out of the drug-store.

Dr. McVickar impressed the necessity of personal sympathetic contact, by a story of John B. Gough, and also by the following:

A certain prisoner was about to be released, having served his time. The warden wrote to a secretary of the association for reforming released prisoners and told him that he would be called upon at a certain time by one of the worst men he had known in all his prison experience.

The man came and asked the secretary for work. The secretary told him what he had heard of him and said he didn't believe he could get anyone to employ him and would have to keep him himself. The man asked what he wanted him to do. "To run errands." "That's boy's work." "Yes, but if you do well at that you may do something better by and bye." "How much will you pay?" The amount was named. "That's very small pay." "Yes, but its enough to keep you and to help you to learn to care for better things."

He accepted it and went to work. One day a gentleman who had been sitting with him went out leaving seventy-five dollar bills on the table, he sat counting at his table though conscious of some one drawing near. At last he looked up and saw that this man had crept up with his shoes off and was ready to snatch the money and if necessary to knock him down. He turned and said to him, "If you do that you will break my heart." The result was the reformation of that man. It was the first time that it had been suggested to him that any body cared personally what he did, or what became of him.

Rev. Dr. Phillips Brooks, said he could never be persuaded to make a rule against giving to a beggar at the door or on the street, unless he could make use of such a system as the organized Charities. The hand of sympathy must be stretched out. It is no wonder that the ignorant and suffering feel they have no right to go to Churches that present to them pictures of selfish fashion and wealth. We must go down to those people and help them not only by our dole of bread, but by sympathy and teaching—"Who gives in Charity feeds three; himself, his hungering neighbor, and me;" and when the Church learns this, we may welcome the time when "Mercy and Truth are met together, Righteousness and Peace have kissed each other."

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Missionary Addresses.

AT TRINITY CHURCH, Oct. 17, 7:30 p. m.

Bishop Coxe gave a glowing picture of the coming time of Christ's reign on earth, when He shall have been preached to all nations. He wondered if we were Christians when he compared the zeal for this result with that for business schemes, luxury and dress. He was not disposed, however, to find fault with the ladies. On the contrary, he was inclined to think the best thing in the interests of missions would be to give the ladies the management.

The Rev. Calbraith Perry, of Baltimore, asked that our "superior" white race would show its superiority by more regard for the sensitiveness of a people who, though educated and refined, might walk the streets of the city and not find any place where they could walk in and pay for a dinner. It is not surprising that the colored problem is difficult to deal with, when the race has so much reason to believe that a white man does nothing for him unless to subserve his own interests.

The whites must work side by side and hand to hand with their colored brethren, and not expect to win them by shutting them out. It is desirable to have colored clergymen but they should not be chosen and ordained without care that they were fitted practically and intellectually for the work. There ought to be a man to be to the colored people what Bishop Whipple is to the Indians, and while he would not have any reduction of the \$40,000 appropriated to the two hundred and fifty or three hundred thousand Indians, he would ask for a great increase of the \$18,000 appropriated to the six or seven millions of blacks.

The results accomplished in Baltimore with the limited force at work were simply marvelous. It is a wonder that the Church has been permitted to accomplish anything.

When Dr. Perry went to Baltimore 15 years ago, it was with no thought of colored work, but there was a little colored congregation there who were in danger of losing what facilities they had (they were then worshipping in a little loft over a store.) They didn't know what else to do and reluctantly came to us.

The congregation had increased from 30 communicants to 430. A lady provided a beautiful building, but we outgrew it, and we now have one capable of seating 600. We have a Sunday School of about 200 children.

The early celebrations of the Holy Communion are attended by large numbers of barbers, who avail themselves of the only time they can get away.

I need a private secretary for my correspondence in relation to servants, wanted from our schools.

We have an efficient colored sisterhood.

Dr. Perry called attention to the opportunities for work among the colored people of Chicago by saying that one of the city rectors had said that Churches could be filled with colored people if people could be found to take up the work.

Father Osborne made a stirring appeal to men to offer themselves for missionary work, to fathers and mothers not to hold back their sons but to consecrate them to the work of the Lord, and send them out with their sympathy, their prayers and with the same money they would give them to let them up in business.

He also called for women workers. He also spoke words of encouragement to the ministry already in the field, dwelling upon the point that they were not only preachers but the bearers of a gift which the Apostolic Church alone can confer.

The addresses were all listened to with great interest by a large congregation consisting largely of business men.

Twenty minutes was the time allotted to each and was not much exceeded

by any, though Father Osborn states that in so important a matter as a missionary meeting under the auspices of the General Convention, he didn't think it would be at all unreasonable if they happened to be kept until 11 o'clock.

The Living Church.

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NOTICES.

The Triennial Reunion of the alumni of the Theological Seminary of Virginia, will be held at Kinsley's, Adams St., Chicago, on Tuesday, October 19. at 1 o'clock p. m. Tickets, \$1: to be had of the Rev. Dr. Beatty, deputy from the Diocese of Kansas.

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

There will be a public meeting in the interests of the Church Unity Society on Friday evening, Oct. 22nd, at 7:45, at St. James' Church, corner Huron and Cass Sts. The Bishop of Pittsburgh, Rt. Rev. Dr. Whitehead, will preside. Addresses may be expected from the Rev. Dr. J. H. Hopkins, of Central Pennsylvania, and other prominent speakers.

The Third Triennial Conference of Church Workers among the Deaf will be held in the Sunday School room of St. James' Church, Chicago, Oct. 25th, 26th and 27th. The first conference was held at St. Ann's Church for the Deaf, New York City, and the second at St. Stephen's Church, Philadelphia, during the last General Convention. Nine clergymen are now engaged in this new and growing department of Church work.

On Tuesday evening 8 p. m at the Grace Episcopal Church, Wabash Avenue and 14th street a meeting will be held D. V. in aid of Mission work and homes for the English and Americans in Paris, where Miss Ada Leigh will give a short account of the Mission. The Right Rev'd Bishop Stevens D. D. of Philadelphia, will preside, and addresses be given by the Right Rev'd the Bishop of Tennessee, the Rev'd Phillips Brooks. D. D. of Boston, and Rev. Dr. Langford.

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. Evensong 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., Chic. go.

A public meeting in the interest of the White Cross Army will be held in the Club Room at Grand Pacific Hotel, at 7:45 p. m., Friday, October 22d. Addresses will be made by Rt. Rev. H. C. Potter, D. D., LL. D., Assistant Bishop of New York, the Rev. B. F. DeCosta, of New York, the Secretary of the Association in this country, and other prominent speakers. The deputies to the General Convention are especially invited to attend this meeting and learn about the practical workings of this Society. The doors are open to the public.

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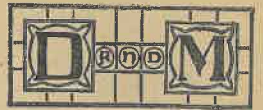
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