

# The Living Church.

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## The Living Church.

### A DAILY REPORT

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

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### GENERAL CONVENTION.

CENTRAL MUSIC HALL, Chicago, }  
Tuesday, October 19, 1886. }  
TWELFTH DAY.

Dr. Tucker, of Alabama—The secretary read a resolution by the Rev. Dr. Tucker, that a committee of three persons be appointed whose duties shall be as follows, to examine into the statistical system of the Church and report at the next General Convention what improvement if any they may deem to be necessary.

Dr. Tucker—I imagine, sir, that this resolution needs no explanation. Our statistical system needs to be straightened out, and I move the adoption of the resolutions. Objection being made to the immediate consideration of the question, it is placed on the calendar. Upon the suggestion of the President, Dr. Tucker allows the words, "the House of Bishops concurring" to be placed in the resolution.

Dr. Stringfellow, of Alabama—I desire to offer the following resolutions. I desire to recommend that the speeches be limited to five minutes, except the deputy from Pennsylvania, who shall be allowed fifteen minutes. Resolution read by the secretary.

Resolved, That the vote upon the report of the joint committee on the judicial system of the Church should be taken at 12 o'clock, and that after the speaker who is entitled to the floor shall have concluded, the speaker be limited to five minutes, with the exception of the gentleman who represents the majority of the committee.

Mr. Benet, of South Carolina—I move that the resolutions end at the words "12 o'clock" and that the after part be stricken out. Amendment was lost and the original resolution was adopted.

Rev. Dr. Hall, Long Island, asks permission to read a report from one of the standing committees of the House who was absent when the committee was called, as follows:—The committee on amendments of the constitution to whom the resolution of Mr. Benet, of South Carolina, looking for a change of date for the session of this general convention, to be effected by a change of the words on article I of the constitution respectfully report that it is inexpedient to propose such alterations at this time, and their being no constitutional question as to the power of this House to pass upon it, they offer the resolution that the committee be discharged.

The President—The resolution will be placed on the calendar.

Mr. Stotsenburg, of Indiana.—I desire to offer a proposition for an amendment or alteration of the constitution.

Secretary reads the resolution.  
Mr. Stotsenburg then presented the following alteration of the constitution in

the nature of an addition thereto entitled article II. There shall be an executive council of the Church composed of the presiding Bishop, and six other Bishops, to be chosen by the general convention. The presiding Bishop shall be the President of the council; it shall be the duty of the Executive Council to act as an advisory board to the Presiding Bishops and to the Board of Missions. It shall consider the state of the Church, advise ways and means to perfect its powers for Gospel work, to receive and consider all suggestions, and plans, and aids for the extension of the Church, and report at the General convention at each session thereof. The members of the council shall have a right to meet and speak at all meetings of the House of Deputies, but not to vote there. The General Convention shall enforce this article by proper legislation.

Mr. Stotsenburg—There are now, sir, in the land fifty millions of inhabitants, and in twenty-five years, if peace and good order prevail in this republic, these will be increased to 100 million, and some within the sound of my voice may see the time when there will be 200 millions. And it is the duty of this Church to prepare for these things and make good men and women of them; she ought to be become the great missionary power on this continent. She is not so now. I am one of those who believe that the Protestant Episcopal Church is not now armed and well equipped, having all the weapons and armament necessary to fight the battle against sin, the world and the devil. She is not, I say, a great missionary power, and does not do her work: and why not? I maintain that one essential fault is that she has not now, and never has had, an active central planning power, to consider, to report and to recommend to this General Convention, acting as a great auxiliary to it. Mr. President, let us consider for a moment how the Church now stands. The Bishop of the Diocese is a great worker of this Church, but he works principally in his own Diocese, for its good. Take the presiding Bishop of the Church, and what is he but a mere president of the House of Bishops. Take this General Convention,—I am a member of it—but it seems to me that it does not mature and carry out feasible plans for the Church work, because it meets only once in three years, and it takes six years to digest any plans, and then there is a great probability that it will be talked to death. The General Convention is influenced by party passion and by partiality, and it talks too much, and is unable to digest the plans for the benefit of the Church in the proper way. It seems to me, sir, we ought to have a kind of advisory board to this convention, and although this may not be the best plan, I submit it, and ask that it be referred to the committee on constitutional amendment.

The President: If there is no objection it is so referred. The House will now proceed to the order of the day.

Judge Sheffey of Virginia: I am deeply grateful, Mr. President, to the convention for having given me leave to continue my remarks upon this vitally important question. John Randolph said "too much litigation is the greatest curse that can be inflicted on a country;" another prominent Virginian said that "the multiplication of courts is a multiplication of litigation and controversy." Since last night I have had occasion to refresh my recollections with regard to the cause of these powers reserved to the Dioceses; and I went to the cradle of Union, to the old meeting house in New Brunswick, N. J., where the idea of the un-

ion of the Churches in the State first by God's blessing was brought forth, and terminated in the perfect union of the new constitution of 1789. This was in 1784, and the first trace of the Union of the Churches in the state, as it was then called, was this: soliciting the concurrence of our brethren with us in such measures as may be deemed advisable for the union and prosperity of the Episcopal Churches in the states of America. Some gentlemen of this day say that there is no such idea in the canons of Nice as Episcopal Churches in separate and distinct states. Our good old forefathers, however, had such ideas, and they carried them out, and 1784 a preparatory convention in Philadelphia laid the foundation of this union. And then and there was given a protection to the clergy of the Dioceses in these words: "Every clergyman whether Bishop or presbyter or deacon (the idea with regard to Bishops has since been abandoned) shall be amenable to the authority of the convention of the state in which he belongs, so far as relates to suspension or removal from office, and the convention in each case shall institute rules for an equitable mode of trial."

And so, Mr. President, in divers portions of this book called "Perry's Handbook of the General Convention in 1784," when the first feeble trace of the union came from that glorious old conservative Church in New Brunswick down to the consummation of the great purposes in 1789, no other idea was entertained than that, that I see, for themselves to retain the control of the trial of their presbyters and deacons. Now, sir, it is thought at this day to reverse the judgment of our forefathers, to turn back the hand upon the dial plate, and to say that the General Convention shall have jurisdiction to institute the modes of procedure of trials of the Clerical forces of the Church; and this Convention is called upon now to pass upon that question, on the report of the committee proposing a constitutional amendment upon this subject. And here permit me to say to my most honored friend, the Clerical Deputy of Maryland, Rev. Dr. Hodges, that soft, smooth, gentle and persuasive as he was in his recommendation of the amendment, that it would do no harm, it would never be felt, is not spoken with the usual sagacity of the learned Cleric. Now I say, sir, with all respect to my learned friends on the other side, that it is simply impossible to organize in this great country of fifty million people a single Court of Appeal, to re-hear questions involving immorality or violation of ordination vows. The docket of the Supreme Court of the United States would be trivial compared with the cases which would go flocking to that court, if it would be practicable to get them there. As I said, sir, we have no power to compel the attendance of witnesses. We cannot bring them by any process of law to such a court. They will come or not, just as they please. Oh, Mr. President, there is something touching to me in the memorial of that act of piety of the son of Noah, who, when he saw his father had fallen into sin and error, threw a mantle over him to conceal it rather than further expose it. And I say, sir, we must deal with offenders as mercifully and as gently as the Bishop and clergy will naturally be inclined to deal.

But when once found guilty and deposed, let the mantle be thrown over them, and let them rest in peace so that the Diocese will get rid of the scandal as soon as possible. I say Mr. President, that I know of no reason for any such legislation at this time with re-

gard to that class of people, which is the only class of cases known to me to have come up within the last thirty years in the ecclesiastical courts of this Church, immorality and violation of ordination vows. Perjury before such a court as that? Well, some laws in some states may punish it, but there is no power to compel a man to speak there. Now, Mr. President, what is the other alternative? I do not think that there is any need for an appellate court on the question of the facts. I think we will all agree, contrary to the opinion of my friend from Springfield, Mr. Davenport, that the venue should be of the vicinage and not of a foreign department. It is best to try a clergyman, even if charged with something that we dare not speak about, under the auspices of his own Bishop to whom he is amenable.

Where can you find a better tribunal? They may make mistakes, but there is no redress for the mistake, except as is provided for, as in Minnesota, by any diocese in this Church. Your remedy is in your own hands, go and seek for it and establish it. If you want a new trial, have it. There is not a layman who will refuse it to you. If you don't want it, and don't ask for it, don't blame the Church for not giving it to you, and ask the Church for something that will be a greater calamity and wrong to the Church than anything you can ask for. What is the other thing which is sought for? And here lies the great evil imbedded in this proposition, sir. Doctrine is to be reviewed. Ah, yes, Mr. President, doctrine can be reviewed without dragging men from one end of the territorial limits of this great Church to another. Doctrine can be put upon the record and brought up on a writ of error on wrong construction of the doctrines of the Church, and then, sir, brought to the centre of this great Church empire. Who shall be the court? Are all the House of Bishops, all the Bishops of this Church to be brought together, to be agitated, to be convulsed with anxieties over the now latent and silently acquiesced-in diversity of doctrines held in the Church, all to be thrown into party lines one against another, until bitterness, discord and dissention shall reign throughout the length and breadth of our Church? No, Mr. President, let us bear some evils rather than have that great evil. I can imagine, sir, my friend on the other side of this House arraigned for a violation of Article 22, in respect to bowing in adoration to the elements upon the Altar. I would not, sir, for all that I have, or ever hope to have, have that question tried before an American Ecclesiastical Court, and have it decided either way. My fear is, sir, that so deep and acute are the feelings and sensibilities now happily appeased, now lying soothed by the soft words that are uttered in favor of peace and harmony on both sides, so deep and profound are the sensibilities of the members of the Church on that subject, that an adverse decision to one side would do what? Why, we have had final decisions by authority of the law in England, and in the Mackonochie case, and in other cases, where the decision of the court of last resort was for or against one party or another; nothing in my humble judgment but the strong bands of imperial power kept the Church of England from being shivered into atoms. What would I not give? I could get down on my knees and walk miles to pray for deliverance from such convulsions and contentions. Ah, Mr. President, our great Church—I think I have heard it from all sides, I think I have heard the same thing from you, sir—is a Church of large liberality, that although things may be thought wrong by one man, and it might be

—oh, yes, in one diocese condemned, the same things will be thought lightly of if not right, by another man and in another diocese. Now, Mr. President, if these matters do not strike at the root of the Faith, at the very foundation of the Church itself, how much better it is to let them rest until better thoughts come, and more reasonable views on both sides are taken. I had thought before the meeting of this Convention that the need of this great body, as it was gathering together, was towards a careful, conservative consideration of the interests, doctrines and practices of the Church. I had thought that the extremes—I had known, in fact, that what are called the extreme local views on the side leading towards dissent and what is called broad-churchism, were gradually being stuck in the ground, as it were, grounded, and that those who have heretofore professed extreme notions—and I was one of them—on the ultra views of low-churchism, had begun to come together with joy, when they met these old friends of ours led on in old times by that venerable Dr. Meade, and we embraced each other, high-church and low-church. Oh, what a glorious embrace that was. I had thought that that was to be continued, and I believe now that this General Convention will put itself on the right side and command that it shall be continued, yes, that there shall be no more dissensions in the general Church if it can possibly be avoided, that peace shall reign, that harmony and concord shall prevail, and that we will not throw the banner on the outer wall, and invite every discontented presbyter who does not seem to be willing to be amenable to his Bishop and obey his Godly admonitions, to follow in the views of his Bishop, to court a trial, and then carry the case by appeal on doctrinal questions up to the highest appellate tribunal in the Church. Let us not have any such thing as that. But it is said, and it is a fair thing to answer, to consider, that there will be diversity of decisions if we leave this matter of doctrine to diocesan courts, even if we establish courts of appeal. I grant you, sir, that that is so to some extent, sir. I grant you that in Nebraska there may be a decision adverse to that in New York, and that the Nebraska decision may be wrong; but, Mr. President, far better is that to be confined to the limits of Nebraska with perfect freedom on the part of the clergy of Nebraska to continue to live under such rulings or leave. Far better then and there to confine the error than to have it scattered broadcast over the whole Church in the form of a discontented minority, even though there be an ascendent majority in favor of my view of the subject. The great body of the membership of the Church must decide that the evil to the whole Church would be greater than this partial evil of diversity in the rulings in the different Dioceses. I say therefore, Mr. President, that human laws and human courts cannot attain everything. The scheme that was proposed on this subject some years ago did not contemplate a single appellate court; no, sir. It contemplated provincial appellate courts, for the purpose of accommodating Dioceses that should be united together in a province, and these federated Dioceses are still in existence. The idea was to extend them and take in provinces. Now, sir, I say that if we are going to have an appellate tribunal to do any good, they must be subdivided in jurisdiction and limits, and if that is the case you will have diversity of decision amongst them, you will have differences of opinion between the appellate court in New York and the provincial appellate court in Springfield or Chicago. One will decide one way, the other decide the other way, and there is the evil of establishing the doctrine. You cannot do it without having a court which will be a magnificent gown and wig tribunal, clothed with all the power conferred upon them as judges, Supreme Judges, by the constitution of the Church to decide upon questions, which when decided had been far better left undecided and uninvestigated. As far as I am concerned, Mr. President, I leave this matter for the calm judgment of the House, trusting to them to let the old foundation stand, to let the Dioceses regulate this matter for themselves, to let them build up appellate courts for themselves, and let them have presbyters and deacons tried

among themselves, and in that way, sir, peace and good order and harmony will prevail throughout the Church, and in no other way can it be secured.

Judge Wilder, of Minn.—Mr. President, I was so unfortunate on yesterday as to be out on committee work, and was deprived of the pleasure of listening to the argument of my learned friend from Virginia, in the which he paid, as I understand, some little attention to Minnesota. As reported to me, I do not quite know whether he dealt in that regard with soft solder or brickbats, but however it may be, I have simply to say that as between the deputy and myself it is coffee for two without pistols. Understanding from a gentleman in another part of the House yesterday the statement erroneously as it appeared, that no Diocese had provided for a court of appeals, I ventured to make the statement that in one Diocese at least a court of appeals had been provided, and that was all I had in view at that time. The gentleman from Virginia, in the course of a few remarks of explanation that I made, asked me a question in reply to which I made a misstatement, and which I now desire to correct. In reply to his question I said that the Canons of the Diocese of Minnesota, not only provided that the trial court should concur, that there should be an unanimous verdict of guilty, but went further in reply to his question, and said that the court of appeals which constituted the synod of the Diocese must also secure an unanimous vote of guilty. In that I was in error, and I desire to correct it. Now, Mr. President, having taken the floor primarily to correct that error of mine allow me to say a few words, and they can be but few—

Judge Sheffey, of Virginia.—Mr. President, I will ask my friend, in reference to whose remarks I spoke with the utmost kindness and regard, what majority is required in the synod?

Judge Wilder, of Minn.—I said, Mr. President, that the report to me left it in doubt whether the gentleman was complimenting or throwing brickbats at us.

Judge Sheffey, of Virginia—I didn't have any brickbats.

Judge Wilder, of Minn.—Now I do not propose to say one word, clear and well defined as my views are upon this subject in reference to the evils and undesirable characteristics of a general court of appeals. I assume that enough has been said upon that subject—at all events I will not add to it, but I do desire to say a few words as an old man, I hope as a practical man, as one who has certainly during his past life bestowed some attention upon questions analogous to this, in support of the proposition that the evils under which we labor cannot in all human probability be sufficiently provided for by Diocesan tribunals including a court of appeals. At all events, I submit sir, that inasmuch as that measure has not been practically decided in most of the Dioceses, that before we resort to this dangerous ground, each Diocese should assert its right and its power to provide its own courts. It can do so if it will. Whether a Diocese will or not is a question for itself. Now a few practical suggestions—and you will excuse me if I make them—in reference to certain leading features and certain dangers to be avoided. In certain other fields it has been said and justly I think, that courts are organized to convict. That this has ever been done in this Church I do not believe. That may be avoided by each Diocese providing for itself a permanent court for one or more years—I would say longer than that—out of which judges the accused shall choose a smaller number who shall try the case.

The President.—The Chair would announce to the deputy that the five minutes allowed him to speak upon this subject have expired.

Rev. Dr. Elliott, of Maryland.—Mr. President, inasmuch as this proposition to change the existing method in the matter of jurisprudence is a matter of great importance, it was very important, if not incumbent upon those who make this proposition, that they show that there are grave evils calling for this change; and inasmuch as this change has been before this convention for a long period, and inasmuch as it has been voted down several times, and on some

occasions voted down by a large majority, it seems to me that it is incumbent on these gentlemen to show that great evils have come in since the time of its previous consideration, and that press upon us now for our consideration. Indeed, it is somewhat singular that a case of which a great deal has been made, occurred so far back as thirteen or fourteen years ago; and when we examine that case there is no application whatever of the principle of appellate jurisdiction, because in that case the gentleman was not put upon his trial at all; where then would a court of appellate jurisdiction have been of any avail? How is it proved then that in this case the clergyman would have been benefited by the existence of a court of appeal?

Indeed, such is the temper of this generation, and the temper of the people in this country, that perhaps it would be the fairest to create some means which would protect the bishop and the courts from the fact that a clergyman against whom charges may be brought, has immediately the sympathy of the people; such is now the temper of men's minds, that as soon as a man is arraigned in a court the sympathy goes out for him in abundant means, and no sympathy is shown for those who have the courage and the conscience, in the face of a frowning populace, to insist upon doing their duty in the prosecution of wrong doing. It is also very often the case that there is a practical difficulty in relation to proving the facts necessary to the prosecution of an offending clergyman, and that difficulty is the impossibility of compelling the attendance of witnesses. This Church has no process by which it can compel the attendance of the witness. An effort was made to modify our law on this subject, and the General Convention could do nothing but advise persons when called upon to attend as witnesses, to do so. In one case of which I have knowledge it was exceedingly difficult to obtain the attendance of the necessary witness; and it was an exceedingly grave matter, and it was only at last by appealing to his churchly principles that the witness was prevailed upon to attend, and when his evidence was brought in it at once produced conviction.

So I say that it is not shown that there is this great necessity for relief of the presbyters of this Church from prosecution, so that there are many causes at work which do not require that any such action shall be taken.

In the next place, Mr. President, it is quite evident that nothing has been shown or proved, that goes to show that the canons as they now exist are not adequate, because it is provided for in the Diocesan Convention; indeed in many dioceses courts of appeal have already existed in some form, because the bishop has power to revise a sentence or remit a sentence. If we are not ready to be entrusted to the tender mercies of the clergy and bishops of our own dioceses, or if there is any good reason why we should prefer not to stand before the bishop to whom we owe allegiance, rather than to come before those who do not stand in any such paternal position. There seems to be a great degree of obscurity in relation to the Supreme Court of the United States. Now, Mr. President, the supreme court is a court of appeal only in certain cases of a certain character. Suppose a case of a murder, which has so frequently been alluded to on this floor, which is committed in any state, and the murderer is tried under the laws of that state,—does he have any right of appeal to the Supreme Court of the United States? He certainly does not.

Mr. Parker, of New Jersey.—I do not desire to make a speech, but I have been requested to offer this resolution, as a substitute for the pending resolution and amendment:

RESOLVED, The House of Bishops concurring, that it is within the power of each diocese, to organize within its jurisdiction a system, for an appellate court, or such court as they may deem expedient.

The President.—The Chair is not quite sure that that motion is in order.

Judge Sheffey, of Virginia.—The motion is good, sir, as to the amendment, but does not affect the original proposition.

A Deputy.—I rise to a question of privilege. Under the Constitution in the General Convention it is prescribed that freedom

of debate shall be allowed; I respectfully submit that when the House makes an order under which one gentleman occupies about two thirds of the time and another gentleman who has spoken once is also permitted to speak again, and another party indiscriminately, it is true that it is an interference with the constitutional privilege of every member to be heard upon any question which may be before the House.

The President.—The question of privilege is one which the House must take care of itself. The Chair would observe that the course he has pursued was precisely the same that has been pursued when matters of great importance have been before the convention. The Chair will also state that the honorable deputy from Virginia, having exceeded his time during the debate, was by permission of the House allowed to proceed, and that the Chair was governed by the decision of the House in that regard. The House, in the opinion of the Chair, has also proceeded entirely in accordance with its old custom.

Mr. C. S. Patterson, of Pennsylvania.—In the first place I want to say in answer to the position taken by the last clerical speaker, that when a clergyman is put upon his trial the popular feeling goes out toward him and against the prosecution, that I admit the fact, and that I tell him that there is just this one reason why sympathy goes out in that way towards the clergyman, and that is, the feeling that the Church does not supply any appropriate and reasonable mode of appeal, and that the clergyman is without redress if convicted. Now, Mr. Chairman, we have heard a good deal of discussion as to the details of an appellate system. I want to say that the committee has not recommended for the consideration of this House any detailed scheme for such a court. It has recommended that the system of judicial administration should be perfected. It has recommended that there be an amendment to the constitution, which, if adopted, will enable the General Convention to deal with the question, and it has recommended that a competent committee should be appointed to sit during the recess and to mature a plan for a reformation of that judicial system. When that plan comes in, it will be proper to discuss its details. Now, sir, the learned gentleman from Louisiana has spoken very favorably in reference to the dangers of restricted dogmatic construction of the law of the Church by the decisions of an Appellate Court. I wish to ask him whether the danger of such restricted construction is not greater when forty-nine different Dioceses have to pass their varying views in reference to the matter, than where you place it in the hands of a Court representing the matured judgment and learning of the Church. Now, sir, any such Court will construe the laws of the Church and its doctrine in accordance with the great principle of the comprehensiveness of the Church, which means simply that so long as the cardinal principles of the faith are adhered to, Clergymen are not to be called in question as to minor points of doctrine or ritual.

Now, Mr. President, I have been asked to speak of practical injustice under the present system, defective as it has been admitted to be. I want to say in reference to that, as Junius said to Sir William Blackstone, "By your doctrine, they have the power. But laws, as you know, are intended to guard against what men may do, not to trust to what they will do."

Now, sir, something has been said about oaths of Canonical obedience. The construction of that oath has been settled by the Privy Council in England.

The Bishop of Capetown took it into his head to hold a Provincial Synod, and he directed the Rev. Mr. Long, the rector of a Church, to read the notices for the election of deputies to that Provincial Synod. Mr. Long said that the interpretation of the laws of the Church made it appear to him that that was not quite right, and with great respect to the Bishop he declined to read the notices, and the Bishop put him upon trial and deposed him from the ministry because he would not read the notices. The matter was brought before the Privy Council and they decided that the oath of Canonical obedience did not mean that a Clergyman must

obey every command of his Bishop, but that he must obey only such commands as the Bishop is authorized by law to make. If your Clergymen are to be free men, you can not put any other construction on Canonical obedience.

Now, a good deal has been said about the Diocesan Courts of Appeal being sufficient. I have only to say that no Diocesan Court of Appeal can ever preserve the unity of the Church, because the Diocesan Court of Appeal represents the opinions dominant in that particular Diocese. Now, it has been said that it is the policy of this Church to maintain the independence of the Dioceses, and that that policy has existed for over a hundred years. In reply to that, no lapse of time can consecrate a wrong; no policy in Church or State can ultimately prevail against the eternal principles of justice.

The Constitution as it was at first adopted did provide that the diocese should have original jurisdiction over bishops, clergymen and laity. In 1841, more than fifty-two years after the adoption of the constitution, this Church saw fit to take the Bishops out of the jurisdiction of the dioceses, and seven years before that they took the laymen out of the jurisdiction of the diocese. I want to know what that settled policy amounts to, when you can take Bishops and next laymen out of the jurisdiction of the diocese. I would like the gentleman to say why this distinction has been made in the case of clergymen. Your Bishop is far more identified with the diocese than the clergyman. He is elected by the Diocese. He can not be translated. The clergyman goes into the diocese, it may be for a month, and while he is in the diocese for that month, you permit him to be absolutely deprived of his functions, possibly for doing that for which he would be praised in other dioceses. That is neither law nor sense. Now for another point. I have read the rules of discipline of other denominations. Now, sir, go through with them one after the other and you will find that every religious denomination in this country, with the exception of this Church, has a judicial system by which there is an appeal from the decision of the court of the first instance, a court constituted by the Church at large. They put it in different ways in different denominations, but the constitution of all those churches agree in this, that there is an ultimate right of appeal to somebody representing the authority of the Church, and our Church stands in disgraceful isolation. Now, Mr. President, there are underlying this whole thing, two questions. The first is, will the Church refuse to do justice to its clergymen? And the second question—and I want the gentlemen to face the question as they vote—is this House the governing body of a Church or of a league of 49 different diocesan churches? If this body be a Church, let it as a Church do justice. I hope earnestly that the amendments offered to the report of the committee will be voted down, and that the proposition reported by the committee will receive the hearty approval of this House.

The House then proceeded to a vote first on the substitute of Mr. Parker for the amendments which had been offered to the original resolution; it will be remembered that this substitute relegated the whole subject to the dioceses. A vote by dioceses and orders was called for which resulted as follows:

Clerical—Whole number of dioceses voting 49; yea, 34; no, 13; divided, 2.  
Lay—Whole number of dioceses voting, 45; yea, 20; no, 18; divided, 7.  
Lost through non-concurrence of the Laity.

A vote was then taken on the second amendment, which included the minority report. This vote was also by dioceses and orders, which resulted as follows:

Clerical—Whole number of dioceses voting, 49; yea, 14; no, 33; divided, 2.  
Lay—Whole number of dioceses voting, 44; yea, 17; no, 19; divided, 8.  
Lost.

Recess was taken for lunch, and on re-assembling, the first amendment was laid upon the table and the vote was taken directly upon the three resolutions embodied in the report of the committee.

The first, which simply states the opinion

that some action is needed, was passed by a large majority.

The second resolution which would require an amendment to the Constitution, and which left the matter to the diocese only until the General Convention should take action, was voted upon by dioceses and orders with the result as follows:

Clerical—Whole number of dioceses voting, 49; yea, 34; no, 14; divided, 1.  
Lay—Whole number of dioceses voting, 46; yea, 23; no, 17; divided, 6.

Lost through non-concurrence of the laity.

The third resolution, which provides for a commission to take the matter in hand and report to the next General Convention, was laid upon the table. An effort was made to re-consider, but without the desired effect.

AFTERNOON SESSION.

The President directed Message No. 30 from the House of Bishops to be read, as follows: The House of Bishops informs the House of Deputies that it concurs with the House of Deputies in its Message No. 28, appointing a committee of conference on all unfinished business concerning titles to Canons 6 and 11, and names as the members on said conference committee the members of the standing committee on canons.

The President—The Chair will name as members of the conference committee on the part of this House the standing committee on Canons.

At the time of the adjournment the substitute and one of the amendments had been disposed of and the question is now upon the amendment offered by Mr. Bennett, of Massachusetts.

The amendment of Mr. Bennett is read and a motion made to lay the amendment on the table; which motion was carried and the amendment was laid upon the table.

The President—The question now is upon the resolutions reported by the committee.

The Rhode Island delegation called for a vote upon the resolutions reported by the committee by dioceses and orders.

Mr. Patterson—I would suggest that as the second resolution relates to the constitutional amendment it is necessary that the votes should be had by dioceses and orders on that second resolution, but I do not think it is necessary upon the first and third resolutions.

Deputy from Rhode Island—Rhode Island then will call for the vote upon the second resolution only by dioceses and orders.

Judge Sheffey, of Virginia—I now move that that first resolution standing by itself be laid upon the table until the second resolution is disposed of. Motion lost.

The second resolution reads as follows: Resolved, the House of Bishops concurring, that Article 6 of the Constitution be amended so that the third clause of the article shall read, "In every diocese the mode of trying presbyters and deacons may be instituted by the Convention of the diocese until the General Convention shall otherwise provide.

The President.—The clerical order of Dioceses voting is forty-nine in number, ayes 34, nays 14, divided 1; of the lay order of the Dioceses voting there were 43, ayes 23, nays 17, divided 5. The resolution therefore is lost by nonconcurrence of orders.

Rev. Dr. Huntington, of New York, offered the following resolution to amend canon 10, title 3;

Insert in the sixth line of section first, before the word "copy" the words "duly certified," and in the seventh line substitute for the word "election" the word "book."

Substitute for the present section 2 the following:

The Standard Book of Common Prayer shall be the book accepted as such by joint resolution of both houses of this general convention. The said Standard Book shall be intrusted to the care of an officer to be known as the Custodian of the Standard Book of Common Prayer; a certified copy of the said book, duly attested by the custodian and by the secretaries of the two Houses, shall be sent to each Bishop of this Church to be held by him in trust for the Dioceses in the jurisdiction of which he is the Bishop, and to such other officers of the Church as the convention setting forth the Standard Book shall by vote determine.

The Standard Books shall be printed [with

movable type, and not from plate, and only so many copies thereof shall be printed as are needed for the purposes of this canon.

Substitute for Section 3 the following:

The custodian of the Standard Book of Common Prayer shall be appointed by the convention setting forth such book, and shall hold office until a succession shall be appointed by the same authority.

Resolution offered by Mr. Carpenter of New Jersey

Resolved, that the afternoon sessions of this House shall continue until 5.30 o'clock on this date and on the 20th and 22nd instants, and other dates that do not conflict with the arrangements of the local committee.

Resolution carried.

Rev. Dr. Thrall, of Springfield.—I move a reconsideration of the vote just taken in reference to the second resolution.

Upon motion the motion of Dr. Thrall was laid upon the table.

The President.—The House will now proceed to the business on the calendar, which is concurrence of this House with Message No. 4 of the House of Bishops, as follows.

Resolved, the House of Deputies concurring, that the committees on Canons of the two Houses have leave to sit together as a joint committee, whenever in the judgment of the two chairmen the business of the committee can be furthered by such discussion.

Mr. Stark, of Conn.—I will not abuse the patience of the House, but I feel bound as the mover of the resolution of concurrence to make a statement, which possibly had I made at that time would have saved the House from the long debate which ensued. I may venture to express to the House that there is not much surprise that the deputy from Pennsylvania, who has not had an opportunity from personal experience to be familiar with the procedure in this House, and the deputy from Springfield who has had should have fallen into what seems to me a mistake as to the purport of the Message from the House of Bishops. I am not surprised, and I think the House will agree with me when they hear what I have to state to them. My own personal experience only goes back to 1871, and I speak generally from memory that it has been the practice to debate, which is the course of proceedings which the House of Bishops propose to us by this message. I have not searched the journal, but as my former colleague, the late venerable Dr. Meade, has been referred to in the debate, and I here say, sir, I will venture to express the opinion that whenever the privileges or independence of this House is invaded from any quarter it will not lack able and competent champions. I hope, however, sir, that they will always be as mindful of the dignity and self-respect of this House, of the reverence and respect which is due to that august body, the House of Bishops, as my venerable colleague always was when he raised his warning voice. On the 33rd page of the journal of 1877, which was the first convention held after Dr. Meade ceased to be Chairman of the Committee on Canons, it will be found that the first report of the fact that he had ceased to be a member of this House

Continued on page 128.



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and its second report was in the following words—which, when I shall have read them to the House, they will see that it had been the practice of this House before that, and which had the sanction of Dr. Meade: "The Committee on Canons respectfully report that they recommend the adoption of the following resolution, which originated at the last session in the House of Bishops, and which, having at that time been concurred in by this House, was found to be practically effective in promoting the despatch of business and the harmonious action of the two houses. Resolved, the House of Bishops concurring, that the Committee on Canons of the two houses have power to sit as a joint Committee whenever either committee shall communicate to the other a request to that effect." On the 27th page of the Journal of 1877 it will be found that the measure went to the House of Bishops, and was by the House of Bishops concurred in, and on the 28th page it will be found that the message from this House was fully concurred in by the House of Bishops and went into operation. I think, therefore, sir, that when this House, in 1877, passed that resolution and sent it up to the House of Bishops, they first having carried it in this House on the second day of the session, and it was adopted by the House of Bishops on the fourth day of the session of the General Convention, that it was not surprising that when the message came down from the House of Bishops there should have been a disposition evinced on my part, and I hope on the part of the House to concur with that motion. If there was an invasion of the privileges of this House by the House of Bishops in sending down that resolution to us, what shall be said of the invasion by this House of the privileges of the House of Bishops in 1877?

I renew my motion that the House of Deputies concur in Message No. 4, of the House of Bishops.

Rev. Dr. Hopkins, of Penn.:—This calls for a joint meeting whenever it is necessary in the judgment of the two Chairmen, and is entirely a different proposition.

Mr. Carpenter:—I will then offer the following resolution, to substitute the word "committee" for the word "chairmen" so as to read as follows: Resolved, the House of Deputies concurring, that the Committee on Canons of the two houses have leave to sit together as a joint committee whenever, in the judgment of the two committees, the business of the committees can be furthered by such joint session.

Resolution carried.

The President:—The question now is upon the concurrence with Message No. 4, of the House of Bishops. All in favor of the concurrence say aye.

Carried.

The President—The next business in order is the consideration of the report No. 4 of the Committee on Canons relating to the consecration of churches.

A Deputy—I move, Mr. President, that the consideration of that subject be postponed, because there is already a resolution from the House of Bishops on the same subject sent to the Committee on Canons which is now under consideration, that both shall be acted upon at the same time.

The President—If there is no objection No. 4 on the calendar will be postponed. The Chair hears no objection. The next thing on the calendar is the report No. 6 from the Committee on Canons to whom was referred the proposed amendment to Canon No. 15, Title 1, and the Committee ask to be discharged. The resolution before the House is that the Committee on Canons be discharged from the further consideration of the subject.

Mr. Rogers, of Texas—I was about to move that this report be recommitted with the further resolution: Resolved, that the expediency of extending the Missionary Episcopate (it changes the resolution in that it cuts out the word "colored") to the people in the United States be referred to the Committee on Canons, with instructions to report to this Convention what canonical action may be necessary to that end.

The President—The first question will be the resolution appended to the report of the committee.

A Deputy—With the greatest reluctance I

make a motion to lay this on the table, because this subject will come up under No. 12.

Motion carried and Committee discharged.

Mr. Stotsenberg, of Indiana—I made a motion, sir, to recommit that report to the committee, and that matter when upon the calendar. This House the other day, upon the presentation of the report from the member from South Carolina, determined that these two matters should come up together on the calendar, and I ask the House to consider the report of the committee at the present time in connection with my motion to recommit.

The President—No. 12 brings up the whole matter.

A Deputy—I move that this matter be postponed until No. 12 be reached.

Carried.

The President—The next subject is No. 7 on the calendar relating to the work of evangelists.

Mr. Carstensen, of Pittsburgh—Mr. President, may I ask the privilege of the house to have it referred for an hour. I am obliged to attend the meeting of a joint committee at 4 o'clock, and if No. 7 can take the place of No. 10 I shall be glad if the House will grant that courtesy.

The President—By a vote of two-thirds the position of any subject may be changed. The motion will then be to have No. 7 take the place of some subsequent number on the calendar, say No. 14.

A Deputy—I move that it takes the place of No. 19.

Dr. Bradley, of Indiana—Let me suggest that as this resolution of the Rev. Deputy from Pittsburgh only calls for the report of a committee, the House can pass this at once and proceed with its business.

The request was withdrawn.

The President—The Secretary will read the resolution.

Resolved, the House of Bishops concurring, that a joint committee composed of three Bishops, three clerical and three lay Deputies be appointed to report to this Convention some plan whereby the work of evangelists may be sanctioned and regulated authoritatively.

The President—No. 8 on the calendar is report No. 1 of the standing committee on the Prayer Book, relating to a date for national thanksgiving; the Secretary will read the resolution:

Resolved, That in view of the long established custom of the celebration of Thanksgiving Day in the month of November, and in view of the association with and attachment to that time in the minds of a large portion of the people of the United States, it is undesirable for this General Convention to make any appeal to the civil authority for a change.

Resolved, That the committee on the Prayer-Book be discharged from the further consideration of this subject.

Adopted.

The President—No. 9 on the calendar is report No. 7 of the Committee on Canons, relating to the registration of communicants. The Secretary will please read the resolution:

Resolved, the House of Bishops concurring, First, that the subject of the registration and enumeration of communicants be commended to the careful consideration of Diocesan conventions and of the Clergy.

Second, That the requirements of the Canon that communicants removing shall procure a certificate showing that they are entitled to be received in good standing, be commended to the special attention of the Church.

Adopted.

The President—No. 10 on the calendar is report No. 8 of the Committee on Canons, relating to amending Title I, Canon 9, of lay readers. The Secretary will read the resolution. The Secretary read as follows:

Report No. 8.

The Committee on Canons, to whom was referred the memorial of the Diocese of Kentucky, asking an amendment to Title I, Canon 9, respectfully report that this Canon was adopted as it now stands in 1883. After a careful consideration of the subject, your committee are of the opinion that the present Canon covers all the legislation at present expedient in the premises.

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

Adopted.

The President—No. 11 on the calendar is the proposed amendment of Article 5 of the Constitution, postponed from the last General Convention.

Judge Wilder, of Minnesota—Mr. President, if I understand the proposition now before us, it is the motion to amend the 5th Article of the Constitution, which lies over with the unfinished business. Am I right, sir?

The President—That is probably the case. The Secretary is now searching for the report, which when found will doubtless explain.

The Secretary—It refers to the 5th Article of the Constitution, and will be found on page 285 of the Journal of 1883.

Judge Wilder, of Minnesota—Mr. President, the Chairman of the Committee on Constitutional Amendments requested me to take charge of this matter, with such explanation as might be necessary to enable the House to understand it. In making this explanation, sir, I think I can refer the gentlemen to the several places in which they will find action touching the question. All the members of the House will probably remember that Article 5 of the Constitution relates to the organization and admission of new Dioceses, but it does not follow, at least directly, to provide for the organization of new Dioceses out of missionary jurisdictions.

The House of Bishops in 1883, as shown by its message No. 14, to be found on page 212 of the Journal of 1883, adopted certain amendments to that Article, the subject and object of which was to provide for the organization of new Dioceses in one or more missionary jurisdictions. To do that, they amended the three first paragraphs of Article 5, and added a clause at the conclusion of the Article, the whole of which consisted in the substantive provision that is alluded to, with such details as might be necessary to carry them into practical effect. The message was non-concurred in by this House, as will be seen on page 263 of the Journal and from its message, No. 34 to the House of Bishops, on page 83. The reason of that non-concurrence was in substance, that the House, not dissenting from the substantive amendment, thought that in some directions the amendment might be improved. A committee of conference was appointed. That committee agreed upon one single amendment to the action of the House of Bishops as contained in the message of the House of Bishops, No. 14, and I think that in one word I can state it so that all will understand. It is a single amendment to the last paragraph which the House of Bishops provided should be added to the article. In and by that amendment, the House of Bishops which—

The President—Will the deputy be kind enough to suspend his remarks. We have a message from the House of Bishops.

The Secretary—Message No. 32; message, No. 33.

The President—Judge Wilder will proceed.

Judge Wilder, of Minnesota—In that additional paragraph, while it provides for the title in the case of a new diocese formed out of two or more jurisdictions, it simply provides that the Bishop from whose jurisdiction the diocese was taken, should elect what Constitution and Canons should govern the new diocese, until one was adopted by the new diocese; not providing for the possible and even probable case, that a new diocese might be formed out of two or more jurisdictions having each a Bishop, which of course left the question uncertain as to which of those two Bishops should have this power of election. The amendment simply provides that in that class of cases the senior Bishop of the two or more dioceses out of which the new diocese is formed, shall have that power. It provides against a possible contingency, where there might be perhaps a conflict between neighboring Bishops. That is the only amendment that was added by the committee of conference.

Mr. James Parker, of New Jersey—Mr.

President: The gentleman has not got this clear, I am afraid, and with due deference to him, I rise to try to elucidate it. On page 213 it will be found that the House of Bishops by message No. 14, proposed that article 5 of the Constitution should be altered. This amendment was proposed by the House to the whole of article 6 of the Constitution. That message was non-concurred in, and it was taken finally into a committee of conference, which committee of conference reported, as will be found on page 265, that some amendments should be made to the proposed amendment of the House of Bishops to the whole of article 5 of the Constitution. Now, we are to consider, in the first place, whether we shall amend the message, No. 14, as proposed, or accept what the committee of conference proposed and then further to consider, as I understand it, the question whether we shall proceed to amend article 5 of the Constitution as it stands. I looked into the Constitution itself and could not find the words "senior Bishop of an jurisdiction" in the last paragraph of the Constitution as it stands, and therefore I turned back, and I found that the committee of conference accepted the whole of the message of the House of Bishops, No. 14, with the exception of the last clause, which it is proposed to amend as is set forth on page 285. It strikes me that we have got to proceed with message No. 14, from the House of Bishops, in the beginning, and then consider whether we shall accept the amendment proposed by the conference committee; having accepted that, we may then determine whether we will accept the amendment as it stands.

Judge Wilder, of Minnesota—I am sorry, sir, that I did not make myself understood. I am vain enough to think that generally I am understood. I stated, sir, that we all probably knew that Article 5 of the Constitution provided for making and admitting new dioceses, but that it did not provide, in terms at least, for making new dioceses out of missionary jurisdictions, and that the House of Bishops amended Article 5, in three of its first paragraphs, so as to provide for creating out of missionary jurisdictions new dioceses, with certain minor provisions carrying that into effect and adding a clause at the conclusion of the article. This House non-concurred simply upon the matter of form. Report No. 13 of the Committee on Amendments to the Constitution I will read. "The committee respectfully report the following resolution, that this House does not concur in the form of the amendment of the 5th Article of the constitution proposed in Message No. 14 from the House of Bishops and asks for a committee of conference." That committee made the one simple amendment that I have explained. I have made the explanation, sir, expecting that other gentlemen would make the appropriate motion for action on this. I only desire to make an explanation, and if I have not made myself understood as to the length, breadth, height and depth, I am unfortunate.

The President—The Chair understands that this is a matter of unfinished business lying over from the last session, being No 14 of the messages from the House of Bishops sent to this House three years ago and there is no motion or resolution before the House for its action.

Rev. Dr. Hopkins of Central Pennsylvania moved that the whole matter be laid upon the table, which motion was lost.

Judge Sheffy, of Virginia. I move that the consideration of this subject be committed to the Committee on Constitutional Amendments so as to report a distinct proposition for amendment that we may vote upon.

Motion carried.

The President—The subject now before the House is the 12th on the calendar, which is the report of the Committee on work among the Colored people.

A Deputy.—I now rise on behalf of the joint committee to move the adoption of the resolution.

Amendment offered by the Rev. Dr. Cheshire.

Resolved, that this Church being the living branch of the one Holy Church Catholic and Apostolic to all men of all races within its jurisdiction, all who are received into it are entitled to equal rights and privileges

ent Canon covers all the legislation at present expedient in the premises.

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

Adopted.

The President—No. 11 on the calendar is the proposed amendment of Article 5 of the Constitution, postponed from the last General Convention.

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Mr. James Parker, of New Jersey—Mr.

without distinction of color or of nationality.

It is with great diffidence sir, that I offer this amendment. I understand that it is claimed on the part of members of that joint committee that the substance of this resolution is contained in the first resolution. I do not undertake to deny that that is so, but it seems to me that this resolution ought to be in such plain terms that plain and simple minds can understand the true purpose.

Rev. Dr. Newton, of Virginia—I think that every member of this convention will understand very clearly that the first resolution of the committee covers a point which is covered by the amendment of the deputy from North Carolina. That committee has considered this object very earnestly and I trust very prayerfully. Upon that committee were Bishops Dudley and Wilmer, besides the clergy and laymen who had earnestly and faithfully for years, I suppose, considered this whole subject in connection with the colored people and the work among them. The need now is not, as the preamble and resolution states, more resolution; we need not more sympathy, more expressed on paper; we certainly need not at this juncture any declaration as to race, color or previous condition. What we need, Mr. Chairman, and have needed through the past years in the work of the colored people of the South, is men and money. Now, sir, this proposition of the committee, I hold, is the first proposition that has ever come before this General Convention which in a practical way will meet those two great needs. Pass this resolution of the committee and you will have a practical systematic raising of the money necessary to carry on the work among the colored people in all the southern dioceses; but if gentlemen who are friends of the colored people, if gentlemen who have their hearts warm towards these people and their needs, are going to hamper our work by constantly raising this question of race, color or previous condition, I think we might just as well stop trying to do anything for this race so much in need of this work of the Church among them. Now, sir, I stand here to say that I come from a diocese wherein colored people have all their rights and privileges. For years past we have been meeting in council of the diocese of Virginia, where the colored clergy have exactly the same right as the white clergy in that diocese. They vote and speak on all subjects which come before that council, and at our last council, the gentleman here will bear me out in the assertion that two of our colored clergy occupied perhaps more time than any other two clergymen or laymen in the whole council in speeches. Now, I am here from a diocese which I can truly say has no opposition, as far as our Church goes, in raising money for the colored work in that diocese. I am here to say that in Virginia there may be persons who are prejudiced against the colored people, as you will find colored persons everywhere prejudiced against some white people as well as some colored people. I am here to say that there appears to be a race instinct which the great Creator has placed in every bosom and you will find it in white men towards the Chinese, as well as in the white men North and South toward the colored race, but that there is any prejudice, or that there

Continued on Page 130.

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is anything in the minds and heart of the Church people in Virginia, which will prevent them doing their whole duty as Christians if the means are given them, I do not believe for one moment. Now, I say, we need men and money, and I speak for Virginia, and I dare say brethren from other dioceses will speak for other dioceses of the South. But here is a state of things which we have now in Virginia. We have at Petersburg a Divinity School for the education of colored men for ministers. We have in that school now fourteen young men preparing for Holy Orders. We have in the Diocese of Virginia, or in the field, ten ministers, one presbyter and nine deacons. So far, we have been enabled through our Diocesan Missionary Societies, with a little assistance which we have gotten from the General Missionary Board to support these ten colored Churches. But in our Diocese, as I suppose in all southern Dioceses, the missionary work all over that Diocese is constantly making demands upon us. At this very time one third of the real parishes in Virginia we have to assist from our Diocesan missionary fund, and although last year we raised \$9,000 and a little more for that purpose, we find ourselves hampered in our work. It must be then very clear to every gentleman upon this floor that not only the Diocese of Virginia, but that no Diocese in this land, with the constantly increasing colored ministry to carry on the work among the colored people added to the missionary work of the white people of that Diocese, can stand it. We must, if this work is to be carried on, have more money: we must look to the brethren throughout the whole Church in all parts of the country to give us money. Now, Sir, this resolution was formed and this report was written after prayerful consideration, that we might have nothing between us and the practical fact that we are here to try and do the best we can for the colored people in the south. We are here to raise means by which the men who are now offering themselves for the ministry and for the work among these people shall be supported; that they may carry the teachings of this Church as we have received it to the people who are so much in need of it. And I wish whilst I have the floor to call the attention of this convention to one fact stated in that report and I wish to emphasize it, that there never was a day since the beginning of history of the colored race in the country, when the work could be more effectually or more surely done among them than at the present time. The report states very truly that twenty years of the public school system in which those people have had a school with the white people, and of which advantages they have generally availed themselves, has placed this race, I think, in a better position to receive the teachings of this Church than ever before. We all recognize the fact that a man must have some intelligence ere he can enter heartily and earnestly and intelligently into the service of worship of the Church. Now, that is just what these twenty years have given to these people.

Mr. Rodgers, of Texas—[The first few words of this Deputy were not distinctly heard, sufficiently to report them; and upon being interrupted, he went to the front, and proceeded as follows:]

I was saying that nothing would gratify me so much as to be able at this moment to give in my adhesion to this report of this joint committee. It is not a pleasant thing after an experience of a life-time, and eighteen years as an officer of the Church, to feel that for two weeks you stand in such a position that it is utterly impossible for you to bring forward a measure that you feel to be intimately connected with the prosperity of the Church, and that the most you could do is to wait for some other person to present the measure or introduce the same subject. I don't complain. I complain of no ruling; they have all been right; but yet it leaves with me a soreness, sir. Do you suppose that I would stand here, and with my knowledge of what I am about to say, I should find that perhaps not one hundred persons in this Convention would agree with me, do you believe that I would stand and utter one word if I did not feel that there was an imperative call on me as a represen-

tative of the Church and of my diocese and of my own judgment? Let me again state what I mean. We have had one hundred years of Church life. We have never had any control of the colored people as a Church. Let no man rise in his seat and state to me that here and there there has been a single Church, or that there are ten clergymen here or there. We have about 4,000 clergymen in this country belonging to this Church, presbyters and deacons of the Church, and they are clergymen of the Church, but you go to your records and you cannot find colored clergymen; you have got no number, you cannot find them.

I sent a request to the Secretary upon this platform from my seat, asking that he might send to me as well as he might have it, the number of colored clergymen and communicants of the Church in this country, and he answered me back that he had no reliable information upon this point.

Mr. President, it is just this condition of things that calls me, and I believe you, to stop where we are and ask this one question: Have we been doing right? Are we doing right? What is the matter?

If there has been anything wrong in the machinery of the Church—for there has not been any wrong in her doctrine—if there has been any wrong in her machinery, it is for us to set the time when and where we can change the machinery and mold it over so as to do the work which the present machinery cannot and has never done.

I state as a fact, and no man dare deny it, that as a Church we have failed in our mission to the colored people, and woefully failed. And now there is to-day more than eight million of colored people in America. According to the census I think there was in 1880, some six million seven hundred odd thousand. By the same census you will find that they were increasing at the rate of about 39 per cent., and that the white population is increasing with all the influx from all over the world, at only 28 or 29 per cent. We have, therefore, a people upon our hands, that are to-day a part of this nation, they are men with the ballot in their hands, they intend to make themselves felt, they have done and they will do as they ought, according to their light. We are responsible for where they are; they did not come of their own accord to our shores; they are not in their poverty and ignorance because they choose, but because in time past we have chosen for them. They have fallen upon our hands and our hearts together, and they have fallen there for good or for evil. They are a peculiar people. There are reasons that make it unpleasant to speak, but allow me to speak a word for a moment. I am too old a man for any man to say that I have personal ambition. I have been for 33 years intimately connected with that people. For 25 years or more I have been a pastor among the white people, with my interests and my heart always reaching out to them, yet I have always failed. There are reasons that are constitutional with them why, as a Church, we cannot reach them. But to return a moment; they are being taught, without one proper Christian thought thrust into their education, in the common schools. They are like a dull ax that is becoming sharp for work either for good or evil. They have shown that they must and will be by themselves. One fact is worth a thousand theories; talk to me about there being no color line, about all being the same; God made them black; he gave them their peculiarities of disposition, but there is no church in America to-day that is doing the work of instructing them religiously; they have little control of them. The Methodists went down among them and sent them bishops, but they withdrew and put into their places colored bishops, and these men go on to-day in their own way. Here is another fact. They came out of slavery, and before they came out of heathendom direct. They came from Africa; they never were taught in their slavery perfect Christianity, and they have turned away from Christianity, although they have religion enough. They love to worship; they love to sing and pray; and are we to turn them back and agree that they are to be allowed to do from Sunday to Sunday just what they may choose? They are drawing off from Christianity more and more every year, and they will from

century to century depart from the faith pronounced in the creed, which is just what they need. Where do they hear the true faith as it is pronounced in the Creed? No where. They have gone off of their own accord. They are willing to pray as you or I, but they have forgotten that time when it was easy for them, when what their master had was theirs, and they could take from him; and they had but small ideas of that large difference between the master and the neighbor, and they hold to that largely to-day.

For the safety of this country, and for the safety of our political institutions they must be educated religiously, with Christian methods. Who is going to do what we alone can do through our Creed? They will be drawn back only by work, and the question is who can we get to do the work?

But we are not reaching them. Why? What is the reason? I did not mean to say one word in regard to the condition of the white men in the South in connection with them, but one of my right reverend fathers, in the earnestness of an extempore address, laid before you the complete fact of his locality. According to the locality these feelings are felt more or less. In some places in the South they would be welcome to the Church, even though they came to the white doors and white congregation. In others they are not welcome in that way, and my brethren in the South know that to be a fact. They know it, they know it more than we know it, and have felt it more than we feel it. There are two reasons why they will not come to our Church. One is, because they know in many localities they cannot come as complete equals and be welcome in the same Church and at the same communion, and no man dare tell me otherwise. They know also that wherever they would be, that there would be still the whole feeling of the races to control their own matters and do their own work. In regard to that I want to read a word. Bishop Vail says, I speak of what he wrote some years ago in one of the magazines: "We have a hold upon a few of them, but the great masses are outside; we do not and can not impress them." And his Diocese is filled with them since the war. "We have failed," and I quote from Rev. E. C. Gordon, speaking of the southern Presbyterians and of their attitude towards them, he says: "We say to the black man, whether rightly or wrongly I do not stop now to enquire, 'stand apart; you do not intermingle socially with us; be what you may, do what you can, rise as high as you please, we will not eat with you; we will not work with you, learn with you, marry with you, for you are black and we are white.' There is no Christian among us," he says, "who does not desire to see the negro elevated financially, morally and religiously. There are few if any among us who dare mingle socially with him."

"But this is not all. Notwithstanding the decision in the Park case, we of the Church have no desire to meet the negro upon terms of any ecclesiastical equality. This may be very wicked in us," he says, "and a statement that draws out the sarcasm of the *Interior* and other journals, but it is true. We say that negro ministers must be over negro Churches, and negro elders over negro congregations. We must worship in separate buildings. This bare statement of the case, put it as mildly as you please, says that the Southern Protestant Church is not in a condition to successfully preach the Gospel to the negro. Our attitude may be very wrong, but it does not affect the multitudes. It may be a proper attitude, or an improper attitude, one which the Master approves, or does not approve, it does not affect the argument. For the present purpose it is sufficient that whatever may be our rights in the case, the attitude of our people will not and can not be suddenly changed so soon." This I say is more or less over the South, and the negro knows it perfectly well.

The time having expired, the Rev. Mr. Short, of Mississippi, moved that ten minutes in addition be allowed the speaker.

Motion carried.

Mr. Rogers, of Texas, proceeds. I will hasten as much as I can. It is enough for us to know that they have in every instance

gone away by themselves and insisted upon doing their own work, and that we have not reached them. Bishop Dudley, in his eloquent article in the *Century*, pleading against allowing the Southern people to work spiritually and ecclesiastically by themselves, inadvertently bears full evidence of their determination to do so. He said: "When the war was ended, nowhere was the newly acquired freedom more active, than in the organization of Christian societies for the negro. The white pastors that for so many years had ministered unto them, were cast off without ceremony." Bishop Dudley said this in the *Century* magazine: "The guardian of expediency was repudiated, the guidance of truly Christian white men was repudiated, and no congregation was given to colored men. Why? We did not do it."

In the same argument he declares that the worst thing we have done in regard to this people is to let them go. We did not let them go. They stepped deliberately out, and shook off every white man of every denomination throughout the south. Now how can this work among colored people be done? I answer, give it a life of its own, recognize the fact that they are entitled to some guidance of their own, recognize the fact that they are men, as they really are, and in a measure they may govern their own forces; let them feel the warmth and glow of their own blood, and let their own blood feed and nourish the Church for which they are called and in which they can work. Give this people a missionary Episcopate, and eventually, I hope, one of their own color. Establish schools everywhere, help them to do what they will, but to do it under the form and in the face of the Church calling them back from Sunday to Sunday to what we are. We have applied this to one race, the Indian most successfully, and have made a precedent for all after efforts to reach classes and nationalities and races. And now we have in our country another nationality, the five or six millions of the African race, and how shall we reach these millions? He answers, through the same door, opened by the same key, this master key that fits so many locks, the missionary Episcopate. Here is a form of Episcopal administration, in its nature temporary, probational, occasional, effective, simple, preparatory. There is nothing in the world like it for just this sort of organizing and experimental work. You may use it for as long or for as short a period as you please. You may give it as many powers or as few powers as you please. You enlarge it or you may contract it as you please. You may exactly and effectively fit it for precisely the work you want it to do. Now, the question rises before us, "are we succeeding?" I answer, no man has seen that success; and when a gentleman stands on this platform and asks for time in the future, I point to a hundred years in the past; and when he has failed for a hundred years, I say you can not proceed in the future with the same missionary.

Secondly, class legislation. My answer is, the classes exist, and you must apply your legislation to the classes. There are eight millions of men that are different from you. You have not succeeded, you must legislate for them if you would succeed. Again, we have a mission in Mexico, we had an Indian missionary Episcopate, we have an African Mission. One word in regard to the African Mission. Oh, I have not forgotten that I am addressing a Church that is full of missionary spirit. Fifty years ago you sent out across the water to Africa, and from that time to this you have had 212 workers in Africa. You have sent out from this country 82, and what is more terrible still, these men have been willing to go there, knowing what would be the result. From the 82, 20 per cent. have returned to die, or have died there within three years after their going out. Oh, brethren, will you reach your arms out with offerings to death across the water, where, after fifty years of work, you only have 220 communicants that were natives of that country, and 220 or more that were Liberians? After fifty years of work, twenty deaths within three years, and three Bishops returned broken down, two to die, and one never to return. When you learn at last that you could only do your work by applying this very class legislation, and to do that

have recognized the fact that black men must go, you have there a colored member of the Episcopate at work at this hour. Will you do all that, and then turn round and declare that there shall be no class legislation, regardless of God's color and God's law and God's work, because somebody does not want that it should be recognized here in America? One word more, it has been said that it belongs to the South; no, by no means. I am a resident of the South and am willing to live and die there. This is not my work, it is God's work, and yours, and no man has a right to claim, when there is something to be done in God's name for His Church, that any man North or South is entitled to draw back and say that it belongs to a section.

Dr. Ringgold, of Iowa—Mr. President: It is not my intention at this time to occupy the time of this Convention twenty-five minutes or fifteen minutes. I think in the opening of the question it is all important that we should have light upon it. I have listened with the greatest pleasure as a southern man to the grand record made by the grand old State of Virginia in her dealings with this people, but there comes up to the members of this Convention a memorial from a Church, the congregation of colored people in Charleston, S. C., that needs explanation, and can only be fully explained by a representative of the south; a memorial in which a full explanation is not given, will tend to dry up the sources of supply, and take from us the means of successfully carrying on the Master's work among the colored people of the south. My motive in rising was to ask for explanation on that subj. et.

Rev. Dr. Hanckel, of Virginia—Mr. President, I am referred to by name in that appeal from St. Mark's Church Charleston. I am the only living member of the committee who in 1868 brought in a report upon the subject of colored work. The Diocese of South Carolina has stood almost alone, certainly pre-eminent in her devotion to that work. She devoted—and mark you, the amount was drawn from something like three thousand communicants of the Episcopal Church—she devoted to the employment of not only Episcopal but Methodist and Baptist and Presbyterian preachers as the colored people desired at a cost of \$50,000 a year, as much as is asked now from the whole church of America for the support of the work in the ten dioceses of the South. When emancipation had occurred the work lay utterly disarranged and prostrate from the simple circumstance that the Episcopal Church was strongest in the seaboard districts, and by emancipation was reduced to absolute destitution. The wealthiest man in that whole section who used to give a thousand dollars a year for the support of the missionaries of his own people was buried by charity. I was appointed chairman of a committee to answer the question. What could be done in this department of Church work? The report went to say that with whatever power God has left us let us go on with it as we did before. Under the changed condition, let us recognize the fact that it is desirable to educate these people as far as they are capable of education. Let us recognize the fact that we must employ among them colored ministers, thoroughly educated to discharge their duty as ministers of the Gospel in this Church; and recognizing the fact that has been recited here by the reverend gentleman from Texas that they imperatively demanded of their own free will and pleasure to withdraw from the white church in which they had formerly worshipped, and that we would have to go after them and seek these sheep who were wandering in the wilderness. Now, sir, when that report was brought forward, let me say that the venerable Alexander Benny was on that committee, who devoted his whole life with a moderate exception of one service on Sunday, day in and day out to laboring among these people, and that in his charge you were never out of sight of a cred-

itable place of worship provided for these people—I say when that report was brought in to the Diocese of South Carolina it was unanimously adopted, not one dissenting voice. That fact is referred to in the records of St. Mark's Church. I had hardly taken my seat when one of the most prominent laymen perhaps on the floor of the House, crossed it and asked me; Do you wish that the rector of St. Mark's Church should be admitted to the floor of this convention? If so I will move it, and so on. The next perhaps most prominent politician and Christian man in the body will second it and he will be admitted unanimously as that report has been passed unanimously. My reply was; I cannot answer the question, although what constituted St. Mark's Church then, and the descendants of these people constitute it now, were my former parishioners, my father having relegated to me specially their care, such was the change wrought, but I will inquire. And the next morning information came in, we do not want to be admitted. More than that, as a professor at that time in the Theological Seminary, I consulted with my venerable coadjutor, George Chappelle, as to admission of colored candidates to the Seminary. Not one in the Diocese objected, but every solitary student said, by all means. I went and asked these young men to come; they sent a report at first favorable and within a few days afterwards said no; that they had been advised by friends from the North that they would not be treated with courtesy and consideration. We stood ready to accept them and they held back. What could we do more? Let me say, however, that this parish of St. Mark's is no representative of the colored race of the south for whose welfare we are consulting this afternoon. They are in nine cases out of ten colored people that were always free from generation to generation, always free men and women who were educated. Among the women, to cite only a single case, a parishoner of mine was not only capable of reading and writing, but she played for a white congregation upon the organ. She was a performer on the piano and a skillful one. She played upon the guitar and upon the harp. Now, sir, it was the descendants of these people and their children upon my visit to Charleston three years ago came to see me saying that they had been sent by their mothers and fathers because I had baptized them. Those people constitute St. Mark's Church. Brethren, do you ask why the change? Oh, it is a sad and heart-sickening record, but let me no longer in the Diocese of South Carolina say that my kith and kin are responsible in the premises. When all this favorable action was taken the franchise had not been given to the colored man, the dark seasons of negro oppression, negro domination. The time had not come when the South Carolinian had to see their mothers, and their wives and their daughters thrust and elbowed from the sidewalks by negro fellows, but the time did come; real estate ceased to be real estate and in many cases for the assessment levied the whole property was given up. Can you wonder that this was a failure. Remember the people of South Carolina are men, and it is but man's fallen nature to feel such treatment. It is human even to avenge insults. It is Divine to forgive, and to-day I appeal to my brethren of South Carolina and the whole Church to come up and help in the work which the people in the Diocese of Virginia are ready to do and are doing. There are ten colored ministers admitted to all the privileges of the convention, fourteen preparing for ministers, everything being done that can be done to save their souls from death, and if we cannot do more, our reckoning is with One who will reckon with us, not according to that which we have not, but according to that which we have, done.

Mr. Frederick Speed, of Mississippi—Mr.

Continued on page 132.

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President, representing as I have the honor to do, in part, a Diocese in which there are 173,000 more blacks than whites, and in which there is a single county in which every white man looks into twenty black faces, I cannot help expressing the deep interest which we feel in this momentous question, a question of infinitely more importance to us than any other which can come before the General Convention, a question, sir, which is bristling with difficulties, it is true; but difficulties which, if the Church will but face them, may be overcome and mastered, for there is no mountain so high but that its summit may be reached. I regret, sir, the introduction of the amendment by the deputy offering it, to the report of the committee; not because I do not personally agree with and endorse every word of that amendment, but because I think it needlessly throws difficulties in the way of a solution by this House of the question. It may be true as asserted by the amendment, and yet it may be inexpedient to adopt it, because it throws unnecessary stumbling blocks in the way of some who would gladly have given to the consideration of this important question that serious attention which it deserves. There are sir, in the State of Mississippi 173,000 more black people than whites out of a population of eleven hundred and thirty-one thousand. Now sir, there has been something said since the General Convention opened in regard to the prejudice delaying and embarrassing this work. I assume sir that no skillful physician would attempt to cure a patient of a disease without first arriving at a correct diagnosis of that disease, and until the Church at large understands the extent and nature of the difficulties which are presented by the work among the colored people in the South it cannot apply the proper remedy.

We of the south recognize this fact, and it is a fact that I desire to impress upon all the members of this House who happen to live north of Mason's and Dixon's line, that we, speaking for the whites, must either bring the negro to us, or we must go down to him. Do you realize what that means? How many of you can realize what it means to live in the midst of a negro population so largely in excess of that of the whites, and that population steeped in ignorance, prejudice and error! To go down to them simply means to abandon the civilization of the age. It simply means that we are to go back into a state of barbarism. Now, sir, I am dealing with plain facts, and I propose to express them in plain words, and I trust without any prejudice myself in this matter. What are we doing for the negro in the State of Mississippi? Anything at all? Are the white people? It must be borne in mind that the negro pays an infinite, simally small portion of the taxes, and very little of their means finds its way into the box, so the white people bear the whole burden. Now, sir, are we doing anything as a people for the alleviation of the colored men? We have in Mississippi a university, for which an appropriation is made upon the prorata basis, precisely the same as that which is made for the University of Oxford, dollar for dollar. We do more than that. It is a fact that an appropriation is made for the support, in part, of two denominational schools, something which never before was done for a white institution, and something that our legislature would unanimously refuse to do for a white institution. It never has given a dollar, so far as I know, to any educational institution except those of the blacks. And sir, there is in every neighborhood where there are forty children, the same privilege as that accorded to the white people, to organize a school of their own, under teachers of their own choice, who can comply with the prerequisites of the law as to qualification.

Now, to pass to the churches. It is said, and it has been boldly said, as if it was a fact that could not be challenged, that the negroes are repelled from the churches of the white people. That is not so. I do not know a church in all Mississippi, or in the borders of Louisiana, where colored persons would not be gladly welcome, and I do not know a church in which seats are not set aside for them. The fact is the white people would

stretch out their arms and welcome them, and indeed would go forth and meet them outside of the door, and see that they were properly escorted in. Prejudice is not, Mr. President, upon the part of the white man, but it is upon the part of the Negro. Before the war there was provision made in all Christian families for the religious education of their servants, and all over the southern states it is a fact that the colored servant worshipped with his master and his mistress in the same house, though perhaps he did not sit in the same seat. Now, sir, I am prepared to admit that there is a certain kind of prejudice existing against the negro in the South amongst the white people, and it is precisely that kind of prejudice which exists in the North, and everywhere else, against an uneducated and unrefined people, and I assert confidently and without the fear of contradiction, that it is no greater than the prejudice which would exist in any one of these beautiful churches here in Chicago against the admission of the Jew to the same seat with you or your laboring population. I do not believe that there is a church here that would throw its door wide open to the sewer digger. Now let us remember that the colored people, that is, existing as they do in such a preponderating mass, are not always pleasant company, and it is not always a pleasant thing to sit in the same house with them, much less upon the same seat with them. But that is not a prejudice which would go to the extent of refusing to bring them to a knowledge of Christ, or to lead them forward in any direction which will tend to elevate them.

The President.—The Chair is obliged to ask the Deputy to suspend his remarks until the debate is resumed when he will have the floor. Messages have been received from the House of Bishops, and the Secretary will now read them.

Secretary.—Message No. 32. The House of Bishops informs the House of Deputies that it has adopted the following resolution, viz:

Resolved, the House of Deputies concurring, that Title 1, Canon 8, be amended by striking out the words, "Not longer than one year" from its date.

Second: that section 3 be amended so as to read as follows:

Section 3. Every lay reader shall be subject to such regulations as may be prescribed by the ecclesiastical authority. In all matters relating to the conduct of the service, and to the sermons to be read, he shall conform to the direction of the minister in charge of the Church of the parish or mission in which he is serving, or, where there is no minister, according to the direction of the Bishop.

He shall not use the Absolution, nor the Benediction, nor the Offices of the Church, except those for the Burial of the dead, and for visitation of the sick, and of prisoners, and in these last three the benediction shall be omitted. He shall not deliver sermons of his own composition, but he may deliver a lecture as a catechist.

The President.—There is also a Message received, No. 33, from the House of Bishops, and as it is very long I would suggest that the reading be dispensed with, and the Message printed and distributed among the members.

Upon the motion of Judge Sheffey, of Virginia, the Secretary was directed to print the Message and distribute copies among the members of the House.

The Secretary read the title of a resolution presented by a Committee on Canons, and the report in reference to alterations and additions to the Book of Common Prayer proposed by the convention of 1883 to be acted upon by the General Convention of 1886. It was also moved that Message No. 34 reported by the Joint Committee on Liturgical Revision, be made the special order for to-morrow at eleven o'clock, and that the consideration of the subject be continued until disposed of.

A Deputy: I do hope that it will not be fixed so as to crowd out the matter that is now under consideration. There is a no more important question to come before us.

The President.—The motion is to make this the special order for eleven o'clock.

It was moved that the original motion be amended to make the order of the day twelve o'clock instead of eleven o'clock, and the motion was accepted by the mover of the original motion.

A Deputy—I move to amend the motion by inserting half past two o'clock instead of twelve o'clock.

The President.—The question will be upon the amendment making this subject the special order for half past two o'clock to-morrow. The ayes appear to have it; a division is called for.

Upon the division the vote was ayes 147, nays 49.

The President.—The question now is upon the resolution to make this the special order for to-morrow at half past two o'clock.

The motion was carried.

The House then adjourned to 9 a. m. to-morrow.

**Trained Nurses.**

At an informal meeting, Monday evening, in the interests of trained nurses, Rev. Father Osborne described a plan now being considered in New York, Boston, Philadelphia and Chicago, having for its object the promotion of the social and religious welfare of nurses. It is expected that a prospectus of this guild will be published for circulation in the course of a few weeks.

Father Osborne stated that from a large experience with nurses in training schools, hospitals and private nursing, it was becoming lamentably apparent that there is a tendency to loss of the element of religious devotion which often actuated them in entering upon that work. He had noticed in England and in Massachusetts that hospital arrangements were sometimes such that though allowing the nurses 4 hours on Sunday, the regulation time made it too late and too early to enable the nurses to attend church, sometimes years passing without their having opportunity for receiving the Holy Communion.

Hospital work and private nursing have each their own peculiar temptations and discouragements for nurses, and something is needed to help them socially and religiously, to keep them up to high standards.

The plan which Father Osborne is shaping to meet this need, in some degree at least, is a development of his own ideas, aided by suggestions of experienced ladies.

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FORTY-SECOND YEAR.

1886.

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The policy of the past six years and which has brought it into general favor throughout the Church, will be continued. This policy is briefly stated in the following extract from the commendation of The Review by fifty-nine of the Bishops at the last General Convention.

"At the head of our current Church literature stands The Church Review, a monthly periodical. During the last few years, and under its present editorship, it has won a deservedly high place among all similar publications in the country. It is as comprehensive in its tone as the Church itself. All schools of thought that may lawfully claim recognition are welcome to its pages. The most vital questions of the day have been discussed by it with dignity, learning, and commanding ability.

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**CONDITIONS, ETC.**

The articles must not exceed 12,000 words in length, and must be mailed to the editor of The Church Review, P. O. Box 1839, New York, N. Y., on or before December 1, 1886.

Names of writers must not be signed to their articles; but each article must bear the private mark of the writer, and a copy of this and the name of the writer must be addressed in a sealed envelope to "E," P. O. Box 704, Pittsburg, Pa.

The award will be made by a committee of five, namely—two of whom will be appointed by the Evangelical Education Society, and two by the Society for the Increase of the Ministry, and the fifth being the offerer of the prize, or some one selected by him.

The articles taking the first and second prizes will be printed in The Church Review for January and February, 1887, and the copyright of the two articles will be the joint property of the above named societies.

The other articles will be returned to the writers, but the committee may, at its option, retain any of them by sending to the writer the sum of \$25 in lieu thereof.

The name of the successful competitors will not be given without their consent.

**ANNOUNCEMENT.**

About the first of January next (1887) the editor of The Church Review and author of the treatise on The rights and Duties of Rectors, Church Wardens and Vestrymen in the American Church, will publish a work to be entitled

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CENTRAL MUSIC HALL,  
Chicago, Oct. 20.  
THIRTEENTH DAY.

The House was called to order by the President. Minutes of the preceding day were read and approved.

The President has a letter to communicate from the Rev. John Langtree of the deputation from Canada. Dr. Langtree was desirous of taking leave of the House in person, but failing to find an opportunity of doing so, he has sent the leave-taking in the form of a letter which the President will now communicate.

Rev. Dr. Goodwin, chairman of the committee on canons, presented report No. 25.

The committee on canons to whom was referred message No. 25 from the House of Bishops reporting certain amendments to Title 2, Canon 7, respectfully report that they have considered the same and recommend that this House concur with the House of Bishops in the proposed amendment to Title 2, Canon 7, Paragraphs 1 and 3.

As to the proposed amendment to Title 2 in the above message No. 25 from the House of Bishops, the committee recommend that this House do not concur on the ground that the powers referred should be distinctly set forth in the general Canon.

The action recommended by the House is as follows:

*Resolved*, That this House concur with the House of Bishops in the adoption of the amendment to Title III, Canon 7, Par. 1 and 3, so that said Canon shall read as follows:

Canon 7. Authorizing the formation of a council of the Dioceses within any State.

I. It is hereby declared lawful for the Dioceses now existing, or hereafter to exist, within the limits of any State or Commonwealth, to establish for themselves a council representing each Diocese which may deliberate and decide upon the common interests of the Church within the limits aforesaid, but before any determinate action of said council shall be had the powers proposed to be exercised shall be submitted to the General Convention for its approval.

II. Nothing in this canon shall be construed as forbidding any such councils from taking such action as they may deem necessary to secure such legislative enactment as the common interests of the Church in the State may require.

*Resolved*, That this House does not concur with the House of Bishops in Par. 3 of the proposed amended canon.

Rev. Dr. Goodwin, of Pennsylvania—I have to say, Mr. President, that I believe the only change made in concurring in sections I and III is in striking out of section I "convention or," also from section III striking out the same words.

Rev. Dr. Hopkins, of Central Pennsylvania—I would ask whether the amendment read: "Certain words."

The President—The resolution appended to the report of the committee may now be considered by the House, unless objection is made to that.

Rev. Dr. Hopkins—I object.

The President—The report will therefore go upon the calendar.

#### Report on Christian Unity.

Rev. Dr. Hills, of New Jersey, presented report No. 4 from the Standing Committee on the State of the Church, to whom was referred several petitions and memorials looking to the organic unity of Christians and the union of Christendom; together with the remarkable prayer signed by more than one thousand of the clergy, including thirty-two Bishops; respectfully report that

they have given to this momentous subject the most anxious and careful consideration, and in the judgment of your committee no measure is so pregnant with solemn issues as this general expression of the Church's ardent, live-long prayers, and as a result of their consideration offer for adoption the following resolution:

*Resolved*, The House of Bishops concurring, that a commission consisting of five Bishops, five clerical and five lay deputies be appointed to open communication with the various bodies of Christians in this land with a view of ascertaining from a duly authorized representative of said bodies the disposition existing among them to promote organic unity on the basis of "the Apostle's doctrine and fellowship, and in the breaking of the bread, and in the prayers," and further, in the evidence that this disposition does exist, to inquire what benefit they or we can mutually impart to one another, and what advantages in their opinion would result thereby in the furtherance of the evangelization of the world. And that this committee be requested to make a report of its action to the General Convention of 1889.

The report was placed upon the calendar.

Report No. 5 of the Committee on the State of the Church to whom was referred the proposition of the Rev. Dr. Hopkins the clerical deputy from the Diocese of Central Pennsylvania, relative to a basis for Church Unity, having had the same under consideration, respectfully report, that in their opinion the adoption of the same at the present time is inexpedient. The committee offer the following resolution:

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

GEORGE MORGAN HILLS, Chairman.

Minority report from the members of the committee on the State of the Church.

Among the memorials and resolutions from eight Diocesan conventions and other papers, including the great memorial signed by more than eleven hundred of the priests of this Church including thirty-two of its Bishops, and the resolutions drawn by the illustrious Dr. Von Dollinger and adopted by the Bonn Conference, all referred to the committee on the State of the Church,—among all of these there was only one which was, or purported to be, a plan for realizing the Christian Unity so ardently desired by all. And this one plan, the committee have reported that it is inexpedient, at the present time, to consider. In that opinion, a minority of the committee do not coincide, but agree in recommending the adoption of the plan. And they agree also in the general principles embodied in this report, although each of the signers is not to be understood as adopting every expression therein.

We believe, that, until some definite plan is reached the general expression of desire will amount to nothing. It seems to us undesirable to ask any Commission of Bishops, clergy and laity, to open correspondence with the various bodies of Christians in this land, while as yet we have given them no instructions as a base of negotiation. There has been an immense amount of yearning for Unity, expressed in every variety of language, but not one of these various Christians bodies have said what it is willing to give up, in order to secure this Unity. As, in our opinion, this Church of ours seems to be the only possible center around which any organic Unity can be formed, it is our duty to lead the way, and first of all say openly to all the rest what we are willing to give up; what we cannot give up; and how far we are ready to go.

Of the Memorials sent in, only three—those from the Dioceses of Louisiana,

Florida, and Texas—suggest the opening of correspondence with the denominations around us. All the rest, including the great Memorial from more than eleven hundred bishops and priests, contemplate a unity which shall include Christians of all names. And certainly since the old Historic Churches make up by far the greater half of Christendom, it would be a wonderful kind of unity which should begin by leaving all of them out. The plan we propose, therefore, contemplates both, and shall speak of each in their proper order.

The root of our true position in regard to the Historic Churches may be found as far back as the establishment of our Mission in Greece, half a century ago, when the instructions gives to our first Missionaries there forbade them making converts from the Oriental Church, and enjoined the cultivation of the most friendly relations with that great and ancient communion. These instructions have been faithfully obeyed, and with increasingly happy effects, so that pupils who have been trained in our Mission Schools at Athens have risen to Episcopal thrones in the Greek Church, which now feels in many ways, and gratefully acknowledges, the fresh life and increasing brotherly love that have come to them through us. The friendly mission of the Archbishops of Syria and Tenos, to England some years ago wrought great good, and their reception there was cordial in the extreme. The Bonn Conference—in which Oriental, and Old Catholic, and English, and American Bishops and theologians took part—opened the way to a possible harmony of the East and the West on the vexed subject of the *Filioque*, which has divided them for a thousand years. Full communion has already existed for several years between the Anglican Churches and the Old Catholics of Europe, which was visibly demonstrated before our eyes at the opening of the General Convention of 1880 in New York, when our present venerable Presiding Bishop and the Old Catholic Bishop Herzog walked side by side in the imposing procession with which that session began, and both took part, as brothers, in the administration of the Holy Eucharist. Increasing friendliness is shown on the part of the prelates of the Oriental Church. They have promised Christian burial, in consecrated ground, with the services of their own priests, to such of our members as may die in the East, afar from any Anglican clergyman. The Armenians have just received, with the greatest honor, English clergymen sent to them, at their own request, by the Archbishop of Canterbury; and friendly relations are opening with the Coptic Church, promising much good in the near future.

In considering the question of union with any of the old Apostolic Churches, we must remember that, with small exceptions—resting mainly on the misunderstanding of theological terms, having different shades of meaning in different languages—these Churches all accept the definitions of the Faith as set forth by the undisputed General Councils. They all have a ministry of Apostolic succession. They all retain confirmation and valid sacraments. The only difference worthy of consideration is the difference of Liturgies. And in using this term we set aside all thought of daily prayers, canonical hours, and minor offices, none of which can claim Ecumenical authority; and in regard to which, therefore, no National Church has any right to sit in judgment upon any other. Of Liturgies proper—that is to say, Offices for the Celebration of the Holy Eucharist—about two hundred and fifty have been in use in different Branches of the Church in different ages. And of all of these, there is not one which contains or teaches any heresy ever condemned as such by the undivided Church. Nor is the exclusive use of only one Liturgy a principle of the Catholic Church. The Church of Rome, which is the author of that principle, and has made more persistent and violent efforts to carry it out than all the rest of Christendom put together, has never been able to succeed in attaining

Liturgical uniformity, even under the despotism of her practical system. She tolerates the Ambrosian Liturgy at Milan and the Mozarabic Liturgy at Toledo. And in the Uniat Churches, with their millions of members, she permits the use of their own traditional Liturgies and usages, with priests who have wives and wear venerable beards. The Oriental Church uses both the Liturgy of St. John Chrysostom and that of St. Basil. In our own Communion, the Scottish Church permits both the old Scottish Liturgy and the present English Liturgy to be used. There is now full Communion between the English, the Scottish, the Irish, the American and the Old Catholic Churches, each having a Liturgy differing in some respects from those of all the rest. With what face, then, can we—almost the youngest of all the organized branches of the Catholic Church—proscribe all the others, and say that not one among them all is fit to be used, or shall be used among us? It is only a logical deduction from the principles on which we claim to be Apostolic ourselves to declare, in the plainest and most comprehensive terms, that any congregation may be admitted into union with us, using any Liturgy that ever has been used in any Branch of the one, Holy, Catholic and Apostolic Church, in any age.

But, now, let us turn to the other side, for we are more nearly concerned with the manifestations of the longing for unity here in our own country. Thirty years ago, that longing began to be visible among ourselves, in what is known as the Muhlenberg Memorial. About the same time the Association for the Promotion of the Unity of Christendom was formed in England, having members belonging to the Anglican, Roman, Oriental and American branches of the Church; and every day since then their appointed prayer for unity has been said by their increasing thousands of members. Many other organizations have since been formed in various places, all looking to the same great end. The Evangelical Alliance has a grand and noble expression of two great facts:

First, That the Protestant sects are, at heart, sick of their own sectarianism; and secondly, that they have spontaneously reached the true conclusion, that unity requires them to cease urging upon others their own sectarian peculiarities, and to fall back upon those great principles of belief in which all Christians are, or ought to be, one. That young but wonderfully successful institution, the Young Men's Christian Association, is another rich fruit of the same irrepressible longing for unity, and establishes two great facts: First, That sectarian divisions are recognized as an intolerable hindrance in the performing of those Gospel good works, which must flow from brotherly love, rather than from unbrotherly rivalry; and, Secondly, That it is not necessary to insist on any of the peculiarities of the Protestant sects in order to secure unity in all Gospel good works. By these two great organizations it has thus been demonstrated, that the great bulk of the Protestant denominations, in the earnestness of their desire for unity, both in the faith and in good works, are already prepared to surrender the insisting upon their own peculiarities of opinion and practice. Another very important fruit of the longing for Christian unity may be seen in the marvelous growth of the Free Masons, Odd Fellows, and similar orders, many of which are pervaded with Christian elements of faith and practice so clearly marked that thousands have sought in them that Christian Brotherhood and unity which they could not find among the jarring sects around them. So strong, indeed, is this desire for unity that journals of wide circulation, and very ably edited, have for years past been established and energetically maintained, devoted solely to this one object.

It is impossible, in a brief report like this, even to mention all the significant proofs of the immense advance that has already taken place; but the organization and the two meetings of the American Congress of Churches ought not to be wholly omitted as most significant signs of the times. At the second meeting of the Congress the Roman Catholic Bishop of Cleveland was one of the speakers, in his own See City, and towards the close of his speech he uttered, with deep feeling, his conviction that the time had come when all who believe in Christ should make common cause against the common foe, an assertion which was greeted with the most

rapturous applause from all present.

When we view the enormous growth and rapidly increasing strength of this desire for unity, and know that thousands on thousands have been daily offering up prayer to God for it during more than thirty years past, and that the thing sought is the very thing which our dear Lord prayed for so earnestly on the night in which He instituted the Sacrament of Communion in His own Body and Blood; we have a right to conclude that this vast movement of hearts and minds towards unity is the work of His Spirit, the Spirit of unity.

But how is it to take visible organic form among us? Who shall lead? Around what center shall the crystallization begin? Unity cannot be manufactured afresh in this nineteenth century. Unity means, full membership in that One Church which has been from the beginning, and shall continue to the end of the world. Rome has this basis of historical continuity, but she has overlaid it with the needless or erroneous accretions of centuries, and finally with the dogma of Infallibility, and with her understanding of the axiom *semper eadem*, so that she has put it utterly out of her power to offer any terms except to demand abject and unconditional submission. If those outside would wish to gain such truth and grace as she has, they cannot do it except by swallowing all her additions and errors besides. The Evangelical denominations are all modern in their origin, hardly any of them claiming to cover more than the last three or four out of the eighteen centuries that have passed since the death of St. John. Not one of them, therefore, has any historic basis of Apostolic continuity to offer to the rest of Christendom. Our own beloved branch of the Catholic Church is the only important communion in this land which has, indisputably and clearly, this Apostolic basis of historic continuity, and is, at the same time, sufficiently free from entanglements with civil or ecclesiastical powers to be able to accommodate herself to her environment.

And this environment is different from that which any other branch of the Church has known. In every other case, the Church has had first possession of the ground, and has had to maintain her position chiefly against schisms or errors subsequently developed from among her own members. But here, the Church is, to a very great extent, the last upon the ground; and she finds herself face to face with nearly all the varieties of Christianity in the known world, the greater part of which were not developed from within herself, but were imported, ready made, from all the countries in Christendom. Her duty, therefore, is, not to insist, to the smallest detail, on preserving intact all her Anglican traditions. This natural desire is our greatest obstacle in rising to the nobler and grander work which the providence of God has set before us. Our duty is, to find the least common multiple among all these varieties of Christianity; to reduce to a minimum those requirements which are clearly essential to a vital, historic, organic, and therefore visible unity; and let all the rest go.

Now what are these essentials?

First. We must secure the integrity of the Catholic faith. This will be abundantly done by requiring the acceptance of the definitions of the faith as set forth by the undisputed General Councils. This is the phrase adopted by the Lambeth Conference in 1867, and accepted without one lip of remonstrance by the entire Anglican and American Episcopate of more than two hundred Bishops. It rests upon the simple fact that the faith of the whole Church is that which has been accepted as such by the whole Church. No fraction of a divided Christendom has any right to dictate new terms of communion to the rest. We have no more right to insist on the Thirty-nine Articles than the Church of Rome has to insist on the Decrees of Trent, or of the Vatican Council of 1870. That which undivided Christendom has settled stands forever. All the questions that a divided Christendom has quarrelled about remain open.

Next as to orders. The entire Catholic Church for 1,500 years together knew no other ordination than by a Bishop of Apostolic Succession. And without that, no historic basis of real organic Unity is possible. But it is not more necessary than Baptism. And as the Church has sanctioned hypothetical Baptism, in a certain case, which shall be fully valid if there were no previous Baptism, and yet shall not be a repetition of a valid Baptism if previously received; so it

seems to be allowable—though perhaps not altogether desirable—to admit the same principle in regard to Ordination. One who has, with a quiet conscience and a blameless life, exercised for years what he and his people considered to be a valid ministry, may well find it hard to accept an Ordination which impliedly declares his previous Orders to be absolutely null and void; but he might, much more easily, for the furtherance of Christian Unity, accept a hypothetical Ordination, which would not necessarily imply that his former ministry was entirely naught, but which would clearly give him a higher and stronger commission than he had before.

The Apostolic Ordinance of Confirmation cannot well be given up; partly because it is so clearly required in Holy Scripture, as belonging to "the foundation;" partly because it has been maintained by all Branches of the Catholic Church, in all ages; and partly because it brings each individual into personal contact with the historic Episcopate, and is the "lesser laying on of hands," by which is received that "priesthood of the Laity" which is so important a part of full citizenship in the Kingdom of Christ.

Lastly, the importance of valid forms for the administration of the two great Sacraments cannot be denied. As to Baptism, it is a cause for boundless thankfulness to God, that amid the innumerable variations of Christian sects, it has been almost invariably the rule, that, in baptizing, water is used; and, at the very moment of applying the water, the words are used which declare the person to be baptized in the Name of the Father, and of the Son, and of the Holy Ghost. Such a baptism, by the uniform agreement of the whole Western Church, at least for 1,500 years past, is a valid baptism, and every person thus baptized is grafted into the Body of Christ. The other great Sacrament involves points which are not so easily settled. As a mere memorial service, the various forms now in use among the Evangelical denominations might suffice. But to reach the full dignity and efficacy of the Catholic Eucharist, there must be, offered by a true Priest, a consecration prayer, addressed to God the Father, and embodying the Words of Institution as used by Our Blessed Lord Himself, according to Western Theologians; and a prayer for the sending of the Holy Spirit upon the gifts, according to Eastern Theologians, which last is a most valuable preservative against the materialistic idea of the Real Presence, which seem to be involved in the dogma of Transubstantiation. Our own Consecration Prayer happily embodies both, and is, therefore, the wisest and safest. But we cannot declare the invocation of the Spirit to be essential without denying the validity of the Eucharist as consecrated in the Roman Church and also in the Church of England; and we cannot declare the Words of Institution to be essential without equally condemning some of the ancient Oriental Liturgies. But every Liturgy has either the one or the other. It is better to have both.

Besides these points of Faith, the ministry and the Sacraments, there is nothing that can be considered vital, unless it be submission to the canonical authority of the Church. The question is not now as to the existence of such authority, or its obligation upon the conscience. But the question really is this:—In the present state of Christendom, is it wise or charitable in the Church to push this obligation into lesser details, provided that this canonical authority is respected in the few great points already enumerated? We may take a hint from the history of the great Monastic orders of the Church. As the Benedictines, Dominicans, Franciscans, Jesuits and others have had their own distinctive names, organizations, rules, discipline, property, and governing bodies within the communion of the Church, so we see no reason why—the great points already mentioned being secured—the denominations now known as Presbyterians, Methodists, Baptists, Lutherans, and others should not maintain their own distinctive names, organizations, rules, discipline, property, governing bodies, &c., just in such manner as may please them—the faith and the ministry and the sacraments remaining unchanged.

In regard to the request from the Dioceses of Louisiana, Florida and Texas, that overtures in writing should be sent to the governing bodies of the several denominations inviting them to confer-

ence of the subject of Church Unity, it seems as already said, premature to do so, until we have placed in our own constitution some basis for the possibility of a reasonable result.

At present we have no such basis, any more than the Church of Rome. Our present constitution would seem to contemplate nothing short of an unconditional surrender all along the line. Our Bishops may well feel that they can at present undertake no such effort as that requested of them without an apparent, if not real, violation of their consecration oaths. And no mere resolution or canon will suffice for a work of this vast importance. But with the embodiment of the proposed plan in the Constitution itself, the way would be fairly and fully open, and the good work might be begun.

We, therefore, report to the House our approval of the following

#### PLAN:

While this Church is responsible only for her own standards, which she has herself set forth, yet she is willing to receive into union any congregation using any Liturgy that ever has been used in any branch of the One, Holy, Catholic, Apostolic Church, in any age. This Church is also willing to receive into union any congregation of Christian people who will give satisfactory pledges touching these four points, to wit:

1st. That they accept the definitions of the Faith as set forth by the undisputed General Councils.

2nd. That they will have, and continue to have, a ministry of Apostolic Succession, given either hypothetically or absolutely.

3rd. That their members will receive confirmation at the hands of a Bishop.

4th. That they will use only valid forms in the administration of the two great Sacraments of Baptism and the Holy Eucharist.

In reporting this plan favorably, we recommend that it be embodied in the Constitution; and, as in this shape it will require the action of our Committee on Amendments to the Constitution, we respectfully offer the following resolution:

*Resolved*, That the above plan, together with this report, be referred to the Committee on Amendments to the Constitution before any further consideration be given thereto by this House.

All of which is respectfully submitted.

J. H. HOPKINS,  
J. D. MORRISON,  
S. C. THRALL,  
W. C. GRAY,  
C. E. SWOPE.

Mr. President—The report of the Committee on the State of the Church, with the minority report, has now been read. According to the order of the house it will go upon the calendar.

A Deputy—A great many present did not hear the majority report, and as it is very short we would be very glad to have the secretary read it before the matter is referred to the calendar.

The President—An action should also be taken upon the minority report of the committee, as it is going to be taken upon the majority report, and if objection is made it cannot be overruled except by a two-thirds vote.

Dr. Hopkins—I move that this be sent to the Committee of the House on Constitutional Amendments.

Dr. Hall, of Long Island—I would respectfully object to that proceeding. The proposition certainly deserves to be considered in the house, and then any constitutional difficulty that may arise should be referred to the Committee on the Constitution; but that it should undertake to decide in advance on the great principle lying outside of the Constitution is imposing a work upon them for which they have not been created. I hope the house will consider the matter itself.

Mr. Richardson, of Texas—I rise to a question of privilege, to ask that Texas be struck from the list of those that have committed themselves on the proposition. Texas committed itself to anything tending toward Christian unity, but declined to recommend the resolutions.

The President—The question before the house will be whether

the House by a two-thirds vote will now proceed to consider the resolution recommended by the committee. The Chair does not understand that a minority report can be acted upon until the report of the committee is fairly before the House.

Motion to consider lost.

The President—The report of the committee, together with the views of the minority as expressed in their report, are now put upon the calendar.

The President—The House is now ready for the consideration of the reports of special committees of this body. The report of the Special Committee on Amendments to the Constitution will be presented by the Rev. Dr. Hall.

Rev. Dr. Hall—The Committee on Amendments to the Constitution would respectfully report that it appears on the Journal of 1883, pages 212 and 213, that a message from the House of Bishops, No. 14, looking to an alteration of Article V of the Constitution was referred to the Committee on Amendments (page 216) in its report (No. 13) reported a resolution of non-concurrence and asked for a committee of conference. The said committee reported (page 235) an amendment to Article V to which they agreed, which was taken up on the twentieth day of the session, and on motion the further consideration of the subject was postponed until the next General Convention. The Committee on Amendment do now offer the said alteration of Article V for the consideration of the House:

*Resolved*, The House of Bishops concurring, that the following alteration of Article 5 of the Constitution be proposed in this General Convention and made known to the dioceses to be finally agreed to or ratified in the ensuing General Convention. Whenever a new diocese shall be formed out of a Missionary jurisdiction or jurisdictions, the new diocese shall be subject to the constitution and canons of such dioceses as shall have been previously selected by the Bishop of such jurisdiction, or if formed from two or more of such jurisdictions then by the Senior Bishop in such jurisdiction until the same may be altered by the Convention of the new diocese.

I would ask that it go upon the calendar.

The President—If there is no objection it will go on the calendar.

Rev. Dr. Hall—The Committee on Amendments to the Constitution to which was referred the resolution of Mr. Stotsenberg proposing an additional article to be Article 11, respectfully reports that they have considered the same. The resolution proposes to create an Executive Council consisting of seven Bishops as an Advisory Board to the Board of Missions which shall consider all plans of Missions in the Church and report their views to the General Convention of said Board, singly or conjointly to have the right to attend and speak at all sittings of the House of Deputies without a vote therein. The General Convention shall enforce this Article by proper legislation. The Committee are of opinion that the proposition is inexpedient and undesirable as an addition to the Constitution, and if desirable in its subject matter should be properly passed upon as a canon, and respectfully report the following resolution:

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

The President—It will go upon the calendar.

Rev. Dr. Hall—The Committee on Amendments to the Constitution, in the discharge of the business entrusted to them, respectfully call the attention of this House to the fact that amendments were reported to the Convention to Article 2 and 3 of the Constitution, looking

to a change of the words of the same so that the words "The House of Deputies" be substituted for the word "Convention" in the 14th line of Article 2 of the Constitution, printed in the Digest of 1880; and that the words "The House of Deputies" be in like manner substituted for the word "Convention" in the twelfth line of Article 3, as printed above. The proposition was adopted by unanimous vote by Diocesan orders. A concurrent action was had in the House of Bishops and the propositions were sent down to the Dioceses and now await the ratification of this House. Your Committee, therefore, report the following resolution;

*Resolved*, The House of Bishops concurring, that the proposition be now agreed to or ratified according to Article 9 of the Constitution.

The President—The report was placed on the calendar.

Rev. Dr. Hall—The Committee on Amendments to the Constitution, to whom was referred the resolution of the Rev. Dr. Huntington, of New York, respectfully reports that they considered the proposition to set forth a book of offices and prayers by one General Convention to be of such doubtful constitutionality that they deem it to be inexpedient to recommend such permission.

The report was placed on the calendar.

The President—The report of Standing Committee on Expenses.

Dr. Shattuck, of Massachusetts—I wish to announce that the table of the Treasurer is just behind that of the President, and though the Treasurer is not here himself, yet any communication from any of the Dioceses with regard to payment of expenses will be cheerfully heard here.

The President—The report of the Standing Committee on the Memorials of deceased members.

Rev. Mr. Clark, of Michigan—The Committee is ready to report that in accordance with the request of several deputies, this report will be presented on Friday morning.

The President—Special committees in the order of appointment.

Rev. Dr. Atwell, of Ohio—Mr. President, the report is of considerable length and it has been printed. If it is the desire of the House I will read it, if not I will read only the Canon.

The President—If objection is made to the present consideration of this report, it will go upon the calendar.

Rev. Dr. Farrington, of Northern New Jersey—Mr. President, I present the following report: The committee appointed to nominate 25 persons for election by this House as Trustees of the General Theological Seminary for the next three years beg leave to report the names of the following:

Rev. Morgan Dix, D. D., D. C. L.  
 Rev. Heman Dyer, D. D.  
 Rev. Charles H. Hall, D. D.  
 Rev. D. Williamson Smith, D. D.  
 Rev. Henry A. Coit, D. D.  
 Rev. James Rankin, D. D.  
 Rev. Clinton Locke, D. D.  
 Rev. James Runcie, D. D.  
 Rev. Wm. S. Langford, D. D.  
 Rev. Thos. F. Davies, D. D.  
 Rev. J. S. B. Hodges, D. D.  
 Rev. Robt. N. Merritt, D. D.  
 Rev. Wm. H. Moore, D. D.  
 Mr. Elbridge T. Gerry.  
 Mr. Henry E. Pierrepont.  
 Mr. John A. King.  
 Mr. George S. Shattuck, M. D.  
 Mr. George R. McWharton.  
 Mr. Henry T. Baldwin.  
 Mr. John H. Shoenberg.  
 Mr. Robt. A. Lamberton.  
 Mr. John Hobert Warren.  
 Mr. George A. Jarvis.  
 Mr. Elihu Chauncer.  
 Mr. Henry Hoyer.

If there is no objection, Mr. Presi-

dent, I move that the persons thus nominated be now elected by the house. Motion carried.

Rev. Dr. Beardsley, of Connecticut, from the special Joint Committee appointed to select and recommend a place where the next General Convention shall be held, presented the following report: The Joint Committee have unanimously fixed upon the city of New York and beg leave to offer for adoption the following resolution:

*Resolved*, The House of Bishops concurring, that the next General Convention be held in the city of New York.

Rev. Dr. Beardsley: In offering this report I desire to say that the centennial of the ratification of the Book of Common Prayer will occur on the 16th of October, 1889. It would have been an interesting and an historical association if the next General Convention should be held in the city of Philadelphia, where the ratification took place; but we are advised that it is entirely agreeable to the Bishops and deputies from Pennsylvania that it should meet in New York, and if there be a commemorative service which is probable, it will be on the 16th of October, 1889, and it will be entirely competent for this Convention to accept an invitation and adjourn for that purpose. I move the adoption of the resolution. Motion carried.

Rev. Dr. Hodges, Maryland—I desire to offer a resolution, sir, which I hope will be placed upon the calendar without any question. My only desire, sir, is to remove from the records of this body, if it shall be necessary, anything which seems like insincerity and inconsistency. We have by formal vote declared, in response to many appeals received at this Convention, that a change in the judicial system of the Church is desirable. That resolution was passed by a very large majority, and then, sir, a resolution which was presented looking to that object failed to pass. This is a different resolution, sir, and avoids, I believe, all of the points upon which objection was made to the various plans proposed, and I therefore submit, sir, that in the cause of consistency and for the credit of this Church, and that it may not appear to return a mere answer of words to the general appeal received, that a resolution of this kind be received and acted upon, I trust, favorably. I now move this resolution:

**WHEREAS**, The House of Deputies has, by former resolutions, declared its opinion that a change in the judicial system of the Church is desirable, therefore,

*Resolved*, That a committee of five clergymen and five laymen, learned in the law, be appointed to take into consideration the judicial system of the Church, and to report to the next General Convention for its action such change as in their judgment may be desirable.

The President—Is the House ready for the question upon the resolution?

Judge Sheffey of Virginia—I object to its consideration now, sir. It should go upon the calendar.

Upon motion the rules of the House were suspended for the purpose of putting the resolution upon its passage.

Judge Sheffey of Virginia—Mr. President, I desire to call the attention of the House to what it has done. The House, by its refusal to refer the question of constitutional amendment to the Dioceses has disclaimed any purpose on its part to qualify itself to act upon this subject of a judicial system. In respect to its power to act by canon, I understand the sentiment of this House to be—an oft repeated sentiment of this House—that it has no power by canon to inaugurate a judicial system for the trial of presbyters and deacons.

What, then, can this Joint Committee

recommend for the action of the General Convention at the next session? Everything, by the declaration of the views of this House, is beyond the jurisdiction and control of the House of Deputies, and the appointment of such a committee will be to consider matters, which, if reported upon, the House of Deputies can have no authority over and cannot act upon.

Resolution adopted.

A resolution offered by Rev. Mr. Dumbell, of Tennessee, that the minority report of the committee on state of the Church upon the subject of Christian unity be printed for the information of the House, was upon motion laid upon the table, the secretary informing the House that the minority report would be printed in the daily edition of the LIVING CHURCH and also in the Journal of Convention.

Judge Sheffey, of Virginia: I desire to offer the following resolution:

*Resolved*, The House of Bishops concurring, that the secretary be instructed to omit from the printed daily journal, the records of the proceedings on the subject of the liturgical revision, and that all such action be printed in a supplemental journal.

I will state, Mr. President, that this was the course pursued at the last General Convention, and the great advantage of it is now obvious to those who are making investigations upon that subject. A separate supplemental journal will, instead of having these matters scattered current in the journal, have them grouped together in one report.

Resolution adopted.

The President—Before proceeding to the subject now before the House, the Chair announces the receipt of message No. 35 from the House of Bishops and request the secretary to read the same.

The secretary—Message No. 35 of the House of Bishops informs the House of Deputies that it concurs in message No. 33 of the House of Deputies, amending message No. 4, of this House, by substituting the word "committees" for the word "chairmen" in relation to joint sessions of the two standing committees on Canons.

The President—The Chair is in receipt of a communication from the Right Reverend, the Bishop of Chicago, which he requests the secretary to read.

CHICAGO, Oct. 20th., 1886.  
 The Rev. Morgan Dix, D. D., President, etc.:  
 On behalf of the Trustees of the Western Theological Seminary, I beg to invite the members of the House of Deputies to visit that institution on Saturday next, October 23d, from 2 to 6 o'clock.

Yours faithfully,

W. E. McLAREN, Dean.

Rev. Dr. Farrington, of Northern New Jersey—I move that we accept the invitation with thanks.

Motion carried.

The President—The House will now proceed to the consideration of No. 12 on the calendar, suspended by the adjournment last evening, the subject being the report of the committee on work among the colored people. At that time Mr. Speed, of Mississippi, was addressing the House, and was obliged to suspend his remarks. That deputy now has the floor.

The President—Before Mr. Speed proceeds the chair desires to state that the time allowed by the House is 15 minutes for each speaker unless the House prolongs the time. Mr. Speed has occupied one-half of that time. Mr. Speed will now proceed.

Mr. Speed—I was endeavoring when the House closed its session yesterday evening, to impress upon it, the fact which I conceived to be a very important factor in the correct solution of the question before it. That is, there exists de-

spite political prejudice in the minds of the Christian white people in the south no impediment that will prevent them from entering heartily and cordially into any plan which may be inaugurated by the General Convention for the purpose of extending to the colored people—I will say, because I wish to emphasize that fact—the benefits of Christianity which I concede they do not now enjoy. It is a lamentable fact, that at the close of that unhappy strife between the States, that there existed in the minds of the great mass of colored people the feeling that they did not wish for the white man's Church, the white man's doctrine or his God. They felt that there was a line of demarkation between them and the white man which did not of itself exist before the war, and they were unwilling to receive his counsel or his advice. I do not pretend, sir, that that sentiment is not in some quarters abating in a marked degree; but it still exists to such an extent that the work which we propose among the colored people is rendered far more difficult than it would be if they reposed entire confidence in their white brethren. I want to return to the fact which I stated yesterday, that prior to the war there were large numbers of colored people had been baptized into our churches and who ought to be among us to day. I was informed by the Rev. Dr. Boyd that 40 years ago there stood upon the roll of baptized in my own parish more than 150 persons of the colored race. Now we are not seeking to find out, to solve the question as to whose fault it may be, that the colored people are not entirely cordial toward the white race of to-day; but that is a patent one and exists, and it is useless to deny it. I concede, sir, that if it were possible that a rift could be opened in the clouds—the dark clouds through which the Christian people of the South could see the rain pouring upon us—that they would be far more ready and cordial in enlisting in this cause of evangelization amongst the colored people. Now if there is one hope, if there is one ardent desire which exists among the people of the south, it is that the chasm which exists between the white and black races should be bridged. That chasm, sir, is already deep enough; so deep and so broad is it that we look upon it with the deepest feelings of apprehension. To create amongst that people a separate Episcopate would only be to draw them further away from us. To create any thing which severs the organization would be only to extend and to increase that feeling which exists amongst them, and which is the basis of the want of confidence which they displayed toward their white brethren. No, sir; we want no new machinery, we want no new engine, we want simply to carry on the work amongst those people under the Church's laws as they now exist. Twenty-five years hence, or perhaps sooner I venture to predict, if you give to these people a separate Episcopate now, there will be, owing to certain defects in the negro character, a division in the Church, and we will have an African Protestant Episcopal Church or an African Catholic Church, by whatever name they may then be known. The great mistake in dealing with the colored people since the war was made by our Methodist and Baptist brethren when they cast them off and made a separate organization of them into conferences and assemblies, because they had the power to have retained these people if they had said at that time in a spirit of kindness and firmness: "No, we can have no further division in the Church." I hope, sir, that this sentiment will not spread in favor of a separate Episcopate for that race.

Now, sir, as to the difficulties of our dealing with the race as we find things existing at the present time. I concede, sir, that the principal difficulty lies in the fact that there is in the negro character certain very great defects. These defects are well understood by the most of us in the South, and they are of such a character that it renders it absolutely necessary that we should grasp this question at its very bottom. If anything, in my judgment, is to be accomplished for the colored race, it must begin with the children. The main difficulty lies in the fact that there are these defects to which I have adverted in the character of the negro himself.

He is very ignorant, intensely superstitious, and very jealous of receiving the counsel of the white men. Now, there is a marked difference in the character of the negro as he exists in the Gulf States and the border States of the South and here in the North; as marked a difference as there is between the Indian tribes who have come under the influence of civilization and those who are in the confines of the Far West, and who have not yet received even a ray of civilization. What we denominate as the cornfield negro is at the very bottom of intelligence, and he has all the prejudice of even the most intelligent among the race. We must begin, sir, by educating the negro up; we must educate his children—we must deal with them. There is but little to hope for more work among the adult portion of that population. Now, sir, how shall that work be brought about? It seems to me that it must be maintained, and be it known to most of the delegates, that there are no people in the South, as it exists to-day, who have any reserved means. It is not so far back when the time was that the great portion of the people came home to find that they had no hearthstones. What they have done has been to build up since that unfortunate period in the National history. The people of the South, without means, have had a struggle to maintain existence itself. They have struggled manfully; they have overcome as many difficulties within the last twenty years as any other people that ever existed upon the face of this footstool. They have built up the South to a condition of prosperity which nobody dreamed was possible twenty years ago. The door is now opening, and under that broader era, if we can have the assistance and support of our brethren throughout the Church, we hope that much, very much may now be done for our unfortunate brethren of the colored race. Will you give us that means? Will you give us the man and money to prosecute that work? Our Bishops are zealous, our clergy are zealous and our laity are cordial. I concede that this proposed commission ought to sit not entirely at Washington. I believe if they will come with me into the extreme South, if they will go to Vicksburg, Atlanta, New Orleans and other centers of the negro population, that they can learn more of the difficulty and the poverty of this people than they can learn in years at Washington; and I would suggest that that committee present a resolution so as to permit the commission to sit wherever it may see fit in its judgment, at Washington or elsewhere throughout the South.

Mr. Benet, of South Carolina:

I rise, sir, to speak a word in behalf of the much abused negro. He is becoming very tired of being discussed in this manner. He asks, and I ask for him, when is he going to be emancipated? The Emancipation act was passed years ago, but the great race of negroes in the South is still, in the estimation of many men, mere children. I know that I speak for the negroes when I ask this body of intelligent white men to let them alone; and I will explain what I mean by that. Give them a chance. Let them work out their own salvation, their own civilization, their own system of social life and politics. They have never had a chance yet. The negro as a negro stands alone of all the inferior races. In this regard he is the superior of the inferior races that can be seen on the Saxon's face and live. The inferior race whether yellow or black disappeared before our most dominating and exterminating history bears me out in what fact must not be forgotten with this race. The negro, with his peculiar character, having a social life of his own, content to live as the white man. That he has done since he came to the south? Until the churches of the south had numerous members. The Episcopalians, Methodists, and Presbyterians, and thousands and thousands of them were kept there by the white men, who at that time existed in the south. It was through the influence of any one of

its members. I have heard it comes from a so-called—colored church. We are sometimes told that we have drawn the color line. Let me just state a fact. In every instance these people themselves have formed the color line. They have excluded the white people, and then, after that, they claim equal privileges with white people. It may seem a strange assertion, but it is a fact that the negroes have no concord among themselves. The mulattos have nothing to do with the blacks. They have exclusive congregations. The congregations of mulattos on their own account have as members neither white nor black people; they have drawn the color line themselves. We have not drawn the color line; they have drawn it, and very naturally. They live in a separate organization socially. They do not desire to become united socially, and in every case, except in one or two cases, they have their own churches. Among the Presbyterians, the Baptists and other denominations the same thing is true. I do not advocate a separate Bishopric, and I hope that no one in this Convention will assume this to be the fact. They do not want a separate organization, but they do want separate churches, and some method of missionary work will be most natural and accord with the needs of the negro. We are told by distinguished writers and speakers, and I hear it from the distinguished Canon Rollinson, who had, if I might venture the assertion, the audacity to say, when discussing this question some years ago in a great review, he looked forward and decided that the only way that we could get over this great trouble in America was by intermarriage with this people. Why, the negro does not want that, and I don't think the white man wants it. Canon Rollinson said that our decaying Saxon vitality would be refreshed and strengthened by the infusion of African blood, that a finer physique might be developed by intermarriage, and that in every way our race would be greatly benefited by it. He printed that on both sides of the Atlantic Ocean. He very grandly assumes to decide the whole matter and says the only remedy is amalgamation by what he calls hybridity. And I am sorry to say, Mr. President, that Dr. Granville, in an article, assumes substantially the same position, although he does not advise it, and the Rt. Rev. Bishop of Kentucky recently suggested something of the same kind, though he does not advise amalgamation. We desire to see our Church take such steps in this matter as will promote the enlightenment of this people. Let us see, inasmuch as it has never been done before, let us see at least some prospect of practical work—not by mingling together, but in some other manner, for that would make a mongrel organization, neither fish nor flesh nor good herring. No doubt that in any consideration of this question that of the darker negro arises; and in discussing this great question there is one thing that must not be forgotten. The mulattos are not to be considered in discussing this question. It is a painful fact that they represent what may be called the bastard class of both races. They are decreasing. They now form a broad fringe upon the social fabric, which is being reduced to a narrow selvege. It is clear that the mulatto does not come within the discussion of this movement. The day is coming, as I believe, when the great necessity for action on our part will be here. The African is here. He intends to stay here. He wants to stay. He would be compelled to stay if he did not desire to. There are six or eight millions of them, and it is impossible for them to be exported. If we had all the fleets of the world at our command, or if we had a bridge of boats from the Georgia to the Guinea coast, and these people were willing to go, it would be impossible for them to be removed. And I believe, Mr. President, that they will live here with us in such a system as I have indicated with the usual social status, where the two races run in parallel lines, where the parallel lines run side by side, never clashing. If those gentlemen who live north or those writers who have written upon this subject will come to the south and see how pleasantly we live together it will astonish them. Why, Mr. President, the negro nurse rocks our children to sleep, and the negro child plays with our own around the door step, and the negro man is our intimate companion as a servant, and when sickness comes no truer or kinder neighbor comes

inquiring after our health; and when sickness comes to the black man, the white man and, and God bless her, the white woman, is the dispenser of medicines, and when the old man or woman dies there are no more sincere mourners at the funeral than the old family servants. I make the statement here and defy contradiction, that the only way to help in this matter that will bring peace, is in this manner recognizing the wants and the positions of the two races; and when we get the help we need in the way of means, I hope that the money will be so distributed that it will effect that purpose. Some sort of missionary organization is needed which is separate, not because we do not want them in our Church; our Church doors are open for any negro communicant, are they not, fellow delegates from South Carolina? But the fact remains, they do not want to come to our churches. (Time was called.) Rev. Dr. Gray, of Tennessee—I think the question is of great practical importance that has come up for our consideration. It has been under consideration before. Some objections have been suggested to the work, but also until this time, with the exception of a few cases, there has been extraordinary effort and self-denial and persistent work on the part of one priest here and another there, but there has nothing been done worthy of this American Church. I am glad that at last something, which seems practicable and practical is proposed for the consideration of this convention and I do believe we are now beginning to see light, that will increase more and more until the perfect day, in regard to this much vexed and much discussed question. In the first place I want to say in regard to this work among the colored people that it is our work, and I mean by our work, the work of the whole Church. I do not mean our Church alone, I do not mean exclusively the Church in the north, but I mean that it is our work as members of this Church, this one Church of God. What are our marching orders, sir? "Go ye into all the world and preach the Gospel to every creature." There is nothing said as to what is the color of the skin. There is no distinguishing line with regard to that. There is no recognition of the proprieties of the various organizations with regard to the preaching of the everlasting Gospel. There is neither Jew nor Greek, barbarian, Scythian, bond or free. All are one in Christ Jesus. And this is the very crown of missionary effort upon this very commission, and it is the authority we go forth upon in dealing with the colored problem. We do not need separate organization. There must be separate congregations, and they must assemble in separate places. That is made absolutely necessary in the nature of the case; not that it should be exclusively so but that it is so in the present state of things. There are Churches in various portions of the south. I know it; where the colored people sit on the same floor as the white people, where they are presented at confirmation together with the white people in the same class, and kneel down at the same chancel rail and at the same altar with the white people; but so far as the general work is concerned it can not be carried on if the congregations are to be compelled to be mixed together, the white with the colored. Our Churches are built for small congregations, and it would be utterly impossible to accommodate the numbers that would throng to them if we got up an interest in the Church among the colored people. The congregations must be built up separately, but under this thought: recognizing the fact that our work is one, in the world, with one God and Father of all who is above all and through and in us all. Another important thing for us to consider in this General Convention is the fact of our appreciation of the great truth that they constitute a part of that work with which we are charged, and that our heart does go out to them for their conversion, and that we love them, and are willing to work for them to the utmost of our ability as a part of that world, for which Christ died. I think we must earnestly unite in the work and give an expression of our affection and love for them, and our desire that they become members of our Lord Jesus Christ, members of his body, of his flesh and of his bone. The second thing I wish to speak of is that the present Episcopal supervision is

amply sufficient for all present purposes. The time will come, doubtless when this people will have been sufficiently instructed and evangelized and brought into the Church, when we must appoint suffragan Bishops. But that measure could not be introduced now. It has been proposed from time to time in General Convention and has been defeated on every occasion. The present Episcopal supervision is sufficient, and the sentiments and minds of our Bishops, the wish of our Bishops, is to do all that they can in that direction, and they are, wherever personally known by the colored people, beloved and respected, and I will tell here a little incident to illustrate that:—On one occasion the Bishop of the Diocese from which I come preached to a large congregation of colored people, a regular congregation having their own church, where they supported a minister and have paid for their own church, and the Bishop preached to them with the enthusiasm and earnestness with which he was wont, and the wife of the colored minister called afterwards on the wife of the priest of the parish and she said to Mrs. —, "now when Massa Charles (that is the priest) preaches to us, he preaches so highfalutin', way up yonder, that we can hardly understand a word he says, but the Bishop, he preaches so like a nigger that we can understand every word he says." (Laughter.) And there is this affection existing for the Bishops who are now on the ground and who are willing to do all they can, all that is needed for the present. But this brings me to the great point, the important point which comes up in this great matter. It is a question of means; that is all. There is no further legislation that is now needed; no further machinery, only so far as it may be necessary to call attention to this work and to it that a due proportion of the money set apart for missions which is raised in this great Church for missionary purposes shall go in that direction, as it ought, right to them. As to the matter of missions, if time would permit, but it will not, I might state how missions were carried on. When I was in a strong parish where I was supported and sustained, and did not have to struggle and work to keep the parish up, so that I had time to give and thought—so that I had an opportunity of turning my attention in that direction, it was a success; and it was so pronounced by the Bishop, as the most successful work among the colored people in the Diocese; but when I took a parish that was feeble and struggling and endeavored to do the same work, I found myself unable to make the desired progress, solely for want of means as was the case when the building we were using was rented for a Jewish synagogue, and I had not the means with which to rent another. With regard to the furnishing of means to this work, in the last general convention three years ago, I had the privilege of presenting on this floor the great disparity between appropriations made for the Indians and the colored people. There was made for the Indian—I do not remember their number, 250, 300 or 400 thousand only—an appropriation of \$40,000, and for the six or seven or eight millions of colored people less than one-half that amount. Is that paltry sum the amount we are going to devote to the conversion of eight millions of people to introduce them into the privileges which we enjoy and the assistance of this blessed Church? I trust not. Now I hope this Commission will be appointed. Thank God, at least something practical has been presented and adapted to those who are specially interested in this work, and that they can do as is suggested, and if possible send a man to meet the people in New Orleans, in Natchez and in Nashville, where one-half the population are people of color. If that cannot be done, I hope they will follow out the spirit of the resolution in some other way. I hope they will select a man who is familiar with this work—a man who has shown by his efforts that he does know how to take hold of this work and who has taken hold of it, and that has gone in among these people and worked and shown his willingness to work for them to the best of his ability and to work up from small beginnings—that has knelt beside their sick beds in their cabins— Time was called. Mr. Packard, of Maryland—I offer the following resolution: Resolved, That the vote on this question be taken at 12:50, and that the

speeches be limited to five minutes, except in the case of the Chairman of the Committee, who shall have the right to close the debate.

A Deputy—I move to lay the resolution on the table.

The vote was finally taken by a division of the House, and resulted as follows: Ayes, 147; nays, 54.

Dr. Nelson, of Virginia—Mr. President, I am glad, sir, that this Convention is prepared to hear a discussion of what I believe to be the burning question of this day, and that is the question of how we ought to carry the Gospel to the Africans that are in our midst. I say, in our midst. Gentlemen who live in this section of the country do not realize the needs of the Africans in other portions of the country. You may walk the streets of this city from one end to the other and scarcely meet a dozen colored persons, but if you lived in a State where one-half of the population is colored or in a State where more than one-half is colored, you would realize that it is not necessary simply to have missionaries and raise funds to send the Gospel across the ocean to Africa, for we have an African in our midst. Now, sir, I say that if one member suffers, all the members suffer with it. Therefore, it is a question of vital interest to every Diocese and every Deputy on this floor what this Church of ours that we believe to be the Church of God, what this Church of ours will do with the Africans. Now, sir, what do they need? I maintain that they do not need first of all more education as far as this world is concerned. That is being provided. Already, sir, every State where they live is straining its utmost to educate them. As an instance I will narrate this: In the State of Virginia last year \$350,000 were spent solely to educate the children of the Africans in their own schools, provided for themselves, and taught by the teachers that they themselves elected and desired to have. And I suppose that the gentlemen from other States would say that was not that education. I say they need not that education. I have before me a paper published by a colored community of our Church resident in Petersburg, which would compare favorably all things considered, with any paper, showing that what they need now is not so much that education, as a Christian life, as this Church has received the same. Now, sir, they do not need, as has often been said here they do not need that, and do not desire, at this day a separate Episcopal organization. Whatever may be the constitutional question to be considered here, I pass by. I say that at this time they do not desire that, sir. They do desire separate congregations. They do desire as far as possible to have colored clergy, but they do not desire a separate organization. When a canon was brought up in the Diocese of Virginia in its last meeting, seeming but not intending a separate organization, their own members on that floor, with as much right as myself, opposed that clause, because they thought it looked to a separate organization, and it was taken out. Nor are they prepared for a separate organization. They need instruction in the Sunday school. I will not exhaust my time by speaking of what is done throughout the length and breadth of the South in trying to teach them, and how I have heard them repeat, as I have examined them, not only the Creed, the Lord's Prayer and the Ten Commandments, but every single item of the Catechism? I desire to mention one case of a little child who, when the physician stood by him who was about to pass out of this world, a whisper was heard and the physician heard him say the Lord's Prayer, that he had been taught in the Sunday school.

Our Christian laymen and Christian ladies are spending their Sundays in trying to teach these children. They need an educated ministry and then they need that that minister should be supported. Therefore it is that we have asked this General Convention to appoint a separate commission, not because we do not believe they are proper men, do not feel interest, but because we believe their time is absorbed in other things. And we ask this Convention to give us this separate commission, and trust us with the \$50,000 that we desire for three years. Let it be distributed by their own commission. Let them send their agents throughout the country and see what is done with it, and then, sir, when the next Convention meets, if it

has been used unfaithfully, withdraw it. But if we are using it for the true evangelization of the colored man, let it continue.

Rev. Dr. Stringfellow, of Alabama—Mr. President—I take it for granted that a majority of this Convention are under the impression that those who reside in the South are better calculated to give information. There was a time when this Church was not taking a prominent position in the evangelization of the negro race. That was because there were very few of them able to read, and consequently they were unable to participate in the services of the Church, and on account of this inability it was very hard to interest them in it. That time, however, has now passed, and the question before us does not relate as much to the present as the future. In a very few years a majority of the older members of this race will have passed away, and every year the increase is gradually growing in reference to their receiving their education and they will thereby be the better able to appreciate the beauty of the Church. And now, sir, there is no organization in this country that possesses such adaptability towards the peculiar wants of the colored race. We receive our impressions through the senses, through the emotions or through the reason. Take the various organizations by which we are surrounded, and one presents in the cold faith, simply that which appeals to the reason. Take another and it comes only with an appeal to the emotions. Take that which is so much dreaded, the Romish Communion, and it appeals only to the senses. Now, sir, the Protestant Episcopal Church combines all of these three. In her creed, she appeals to the reason; in her liturgy, allowing the negro, what he so much loves, at proper times to call out amen, she appeals to the affections; in her churches, decorated, illuminated, in her vested choirs, she appeals directly to the senses. Combining these three, and presenting as no other religious organization does, something which is calculated to interest the negroes. Now, sir, accepting this as a fact, it seems to me we have at last arrived at a definite conclusion. This Commission contemplates not merely the raising of means, but also contemplates a proper distribution of the same. I suppose that there is hardly a clergyman in the South who, to a greater or less extent, is not asking some means for the purpose of Christianizing the negro; but when we get before the Church in a General Convention, the power of the Church has been wasted. Let us not send money because I as the rector of St. John's Church of Montgomery, write a letter to friends for publication asking for contributions to enable me to carry on the work. Why, sir, my duty is among the white people. I have not the time, if I had the means, to devote to that object. Let this Commission select certain points like my own city, where there are more negroes than white people, through the different States, and center their efforts there, in order that the means may accomplish the purpose for which it is designed and that is doing the greatest possible good. Here lies the grand object of this Commission, and it will have my hearty support, because it will be an organization which will distribute the funds as they ought to be distributed, and which will have agents to select the places where the money can be best used, and then commence the work which, as I have said, this Church, under God, is peculiarly adapted to accomplish. The time has gone by, Mr. President, when you can say to the negro as in olden times: "We are going to have a service in the loft." The time has gone by when they will be satisfied with anything less than just what the white man has. When I was a child, my father, now in Paradise, a priest of the Church, was in the habit of having services once a month for the negroes. They came, some because they desired it, and some because they were directed by their masters. But though we had the services in the Church, it was not their own Church. There was no attachment, or association, or anything of that kind. Now they have their own buildings, and they are gradually improving those buildings every day, and if the Church is to be a missionary she must have the means not only to have the clergy, but also to furnish them with just what they have themselves, so far as their buildings are concerned. I believe to-day, sir, that if I had the money to build another Church for my parish, and if I were to take the parish as it is, with its surpliced choir, with its cross-

bearer leading that surpliced choir, marching and singing, "Onward, Christian Soldiers." I believe that, within six months, that Church would be filled with people anxious to connect themselves with the Church; let the motive be what it may, the Church would gradually be filled by people who would at last connect themselves with the Church. We must treat these people as men who have the same tastes and the same desires as we have. The time has gone by for the old idea of missionary work among them, as in the times prior to the war. The reason why I support this motion, sir, is, because, first, it contemplates an organization for the purpose of concentrating the sympathy throughout the United States; secondly, because it contemplates the distribution of means which are thus placed at their disposal, not indiscriminately, as wherever a clergyman shall ask for \$50 to buy some books for a little Sunday School of ten or fifteen children, but because, as I understand it, it contemplates the organization of missionary work under the direction and control of that Board. For these reasons, sir, I support the resolutions heartily, and can only say in common with every other speaker, we desire no separate organization in the South.

On motion of Mr. S. P. Nash, of New York—the resolution offered, as a preamble to the resolutions under discussion, was laid upon the table.

On motion of the Rev. Mr. Short, of Mississippi—a vote was taken at once upon the resolutions pending before the House, resulting in their adoption.

Adjourned.

HOUSE OF BISHOPS.

Report of the Committee on Christian Unity.

The committee to whom were referred sundry Memorials addressed to the Bishops in Council, and to the House of Bishops, praying that some plan may be devised which, in a practical way, will promote the restoration of Christian unity; all which memorials emanated from certain of the clergy and of the laity of the Church, the former numbering about one thousand and the latter nearly two thousand, beg to report that they have given to the same the full and earnest consideration which the gravity of the subject and the fervent prayer of the petitioners demanded. The conclusions of your committee are set forth in the preamble and declarations.

WHEREAS, In the year 1853 in response to a Memorial signed by many Presbyters of this Church, praying that step might be taken to heal the unhappy divisions of Christendom, and to more fully develop the Catholic idea of the Church of Christ, the Bishops of this Church in Council assembled did appoint a Commission of Bishops empowered to confer with the several Christian bodies in our land who were desirous of promoting godly union and concord among all who loved the Lord Jesus Christ in sincerity and truth; and,

WHEREAS, This Commission, in conformity with the terms of its appointment, did formally set forth and advocate sundry suggestions and recommendations intended to accomplish the great end in view; and

WHEREAS, In the year 1880, the Bishops of the American Church, assembled in Council, moved by the appeals from Christians in foreign countries who were struggling to free themselves from the usurpations of the Bishop of Rome, set forth a declaration to the effect that in virtue of the solidarity of the Catholic Episcopate in which we have part, it was the right and duty of the Episcopates of all national Churches holding the primitive faith and order, and of the several Bishops of that faith and the recovering of that order those who have been wrongfully de-

prived of both, and this without demanding a rigid uniformity or the sacrifice of their national traditions of worship and discipline or of their rightful autonomy.

And, Whereas, Many of the faithful in Christ Jesus among us are praying with renewed and increasing earnestness that some measures may be adopted at this time for the reunion of the sundered parts of Christendom:

Now, therefore, in pursuance of the action taken in 1853 for the healing of the divisions among Christians in our own land, and in 1880 for the protection and encouragement of those who had withdrawn from the Roman Obedience; we, Bishops of the Protestant Episcopal Church in the United States of America in Council assembled as Bishops of the Church of God, do hereby solemnly declare to all whom it may concern, and especially to our fellow Christians of the different Communion in this land, who, in their several spheres, have contended for the religion of Christ:

1. Our earnest desire that the Saviour's prayer "that we all may be one" may, in its deepest and truest sense, be speedily fulfilled:

(2.) That we believe that all who have been duly baptized with water in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church:

(3.) That in all things of human ordering or human choice relating to modes of worship and discipline, or to traditional customs, this Church is ready in the spirit of love and humility to forego all preferences of her own:

(4.) That this Church does not seek to absorb other Communion, but rather, co-operating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the Charity which is the Chief of Christian graces and the visible manifestation of Christ to the world.

But, furthermore, we do hereby affirm that the Christian duty now so earnestly desired by the memorialists can be restored only by the return of all Christian Communion to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be the substantial deposit of Christian Faith and Order committed by Christ and His Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men.

As inherent parts of this sacred deposit, and, therefore, as essential to the restoration of unity among the divided branches of Christendom, we account the following, to-wit:

(I.) The Holy Scriptures of the Old and New Testament as the Revealed Word of God:

(II.) The Nicene Creed as the sufficient statement of the Christian Faith:

(III.) The two Sacraments—Baptism and the Supper of the Lord, ministered with unfailing use of Christ's words of institution, and of the elements ordained by Him:

(IV.) The Historic Episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.

Furthermore: Deeply grieved by the sad divisions which afflict the Christian Church in our own land, we hereby declare our desire and readiness, so soon as there shall be any authorized response to this

Declaration, to enter into brotherly conference with all or any Christian bodies seeking the restoration of the organic Unity of the Church, with a view to the earnest study of the condition under which so priceless a blessing might happily be brought to pass.

A. N. LITTLEJOHN,  
G. T. BEDELL,  
M. A. DEWOLFE HOWE,  
SAMUEL S. HARRIS,  
J. N. GALLIHER.

Miss Leigh's Work in Paris.

Bishop Stevens was prevented by severe illness from being present at Grace Church to make an address in behalf of this work. His regrets were expressed by Assistant Bishop Whittaker who spoke of the work as a literal carrying out of those things which our Lord tells us shall be numbered at the last solemn day as tokens of those who shall receive His blessing: "I was an hungered and ye gave me meat, thirsty and ye gave me drink; I was a stranger and ye took me in; I was sick and ye ministered unto me."

Bishop Quintard, of Tennessee, presided over the meeting. He preceded his introduction of his friend, Miss Leigh, by a graceful tribute to the Church work of women generally, and especially to that which came under his observation during the yellow fever visitations in his own Diocese in 1878-'79. He then briefly mentioned the various outgrowths from Miss Leigh's first individual efforts in behalf of English and American girls in Paris, the Home for Young Women, the Young Women's Christian Association, the Orphanage (opened in 1878 by the late Lord Shaftesbury), the building up of Christ Church, the School for English and American Children, and finally the British-American Young Men's Home Club, in whose interest she was about to speak.

Miss Leigh's story was substantially as follows:

When finishing my Paris education, I went into a glove shop. I asked the girl who served me what Church she went to on Sunday. She said she went nowhere. She had been in Paris about four years, and didn't know there was such a thing as an English Church. I had even carefully prepared for my own confirmation just before coming to Paris. I felt troubled. I was under the care of a lady and I asked her permission to have this girl come to me on Sunday afternoons and read the Bible with me. I began with her and soon had 14 girls, who all seemed to need a friend. None seemed to go anywhere Sunday. I left Paris not thinking to come there again, but a few years later went there expecting to spend a few weeks and then go to Rome. My sister suggested my looking up these girls. I could only find three of them. One told a very sad story of English girls in Paris. I couldn't sleep that night. There was something in my throat that wouldn't let me. I thought "What shall I do to bring those girls to me?" and the best thing seemed to be to write little notes and leave them with the girls. I did so, signing myself, "One who cares for you," and that seemed to take with them. I found these girls had no food on Sundays except they worked all day. If they refused they were turned out of doors and not received back. Think what it was for them to be turned loose on the boulevards of Paris. I passed two girls on the street just as one was saying "I don't care what becomes of me." I laid my hand on her shoulder, and said: "but I do." I said, "will you come and see me?" and left one of my notes in her hand. She came and she said "I thought it very impertinent in you to speak to me on the street, but when I read your note, I thought, who has cared for me since my mother died, when I was twelve years old?" Four years later, in July, 1872, when I was again just passing through Paris she gave me a frame wrapped in a paper on which was written "A Gift of Faith and Love for a Girl's Home." I didn't see how I could take it. I said, "I never can find a Home." She said: "Do you know the Roman Catholic girls are going to a certain Church praying that you will find a Home? If you don't do it nobody will."

In December, that year, I opened a

Home for English and American girls in Paris. It was one of the first days specially set apart for prayer for missions. We began with twelve. It soon grew to thirty-six. We were soon after told we were not legal. We were under restraints because we did not own our building, and we had 36 beds when only 24 were allowed. We went to the Embassy and asked what we should do. He said: "Why don't you purchase that property? The English don't possess a single thing for charitable use." I had never yet made a public appeal and felt that I would do anything but that. One day five girls applied to go into our home. There was but one bed, so two had to be turned out. I gave them my little note and asked them to come and see me. She put the notes in her pocket. The next day I was called to see the body of that girl which had been found in the river, my note in her pocket. I felt as if convicted of murder. Those girls could not appreciate the difficulties under which we were placed. It was more than I could bear. I said to myself, either this work is for God or it is not. If it is £10,000 is not too much for God to give. If it is not His work, let it come to nothing. I called a meeting and got together men of influence and put the case as strongly as I could. They drew up three resolutions for me. The last one puzzled me. It was that "Miss Leigh alone should be responsible for the 10,000 pounds." I went to a lawyer to sign my name to the deed. In one sense I was alone, but I am sure God was with me.

The French are extremely practical in money matters, but I just signed my name to the deed and they immediately congratulated me as if I had really paid over the money, and I didn't tell them I hadn't got the money. I went home and thanked God, who had done great things for us already in inducing those French people to take my signature for that large amount of money without a single reference.

In eight months we had the whole of that amount paid down, the last payment six weeks before due. Over the door is written: "Asked God August, 1874; given from God May, 1875."

The 10 pence given by that girl for a Girl's Home had in two years increased to 10,000 pounds, and I made up my mind that whenever a cry for help comes to our ears we would listen to it though of course all cannot be helped in the same way. The very night we had paid for our Home we took in a girl who had tried to drown herself. She had been brought over to Paris under false representations by people who left her to take care of herself after she got there.

I said to her, "Why did you do this?" She said "It wasn't because I wished to die, but because I didn't know how to live. If only a dog had pulled my skirts I would have turned back." At prayers that night she remained on her knees after the others had arisen.

I touched her and her head fell back and I saw a drop of blood on the chair and said, she has tried again to destroy her life. We summoned the doctor, and he said: "No, it was the sudden shock, the plunge into the water. This woman is starved."

We tried to induce her to receive ministering visits, but she said: "No, don't send anybody to see me. God has done His worst for me, and now I am going to do my worst for Him." Many and deep were the prayers that went up for that poor woman, that God would touch her heart.

One night, it was my turn to sit with her. She heard the little children singing (children we had taken from artists, to whom they had been sold for models) She said: "May the children sing to me?" I sent the children in and went out. The children sang beautiful hymns—"Rock of Ages," "I came to Jesus as I was." It was amazing that those children sang as they did. During that night, I shall never forget how her mind rambled upon those hymns. She repeated: "I came to Jesus as I was." I bent down to hear, and those were the words. I waited to see if that was what she meant or what she meant, or if it was a delirium, and I went on with the next line, "Weary and worn and sad." She said: "That's me! What ought I to do? What ought I to do?" I went on and told her how Jesus had finished the work for the "weary and worn and sad." She said: "Is that true?" I said: "It is true," and with that look that only the dying can give, she said: "Have you been to Christ?" I said

I had. "Did He give you rest?" I said He did. She said, "Do you mind my coming very close to you? It will be easier to go to Christ with one who has been near Him herself." I shall never forget how she clutched me and said: "Will you take me with you to Jesus?" The poor thing seemed to get light into her mind, and she said: "I am not afraid now. Go and rest; but will you send me a Bible?" I couldn't find a Bible with large print, so I sent her the New Testament and Psalms.

By-and-by I found her reading, with her finger on the 81st Psalm, at the verse: "Create in me a clean heart, O, God, and renew a right spirit with me," and she had written by the side of it: "That was my first real prayer."

The children who had sung these hymns had learned them from a Christian Association in London just before they were sold to be models in Paris.

I had the pleasure of sending a message to these young men and telling them how the teaching of those hymns had borne fruit in Paris.

In 1876 two ladies called to see our Home. They saw 24 beds packed as close as could be, and one said: "I didn't know you were so full." I laughed and said: "If I could get the Galzain Hospital I could fill it." When she went away she said she would call again. She did call and asked me if I was in earnest in what I said about the Galzain hospital. I told her I was, she had spoken about it to Mons. Galzain, and he had asked her what Miss Leigh wanted to do with his hospital. The result was he sent for me to come and see him at his chateau. I found a number of distinguished men there and he favorably said he had decided to let me have his hospital.

But when I spoke to a lawyer about it, he said, "You are not in a position to accept it. There would be 10 1/4 per cent. to pay for the conveyance. I went to Mons. Galzain and he said, "Don't trouble yourself about that. I will attend to it. At Christmas time our bills reached £136 and I didn't know how we were to meet them, but Mons. Galzain called. He brought in a box of bonbons. He said: "Are you very rich?" I told him no. He said he thought we must be rich to be looking after so many inmates to our orphanage. "I don't think it is fair for you to do this work and raise the money both. Let somebody else give the money. I am going to give you £150 this year, and there it is."

One day the Baroness Rothschild, seeing my face perhaps a little longer than usual, asked me what was on my mind. I said: "A school-room." She said: "How much would it cost?" She brought me in a few days a check for the amount, saying: "There is your school. Build it well and build it quickly. Will you put in it a tablet to the memory of my mother? and the tears were rolling down her cheeks. It must be eight years since while visiting one of our married girls at her home, her husband said, Civilization is all for women. There is nothing for the man. The words clung to me. Speaking to one of our ladies about it, she said, "Why shouldn't we have a Bible reading for them? If you will let me have the Mission Hall, I will have a Bible reading for them. We sent invitations for young men to come to 8 o'clock tea and 8:30 Bible reading on Sunday night. I thought there would be about a dozen and there were forty-six. After awhile they asked for a week night meeting and a gentleman, I think an American, gave us an harmonium. Then men came and asked why we shouldn't have a prayer-meeting, and I said, "with all my heart," and it was a strange and blessed sight to see those men on their knees in pairs. We were obliged to take for our other work rooms used by those men, but they said: "You're not going to turn us out this evening. Fifty-seven of their number drew up a petition and asked me not to give them a room but a Home like what we had for girls. I asked them to go to their friends in Paris and see what they could get them to do. They came again and said they had been to everybody and they all said: "Keep at Miss Leigh's. We will help Miss Leigh." I soon had a deputation of eleven more following me all over Paris. There was nothing for it but to have a Home. We formed one and opened it in December, 1883, by Crown Fleming. Since then we have had almost, if not quite, 300 young men of about 31 different trades and professions. We

had over 200 at one service. Their Home is not sufficiently in the center of Paris to be of the use it ought to be, and, as in our Girl's Home, we find ourselves involved in great difficulties, because of not owning the property we occupy. In the center of Paris is a house that might have been built for us. At least, we want to build a school for English-speaking boys. We have not as many Americans as English, but we have an American element there, and I ask that the conditions of being English or American be put away and this work be felt to be one in which the Americans can help.

A young man said to me: "Did it ever strike you what is the first thing to welcome a man to Paris? The first things we see are the American saloons, and next the English bar-rooms. Do you wonder we went some place near the station to welcome a young man when he comes into the city?" I never had noticed it, but I went by that way and did notice it.

No one can tell me I have come to the wrong place. Some people say they believe only what they see. If I am to believe what I see in your shop windows and on the streets there must be large dealings between Paris and Chicago.

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The Bishop of Chicago cautions the public to beware of a man calling himself J. C. Clark, who is asking money on false pretences for Charleston.

Everybody who has not called to see the elegant samples of the Gorham Manufacturing Co., now on exhibition at the Palmer House, room 30, should not fail to do so at once, as the exhibition closes on Friday, Oct. 22nd.

The Triennial Reunion of the Alumni of St. Stephens' College, will be held at Parlor 27, Grand Pacific Hotel, on Thursday, Oct. 21st. Dinner at 6 p. m., sharp. Tickets can be obtained of the President of the Alumni, the Rev. Wm. M. Jefferis, Palmer House.

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.

A meeting in the interest of the "White Cross" movement will be held in the Methodist Church Block, corner of Clark and Washington streets, on Friday evening, Oct. 22, the place having been changed from the club room of the Grand Pacific. The Bishop of Chicago will preside, and addresses are expected from Bishops Potter and Huntington and Rev. Dr. DeCosta, of New York.

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 Bishops Seymour and Williams, Rev. Dr. Hopkins, Dean Hale and Judge Prince.

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.

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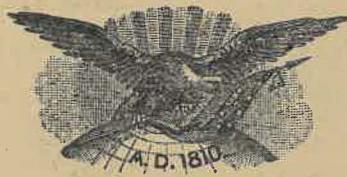
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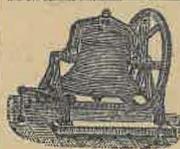
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