

# 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.

Rev. L. W. APPLGATE, Editor,  
Rev. C. R. HODGE, Ass't Editor.

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The deputies are again reminded of the invitation extended by the trustees of the Western Theological Seminary to visit that institution on Saturday afternoon between the hours of two and six o'clock.

Inadvertently the name of Rev. A. W. Little was not signed to the minority report on the subject of Christian Unity. He desires us to state that he is in hearty accord with its provisions.

We are requested to give prominence to the fact that the place of the meeting this evening in the interest of the White Cross movement is changed from the Grand Pacific Hotel to Methodist Church block, corner of Clark and Washington streets.

The work of the Convention as a committee of the whole, on the subject of Liturgical Revision is conducted in such a way that even those present are enable to understand it unless they hold in their hands the Book of notification to the Dioceses; much less can our readers at a distance. We therefore propose to give now simply the debate raised on some of the resolutions, and as soon as the work is completed, we shall give a comparison between the Prayer Book as it is, and as it is proposed, and the action taken upon it. The disposition of the House is to accept the recommendations of the Joint Committee and of the House of Bishops without any change; and so far all the debate has not been able to change a single word.

The interest in the movement for a change of name broke out afresh in the Convention yesterday morning, when Rev. Dr. Egar presented his resolution, looking toward the dropping of the words, "Protestant Episcopal" from the title page of the Prayer Book. Its discussion consumed the time of the morning session, and created particular interest, as the opponents of such a step supposed they

had entirely settled that question for the next three years. The variation in the votes as taken by Dioceses and Orders last week and yesterday seems to indicate a growing conviction in the minds of the deputies as to the wisdom of the change. The following is the comparison.

#### Clerical vote.

Ayes now 30--last week 17.

Nays now 13--last week 22.

Divided now 6--last week 10.

#### Lay vote.

Ayes now 15--last week 11.

Nays now 20--last week 29.

Divided now 9--last week 4.

### GENERAL CONVENTION.

#### WEDNESDAY--AFTERNOON SESSION.

The convention was called to order by the President at 2.30.

Message 36 was received from the House of Bishops to the House of Deputies conveying information of the action of the House of Bishops on the subject of Christian Unity.

Also Message No. 37 on the subject of Liturgical Revision.

Mr. S. P. Nash, of New York—I do not consider it necessary further than to state this last resolution (referring to message 34 on Liturgy) in order that we may know how far the House has gone on schedule A resolution 23 class D before proceeding to act on the detail records; on messages of the House of Bishops which have been laid before this House, I desire to make a preliminary statement and explanation to facilitate the transaction of business now before us. As these reports were passed over, there was very little attention and explanation that will be of any service. Gentlemen who have been members of this House heretofore, and probably the most here now, perhaps are familiar with the Article 8, of the constitution which provides that alterations and additions shall not be made in the Book of Common Prayer unless the same is proposed at one General Convention and made known to the convention of every Diocese, and adopted at the subsequent General Convention. The general view on the subject is that all amendments or alterations in the book of common Prayer must be adopted in precisely the language in which it is notified to the various Dioceses. I do not myself concur in that view so strictly as it is held by a great many, and I do not propose to raise any question of that kind except as explanation to the House. The reason why so many of the alterations proposed in the thirty resolutions and subdivisions which have been duly notified to the Church at large are now recommended for immediate adoption, is the fact that they have met with universal favor. There are a great many others that have been proposed in language that has been criticized, whose language may be obscure, and perhaps contradictory. All these propositions which have in any slight particular been questioned, have been placed in Schedule B for the purpose of having them revised in order that they may be adopted in 1889, and thus avoid violating the constitutional requirements. Your committee have selected those which meet substantially the approval of the Church, and sent them down to the second House for immediate adoption. Those resolutions of Schedule A, and others which were favorably considered, but which had to be modified, have been put in Schedule B,

and if adopted by the Convention it will be necessary, in order to meet the strict requirements of the constitution, they be notified to the Church at large. The resolutions required that all these propositions must be first acted upon by the House of Bishops, and the messages which have come from the House of Bishops relate exclusively to propositions contained in Schedule A adopted by the House of Bishops, they have not adopted them all, and perhaps much remains for us to act upon in considering the recommendations, embraced in the messages of the House of Bishops. Those alterations which shall meet the approval of the Convention will come into immediate operation, as amendments to the Prayer Book, and they relate, as the report states, almost entirely to rubrical alterations, and it is generally understood, certainly understood by the committee on the adoption of all these amendments, that they would not involve the printing of a new Prayer Book at the present time. The Constitution of the Church by these rubrical changes which have been adopted, will be a sufficient guide to the Clergy. In this connection it is proper to say these propositions now presented in Schedule A, so far as adopted by the House of Bishops, must be adopted by us in order to go into effect, or not at all. Any proposed amendment of them carries them over necessarily, and they must be proposed again to the Dioceses, and therefore a better way to dispose of them is to take them and reject them now, and not undertake at this stage of the proceedings to amend them, because an amendment of them is for the present equivalent to their rejection. I will instance one or two of the proposed alterations in the record. Schedule A, 10 and 11, refer to two rubrics, pages 31 and 32 of the Book of Notifications. These two rubrics refer to the printing of the entire Benedictus which is sanctioned by the report of the Committee, and sanctioned by the House of Bishops, and the proposition "M" at page 31 is as follows: in the second rubric after the Benedicite substitute the following: "And after that shall be sung or said the hymn following. Note: that save on the Sundays in Advent the latter portion of it may be admitted."

There have been engaged upon this, and in supporting it, men whom it would be injurious to name specially, but I mention Professor Hart of Trinity College specially. The Chairman of the Committee, Dr. Huntington, had not the physical ability sufficient to carry him through this work without the unwearied assistance and aid of Professor Hart, and I hope that that gentleman will consider that he is called upon to rise and explain, from time to time, any obscurities which may come up in the consideration of the alterations of our present Prayer Book or the proposed changes.

Mr. Chairman, there is another difficulty in the way about this matter, and that is the constitutional difficulty. Every proposition involved in these changes may possibly require a vote by dioceses, that is, such a vote might be called for, and Mr. Chairman for the purpose of avoiding such delay, and for the purpose of carrying these questions, I beg to move that the House go into a committee of the whole.

Carried.

The President of the House of Deputies then called Judge Sheffey, of Virginia, to the Chair as President of the Committee of the whole.

Judge Sheffey called the Committee of the whole to order, and announced that the first

question for consideration by the committee was the first message from the House of Bishops.

The Secretary read the resolutions to amend Title 6, marked Schedule B, presented by Mr. Nash, who moved the adoption of the resolution.

The motion was agreed to.

Mr. Jas. Parker, of Northern New Jersey—I appeal to the gentlemen on this floor to vote this rubric down and refuse to adopt it. I want the whole rubric, and I don't want the Clergy to have the liberty of saying I shall not sing it except on the four Sundays in Advent.

n. 32. Full form of Benedictus.

Agreed to.

p. 34. Rubric before Apostles Creed.

Rev. D. D. Chapin, of Western Michigan—I rise to ask for an explanation as to its meaning. My question, sir, is this. "And any Churches may, instead of the words, He descended," &c. I would like to ask what is the meaning of the word "Churches." Does it mean congregations, does it mean dioceses, or what does it mean? If it means a congregation, does it mean, sir, the rector of that congregation, the officiating minister? I don't know. Does it mean the vestry of that parish, or does it mean the congregation of that parish? I should like to know, sir, who is going to decide the question of the meaning of "Churches." I want someone on this floor who is able to explain the meaning of that word.

Mr. Jas. Biddle, of Pennsylvania—This is the only instance, I believe, in which the Church has undertaken action upon this matter. I think it will be beyond the province of the committee altogether. This rubric has been with us for one hundred years, and now it is proposed to omit the clause "He descended into Hell," &c., and to substitute the other words. I should prefer to have it remain as it is. I object to striking that out.

Agreed to.

q. 45. Insert "again" in the Apostles' Creed. Rev. Dr. Adams, of Wisconsin—I hope that will not pass. Our American Church casts out, and very properly and rightly the word "again," because "again" in common English means "a second time." The reason that this again was inserted was that the English Church followed the misinterpretation of the Roman Church, which instead of saying "He arose from the dead" said "He arose again from the dead." Now sir, with regard to that matter, I do think it is the merest affectation for the American Church, without any consideration of the reason of the matter, to go back to the English Church in placing the word "again" there which does not properly belong to it. Now sir, I say that in the judgment of the English Church itself, this word "again" does not belong to the translation. I have read and consulted the Greek Testament in every place where the word occurs, and in eleven places they use it in correspondence with the tradition of the Church, in thirteen places instead of saying, "He arose again from the dead" they say "He arose from the dead." I therefore say that the translation which was accepted by our Church was most appropriate in getting rid of the absurdity of speaking of arising a second time from the dead. I hope it will be maintained, and I hope that by and by the translation in the Nicene Creed may be amended in the same way. These are the reasons that I think we should retain the American version, and not from the mere affectation of being English restore the word which is incongruous, absurd and unsuited to the original Greek.



Rev. Mr. Dumbell, of Tennessee.—I wish to say to the reverend gentleman who has just sat down, that the object I presume in the insertion of the word "again" is to make the reading of the Creed conformable to the reading of the Scripture where the Lord's own words are "on the third day I will rise again."

Rev. Dr. Adams, of Wisconsin.—I must repeat my assertion that in thirteen cases it is "arise" and eleven places it is "rise again."

Rev. Dr. Goodwin, of Pennsylvania.—I think that a little acquaintance with the English language would be required to satisfy a man that "again" does not always mean a second time. It means "back;" when we say "brought again from the dead our Lord Jesus Christ," we do not mean a second time. It is the commonest thing in the world, it means brought back from the dead.

The resolution was adopted by the following vote:

Ayes 159 Nays 125.

Resolution 4, a, page 27. First Rubric of Evening Prayer.

A Deputy from Fond du Lac.—I should like to ask a question as to why this permission to shorten the service is limited to week days? It is difficult to get out congregations to week days services, and when we get them out they are willing to abide in the Lord's House for the half hour. If you want any shortening of the services in such case, I submit that a vast majority of the congregations want it for Sunday.

Prof. Hart, of Connecticut.—In subsection c. on p. 40 there is a provision made for shortening the service on Sunday.

Deputy—I hope, sir, that this will not pass. We are at present in this position. Many of us who are in the habit of saying the Daily Morning and Evening Prayer, have been in the habit of beginning those services with the Lord's Prayer. We shall now be left in the same position that we have been hitherto, and nothing can be more awkward for a congregation than to stand up for the reading of one or more sentences and then to kneel down and proceed with the Lord's Prayer, whereas, when the minister kneels down and proceeds to open the service with the Lord's Prayer, the people are also kneeling with him, and there is no noise or confusion. I think we had better continue trusting to the authority of our Bishops in the shortening of both services, than to accept the shortening of the Evening Service.

Dr. Egar, of Central New York.—On behalf of the committee I would say that we considered the whole matter, as we thought that a Bishop had no power to dispense with a rubric of the Church, and for that reason we thought that this resolution would grant the only relief which at this date we could grant, by asking its passage in the form in which it was passed at the last Convention.

The Rev. Dr. Hodges—I understand, sir, that this resolution is in the interest of a shortening of the service, and I beg leave to throw out this one suggestion, that under the exceedingly clumsy wording of the resolution it is a very singular way of getting at it; for the clergyman, after saying some of the sentences, finds no limit, and he may go on and on until the last page in the Prayer Book, and I hope no such rubric as that may find place in our Book of Common Prayer.

Dr. Nelson—I submit that he will soon come to a rubric that will haul him up.

Dr. Egar—I would like to say that that phraseology is taken from the English rubric, and it has stood for a century or more, and I do not think any clergyman will make that mistake, nor is any lay reader apt to.

The Rev. Dr. Buel—We should always begin our Daily Morning and Evening Prayer by entering into the presence of the most Holy God with some act of penitential devotion. I will read to you in my own words the judgment of North Carolina.

"The Commission, in the beginning of their work, laid down as a fundamental and guiding rule that they would conform to the principle which had been observed in the framing and the subsequent revision of the English Prayer Book. Now, it certainly is one of the most obvious and striking principles observed in the construction of our services, that they begin with a strain of penitence and lowly humiliation. The angels veil their faces when they go into the pres-

ence of the most Holy God. How befitting, then, it is that sinful men should do so. So thought our Fathers in the Church, and our service opens with penitential sentences from the Word of God; then an appropriate exhortation based on those sentences, and enforcing them on the heart. Then the lowly confession and the comforting absolution. Thereupon God's children, having confessed their sins and being absolved, with filial confidence they say the children's prayer, "Our Father Who art in Heaven," and then calling upon God to open their lips, they enter upon the higher service of praise. It is the proper and beautiful overture of public worship, and an exquisite part of the admirable structure of our service. But the revised book well nigh does away with all this. It greatly multiplies the sentences, by adding many that are not at all essential, and it fails to require that any penitential sentence shall ever be used. It authorizes us on Christmas Day, Easter Day and Whit-sunday, and on every other day except the Lord's day and days of fasting and abstinence, to omit the exhortation and confession and go at once to the Lord's prayer. Our fathers in the Church have all along taught that even on Easter Day Christians might confess their sins to God and be absolved and say the prayer of God's children, and that then and thus they were best fitted to pour forth their holy joy in the exulting strains of the Easter anthems. But our present revisers would seem to have been framing devotions for the Church Triumphant, and not for the Church Militant, still laboring under sore trials and burdening infirmities. This erroneous notion of the unavailability of penitential confession to Almighty God, at a time of holy evangelic joy, meets us everywhere in this revision. We do not object to shortened services at proper times, but they should be framed without marring the holy beauty and disturbing the orderly structure of our public worship. It would be well at times to use the bidding call, "Let us humbly confess our sins to Almighty God" instead of the longer exhortation, and we could as happily retain the gist of the General Confession by using at proper times the Kyrie, the triple invocation, "Lord, have mercy upon us! Christ, have mercy upon us." A rubric should direct that whenever the service is to begin with the Lord's Prayer, it should be prefaced by this fervent penitential invocation of the Holy Trinity, each clause being said in unison by the minister and the people."

I offer this resolution to be adopted:

To amend Rubric before Morning Prayer by adding as follows:

But note when the General Confession is omitted at Morning or Evening Prayer the Lord's Prayer shall be preceded by the Kyrie, Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

And whenever the Kyrie is used here or elsewhere, each clause of it shall be said in unison by the minister and by the people.

Rev. Dr. Huntington, of N. Y.—The suggestion of the reverend deputy from North Carolina seems perfectly practicable and in no way interferes with the proposition before us, and if he will bring in his proposition when we arrive at Schedule B, I shall most cordially second it.

Rev. Dr. Gold, of Chicago.—The omission of the penitential introduction in the Evening Prayer in entirety in accordance with the penitential introduction to the Morning Prayer which begins the services for the day, and there is no need of its being repeated in the Evening Prayer.

Mr. King, of Long Island.—I would like to say in reference to the remarks just made that those who go to the service in the morning are absolved, and those who go in the afternoon are very often not the same people, and I do hold to the opinion put forth by the deputy from North Carolina, that we should go into God's presence upon our knees with penitence and prayer and the desire for absolution; and I think in the shortened services which have been set forth in this book there is a short penitential service which might be introduced in the afternoon prayers for the Church generally, and I therefore support the motion.

Adopted.

E, page 42. Printing Amen adopted, at the end of absolution and omitting rubric.

Judge Gary of Fond du Lac.—Mr. Chairman, I desire to call the attention of the committee of the whole to a fact which I do not think my brother clergy have thought of when they proposed to wipe this rubric out of its present place in the prayer book. The missionary work of this Church, where small missions are established, is usually among people who have not been accustomed to the use of the prayer book, many people who have no direction, until having become somewhat familiarized with it, as to what part they should take or how they should take part in these services, except as they find it printed in the rubric and books before them. Now this rubric certainly does no harm where it stands, and many men and many women perhaps who have not been accustomed to the use of the prayer book, who for the first time perhaps, are following the services of this Church, when they find a rubric printed in that place, they know, and continue to know afterward, that a proper response at the end of the absolution and end of the prayer is Amen. Now this book is made for the use of people who are just beginning to learn its use, as well as for the use of people who have been accustomed to it all their lives. I remember the time, and it is not very distant, not very far back, when I began to use it myself, when I found the rubrics printed along in the service of use to me in directing me how this book was to be used until I had become accustomed to its use, and it strikes me it is better to leave it as it is.

After some further debate the resolution was adopted, ayes 205, noes 64.

H 42. R. v. Mr. Hart, Connecticut.—This provides for printing the Gloria in Excelsis in the evening service because it is not printed in the morning prayer.

Adopted.

I 43. Inserting Magnificat.

Rev. Dr. Hodges, Maryland.—Are these matters which have been reported by the joint committee the only matters which the House can take up, or is the House at liberty to take anything further? Are we limited to what is contained in the joint report? If so, we can have no right to insert immediately after the second rubric following the bonum est confiteri, the hymn called "Nunc Dimittis" preceded by the rubric.

A Deputy—I think this is a very strong argument against this resolution. I think we are getting to a pretty pass when we cannot change our Prayer Book with the distinct understanding that it can be changed back again within three years.

A Deputy—There is in the Hymnal a permissive use of the Nunc Dimittis.

Rev. Dr. Dix, of New York—I would ask if it is not a fact that this was proposed three years ago in the General Convention.

Mr. Brown, of West Virginia—I would ask if it would be in order to move to non-concur in the resolution.

Judge Sheffey, of Virginia.—In the opinion of the Chair it will not be in order. This House must act upon what comes down from the House of Bishops.

The resolution was then put by the Chair, and was agreed to.

k 45. Inserting Nunc Dimittis.

Agreed to.

Message No. 38 from the House of Bishops was then received.

d 52 and 53. Inserting the suffrage "That it may please Thee to send forth laborers into Thine harvest," in the Litany.

Agreed to.

Judge Sheffey, of Virginia, reports that the Committee of the whole have had certain matters under consideration, and report progress, and ask leave to sit again.

The President—The Committee of the whole report progress and desire to sit again.

The Chair announces Message No. 38 from the House of Bishops.

The House of Bishops informs the House of Deputies that it has adopted the following resolutions, viz: and then follows resolutions on the same subject.

A Deputy—Mr. President, I move that the message from the House of Bishops be re-

ferred to the Committee of the whole.

Carried.

A Deputy—I move that the House go into a Committee of the whole.

Carried.

C 86. Inserting after Gospel for Christmas Day the collect, etc., for St. Stephen's Day.

Agreed to.

p. 95. "The Sunday next before Advent" for the twenty-fifth Sunday after Trinity.

Rev. Dr. Hughes, of East Carolina—I wish to call the attention of the House to this proposition to call the twenty-fifth Sunday after Trinity the Sunday next before Advent. The rubric is, "If there be any more Sundays before Advent Sunday," so and so shall be used. How can there be any more Sundays before Advent Sunday when that is Advent Sunday? It should be the twenty-fourth Sunday; there cannot be any more Sundays before Advent Sunday.

Agreed to.

C 114. Form of presentation to the Bishop for Confirmation.

A Deputy—Mr. Chairman: I sincerely hope that this proposition will not pass. I think the old form of the Confirmation Office is far better than the form now proposed. Of course, sir, this is merely a matter of opinion and where matters of opinion are concerned it may be difficult for one man to convince others that his opinion is right. But I submit that, considering that the old office of Confirmation is much the simplest, I think it is far better than this complicated form which is now proposed for our acceptance, and I sincerely hope that the committee will not adopt the proposition now before it.

The chairman put the motion and it was agreed to.

A 117. Additional rubric in Confirmation Office in regard to exhortation to the reception of the Holy Communion.

The Rev. Dr. Dumbell, of Tennessee—I hope that as a matter of history this will not be agreed to. I think that we will make our book a laughing stock if we adopt this resolution.

Mr. Parker, of New Jersey—I think that this exhortation of the Church may be most valuable in prompting not only the clergyman but the congregation to better attention to this matter. I am an instance myself, of cases where persons have not been directed to the Holy Communion. I was never exhorted in my life by a clergyman to partake of the Holy Communion, and it was more than three months before I came to the Holy Communion, and I was 23 years old before I ever saw the Office of Holy Communion administered. I think it is time that there be some office which leads the clergy to exhort the people to perform this duty. I do not agree with the gentleman from Tennessee in what he says in reference to that matter. I have known people to remain away from the Holy Communion after Confirmation for a year.

Rev. Dr. Harris, Penn.—I might mention one instance where at one time a class of 12 was presented for Confirmation and not one of them came to the Holy Communion in 12 months.

Dr. Richards, of Rhode Island—I think it is necessary. There is another reason, sir, why, as it seems to me, it is necessary. I find in my parochial experience, I find prevailing an expression among the young people, that Confirmation is a sort of intermediate state, that it is not a direct admission to the Holy Communion, but a sort of intermediate duty, and because of such questions as I have had in a great many instances I think this amendment desirable.

The resolution in reference to class H was agreed to.

Rev. Dr. Hofman, N. Y.—I move that the committee do now arise and report progress, and ask leave to sit again.

(Carried.)

President of the House of Deputies then resumed the chair and announced that the hour for adjournment had arrived, and also that the secretary desired to give certain notices before adjournment.

The House was then adjourned.



CENTRAL MUSIC HALL, Chicago, }  
Thursday, October 21, 1886. }  
FOURTEENTH DAY.

House of Deputies was called to order by the President, and the minutes of the 13th day's session were read and approved.

The President.—The President takes this opportunity to communicate to the House the reception of two communications from the Congregational council recently in session in this city. The Secretary will read the communications.

CHICAGO, Oct. 30th, 1886.

To the General Convention of the Protestant Episcopal Church.

Rev. and beloved,—

I am instructed to communicate and invite your consideration of the two papers subscribed.

First. Minute, Utah and Mormonism.

Second. Minute, Family and Divorce.

They have been adopted by the national council of the Congregational Churches of the United States, and the concurrent action of your honorable body, if they commend themselves to you, will greatly increase any force they may have.

I remain, Yours Respectfully,

(Signed.) HENRY A. HAZEN.

Minute, Utah and Mormonism.

Resolved, That we recognize with respect the loyal and intelligent minority in Utah, and that we protest in advance against the admission of Utah as a State without the consent of the loyal minority.

Resolved, second, That Rev. Jas. A. Angell, L.L.D., of Michigan, the Rev. President Wm. A. Brooks, of Iowa, and John G. Jennings, of Ohio, be appointed a committee to appoint a committee of five to proceed to Utah and make a thorough and careful examination of Mormonism, its character, temper, purposes; and especially to examine the condition of Christian schools, ascertain their fitness for the weakening and overthrow of that gigantic evil, and make report to the Churches at their discretion, and to this Church, and that the secretary be instructed to communicate to our brethren of the Presbyterian, Methodist, Baptist and Episcopal Churches our action in appointing a committee to look into the Mormon question, and make report to the Churches and the country, and request them to appoint similar commissions for the same purpose, and to suggest the propriety of co-operation by all such commissions. The committee subsequently appointed under the above resolution consists of the Rev. Wm. H. Ward, D.D., of New Jersey; Hon. Nelson Dinerly, Jr., of Maine; Hon. Franklin Fairbanks, of Vermont; Mr. Wm. H. Wanamaker, of Pennsylvania, and Rev. Edwin P. Goodwin, of Illinois.

Minute, Family and Divorce.

Resolved, first, That this national council of Congregational Churches of the United States hereby re-affirm the resolution of a former council respecting the serious evils affecting the family, especially those growing out of the laws on the subject of marriage and divorce.

Resolved, second, That we urge upon Congress and the several States, the importance of careful collation and official publication of statistics, particularly those throwing light upon the laws of these two classes touching the family and their effects and we would respectfully but earnestly call the attention of Congress to the need of doing this work for the territory and the District of Columbia, and for the entire country so far as it may be necessary, in order to give the government and all citizens an intelligent basis of action in their respective fields, and with a view to the ultimate solution of the problem presented by the present conflict of laws.

Resolved, third, That we respectfully invite the attention of the President and of Congress to the need of a careful consideration of the present condition of the marriage and divorce law in the territories and District of Columbia.

Resolved, fourth, that a committee of five be appointed to prepare a memorial embodying these views and such additional considerations as they may deem proper, and present the same to the President and the two Houses of Congress, and that the committee be instructed to lay the whole subject before the President in person if practicable, with

such statements as may be deemed best.

Resolved, fifth, that our action be communicated to the General Convention of the Protestant Episcopal Church now in session in this city, with the assurance of our grateful appreciation of their important action upon the general subject, and also that it be communicated as far as practicable to the official representatives of the national bodies of Christians in other communions.

The President.—What action will the House take upon these papers? Will they be respectfully received and lie on the table?

A deputy—I move that the first communication be referred to the committee on the state of the Church.

A deputy—I move that the second communication be referred to the committee which has now under consideration the subject of marriage and divorce. (Agreed to).

Rev. Dr. Locke, of Chicago—Chairman of committee on election presented a report in reference to credentials of certain deputies and leaves of absence.

Rev. Dr. Hill, chairman of the committee on the state of the Church, presented report No. 6:

The committee on the state of the Church to whom was referred the preamble and resolution of Mr. Bradford Prince, a lay deputy from the missionary jurisdiction of New Mexico, requesting the committee "to consider whether some plan can not be devised whereby the right of the laity to take their part in the public praise of the sanctuary may be protected and preserved," respectfully report:

That the evil referred to is not a new one, although less general since the introduction of vested choirs and improved Church tune books. It has been from time to time for many years the subject of Godly counsel from the Bishops of the Church in their pastoral letters, but the difficulty must be met in the localities affected, and can not be remedied by additional legislation. If ministers faithfully perform the duty thus imposed upon them with a due regard to the congregational character of our public service, the evil may be removed.

Believing that the result aimed at by the resolution will be measurably attained by calling attention to the subject of the Canon, the committee submit the following resolution:

Resolved, that the committee be discharged from further consideration of this subject. (Carried).

Report of Standing committee on Expense. Dr. Shattuck, of Massachusetts.—I would call the attention of the House to the fact that the treasurer is ready to receive contributions from the different Dioceses, and it is very desirable that they be received early as expenses are being incurred now; and in this connection I would say that the House must remember that they have entire responsibility for the expense of printing, and that this House has already spent more money for printing than any previous House has spent, and I wish to express the hope that the Dioceses will pay their assessments for this year as early as possible to the treasurer.

Petitions and Memorials.

Judge Bennett, of Massachusetts, offered the following resolution, which on motion was referred to the Committee on Canons.

Resolved, that whereas the joint committee on marriage and divorce reported in favor of an amendment to the constitution of the United States giving power to pass uniform laws on the subject of divorce, and

Whereas, the collection and publication of reliable information and statistics are essential to a complete and satisfactory understanding of this subject, and the great necessity of uniformity and increased stringency in the divorce laws of the several State and territories, therefore,

Resolved, the House of Bishops concurring, that we respectfully call the attention of Congress and the national authorities to this important measure, and we authorize the joint committee on marriage and divorce to present this resolution, and urge the collection and publication of such statistical information, either by memorial or otherwise, as they may deem best.

Rev. Dr. Franklin, of New Jersey.—I move that the Secretary be requested to acknowledge the communication from the Congre-

gational body, and to state that we have received and have acted upon the notes that have been received from th m. I think sir, that a record of this kind on our own minutes would be proper. Although that House has adjourned, the body has not passed entirely out of existence, and there must be some one to whom the Secretary can address the acknowledgement.

A Deputy.—I move that it be addressed to the Congregational National Council, which is its proper title.

The President.—The Secretary as a matter of course, would acknowledge these communications, but it is moved and seconded that he do so, and that he inform the Congregational National Council through its proper officers of what disposition was made of its communication.

Motion carried.

The President.—The next business in order in the absence of the Chairmen of the several committees who should have been here to report when their names were called is the business on the Calendar. The House will proceed to the consideration of No. 16 on the calendar which is report No. 14 of the Committee on Canons relating to an amendment of Title 1, authorizing changes in the Order of Morning and Evening Prayer.

The Secretary read the resolution as follows:

The Committee on Canons to whom was referred Resolution No. 13, proposing an amendment to Title 1, Canon 22, Section 1, respectfully report that they have given full consideration to the proposed change in the canon, but are of the opinion that it is not in the power of the General Convention, by canon to make or to authorize any change in the Order of Morning or Evening Prayer, or in any other office of the Church, believing as they do under Article 8, of the Constitution, that said office and all others in the Book of Common Prayer constitute the use and the only use for the purposes intended, and that no alteration therein, or addition thereto, can be made except in the mode authorized by the provision in the said Article, and therefore recommend the following resolution: Resolved, that the committee be discharged from the further consideration of this subject.

Rev. Dr. Morrison, of Albany.—Mr. President; although that learned committee have reported against the expediency of making the proposed amendment, I still submit to the House that it would not be unconstitutional to make the amendment that I propose, that already alterations of the same kind are found in the canons of our Church as that proposed in the amendment. Therefore it has the sanction of usage that the amendment would have the advantage of conforming the law to the practice of the Church, and that it would recognize what I fancy almost all of us consider to be an inherent right of the Episcopate to regulate the minor services within its jurisdiction. The amendment that I proposed was this. I will read the first section of the Canon and then the proposed amendment. "Every minister shall, before all sermons and lectures, and on all other occasions of public worship, use the Book of Common Prayer, as the same is or may be established by the

Continued on page 144.



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authority of the General Convention of this Church, and in performing such service no other prayers shall be used than those prescribed by the said Book." Now in the first place this Section of Canon 22 is contradicted in another Canon. I refer, sir, to Title 1, Canon 15, Section 14, where express permission is given to the Bishop of the Diocese to set forth forms of prayer or thanksgiving for extraordinary occasions; and yet another Canon states in positive terms that no other prayer shall be used on occasions of Public Worship by the ministers of this Church, except those that are prescribed by the said Book. My amendment was as follows: "The Bishop of the Diocese, in cases where necessity exists, of which he shall be judge, may authorize other services of prayer and praise as supplementary to, or in place of, the Order for Morning or Evening Prayer, provided that nothing in these services be contrary to the doctrines of this Church, and provided also, that the Morning and Evening Prayer is said in all organized parishes on Sunday."

We know, Mr. President and Gentlemen, that there are very many occasions when it is a necessity that other prayers or services should be used beside the ordinary form of Morning and Evening Prayer that is set forth; for example, upon occasions such as the holding of missions such services may be necessary, or for any extraordinary calamity in the neighborhood such service may be necessary; and also, there are certain bodies of our fellow countrymen, who, because of want of education, for example, the uneducated Negroes in the South, and not only these but others, certain portions of our countrymen, are unable to join intelligibly in the ordinary services of our Church. They cannot read and they are unacquainted with our services, even supposing they could read, the Church ought to be able to reach these persons at once, and reach them with services with which they shall be in sympathy, such as shall be sufficiently simple for them. Now where a Bishop finds that such a necessity exists, this amendment in which it is proposed that he should have the right, not an inherent, indefinite right which is negated by one of the Canons of our Church, and therefore made unlawful, but a right clearly established to set forth some minor services of prayer and praise to meet this necessity, and that he shall be able to do so with all the authority of this Church behind him. I would ask this Convention, Mr. President, to think what a serious matter this is, and how seriously it has affected our Church in the past, and is affecting it now.

If you compare our services of morning and evening prayer with our other offices in the Prayer Book, you will observe how difficult it is, and how much it demands of the congregation. Compare with this the Baptismal Service, for example, and how simple the responsive portion is, and how easy to enable the most uneducated to take an intelligent part therein. Take the Communion Service; how simple it is, how easy for any one to follow the minister in the confession, and to be able to take his portion of that Liturgical service. But upon the other hand how difficult and complicated are the offices of Morning and Evening Prayer, and how often do we find that a missionary in commencing work in some difficult field, finds himself not only not helped, but handicapped by being compelled at once to carry to these people the only order of Morning and Evening Prayer instead of simpler services adapted to their necessities. These services of Morning and Evening Prayer were originally intended not for the great body of the people. They were obligatory upon the Clergy and not upon the laity, and every Bishop had the right in those days to set forth the minor services of prayer and praise in his Episcopal jurisdiction.

It was the tyranny of Henry VIII, that with one sweep took away that power from the Episcopate in order that there should be but one Book, uniformity of services everywhere, whether it was in a college church, like St. Mary's of Oxford, or in a church whose members were unlettered—and what was the result? Why, that service was set forth, and the people of England who

were churchmen then, and fifty years afterwards the lower classes of them (if I may use that designation without intending any disrespect to those persons whose education and spiritual and intellectual capacity were inferior) were estranged from the Church; and to this present day, while our Church has been strong among the educated, it has as a rule been weak among those of inferior intellectual capacities. In this House, while gentlemen were debating another question, the claim was made of our Church that it was so weak in this country, so small compared with other religious bodies. I submit, Mr. President, that that imputation is not correct if you measure the capacity of the Church by brain instead of avoirdupois. Wherever intellectual life is keen in our country, as for example in our great cities, there you will find our Church is a dominant factor. There you will find our congregations large, but throughout our country parts everywhere where intellectual life is comparatively sluggish there you find that our Church is weak, and why? to all of these people, as far as my own experience goes, our simple services are most acceptable, our marriage service, our baptismal service. But when these persons come in contact with our complicated order of Morning and Evening prayer, you find that they too frequently give up as being unable to master at first its difficulties, and we know that in spiritual matters where a man is not actively interested he at once withdraws from any active participation. And so to meet those difficulties in part, to enable our Bishops to meet the wants of those who cannot master the difficulties of the Prayer Book, to conform our law to practice, because as we all well know that law is not kept which says that no other prayers shall be used except those prescribed by the said book, and then, sir, for the purpose also of preventing this lawlessness, this amendment is proposed. We all know when an impossible law is set down that if necessary must be broken, it weakens every law, and those who have no excuse for breaking some other law of our Church find an apology for their practice in the necessary breach of law which they have observed with regard to this section of the Canon. I ask therefore that this House will give this necessary relief, will openly restore to our Episcopate that which is their inherent right, of regulating the order of the services of prayer, and enable them to meet the wants and requirements of certain portions of our population who are not able to master the difficulties of our ordinary forms of Morning and Evening Prayer.

Rev. Dr. Huntington, of N. Y.—I sympathize with the views of the reverend deputy who has just spoken, but it is proper to say that this has been referred to the Committee on Constitutional Amendments in view of the proposed presentation to this House of a Book of Special Offices that might be sanctioned, not only by the Bishop of the Diocese, but by all the Bishops with the consent of this House, and that the learned committee on Constitution Amendments have reported that it is not expedient in view of the restrictions of the constitution to authorize any such special offices, and it seems to me that we shall have to wait until that learned committee can be brought to change their views before we can hope to accomplish what seems to me very desirable—the end proposed by the reverend deputy. I therefore move that the report of the committee on Canons be adopted for the present. Carried.

Rev. Dr. Brooks, of Massachusetts—May I be allowed to make a report of the Board of Trustees of the Fund for the Relief of Widows and Orphans of deceased Clergymen, and of Aged, Infirm and Disabled Clergymen.

The President—The Secretary will read the resolution appended to the report.

The Secretary read as follows: "The joint committee on nomination of trustees of the Fund for the relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm and Disabled Clergymen, beg leave to report the following nominations: Rt. Rev. Alfred Lee, D. D. LL. D.; Rt. Rev. Henry C. Potter, D. D. LL. D.; Rev. Morgan Dix, D. D.; Rev. William A. Snively, D. D.; Mr. Stephen P. Nafh, Wm. William Alexander Smith, Mr.

Elihu Chauncey, Mr. Z. D. Morrison, Mr. William K. Ackerman.

Carried.

The President—Rev. Dr. Hall, Chairman of the Committee on Constitutional Amendments, asks permission of the House to present the report of the committee out of order of business. If there be no objection Dr. Hall may present the report.

Rev. Dr. Hall, Chairman of the Committee on Constitutional Amendments, submitted the report of that committee.

The President.—Objection is made to the immediate consideration of the report, and under the order of the House it goes upon the calendar.

Rev. Dr. Royce, of Wisconsin.—I desire to ask a privilege of the House. I was not present when the report was called for on memorials of deceased members. I desire to present memorials from the Diocese of Wisconsin.

The President.—Will the House give permission to the Rev. Dr. Royce to present memorials for reference to the standing committee on memorials, though out of order?

The Chair hears no objection.

Rev. Dr. Royce, of Wisconsin — I desire to present memorials upon the death of Rev. Drs. Cole, Kemper, and Rev. Messrs Livermore and Davis, and ask that they be referred to the standing committee on memorials of deceased members.

So referred.

The President—The business now before the House is the business on the calendar No. 14.

Rev. Dr. Egar, of Central New York — I have a resolution which I desire to present. It is not in its form or contents the same as that which was introduced by Mr. Judd, and which was so ably discussed in this House, and which received a negative vote, but it is in its effect of such a nature that arguments which have been made in favor of Mr. Judd's resolution would apply as in favor of this. I do not desire to re-open the discussion to that extent, or to add anything to it. I voted against Mr. Judd's resolution because I did not think that it was expedient at this time, and I expressed myself as not in favor of doing that which would grieve the hearts of a great many persons who voted on the other side. The resolution which I offer endeavors not to omit the term Protestant Episcopal from the title page of the Prayer Book because it is in any way whatsoever a discredit, but because we desire to state upon the title page of the Prayer Book a very much larger fact than that which is stated; and to present that view of it, I need go no further than to say that the argument in my mind for the change proposed by this resolution is precisely in the line of that admirable report on Christian Unity, that admirable declaration on Christian Unity which was sent down yesterday from the House of Bishops, a portion of which I wish to read: "We do solemnly declare our earnest desire that the Savior's prayer 'that we all may be one' may, in its deepest and truest sense, be speedily fulfilled: 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." This is all I care to read at present.

Now sir, if the members of this House will notice the language in the preamble of the resolution which I have the honor to offer, they will find that it is precisely in the line of the declaration to which I have referred. I say, "whereas the Book of Common Prayer is the common heritage of all English speaking people who have been baptized in the Church of Christ, it should express that fact upon its title page;" then I add another preamble, "whereas, according to the custom throughout all ages, as well as in the New Testament, that branch of the Church universal, by whatever name it may be convenient otherwise to distinguish it, is also designated by the name of the country in which it exists: Therefore for these two reasons:

Resolved, that the joint committee on the revision of the Prayer Book be instructed to report an amendment to the title page of the book of Common Prayer, setting forth that the Book of Common Prayer is according to the use of the Church in the United

States of America. I say I do not put it in the form of a resolution to expunge the words "Protestant Episcopal" from the title page, because that would seem to convey an indignity to the words. I believe, Mr. President, that this Church is American Catholic. I perceive just as truly that this Church is Protestant Episcopal. I do not believe in changing the Protestant character, nor that we will change it by whatever name it may be distinguished in the future, I do not believe it possible to change its character as Episcopal. I do not believe in surrendering the character of American because that word does not appear. I do not believe that it is surrendering its title of Catholic for the same reason. The reason why I do not wish the title Protestant Episcopal to appear upon the title page of the Prayer Book is precisely the same reason that I do not wish the title American Catholic to appear upon its title page. Therefore, because it seems to me that whatever may be the use of such names, they are contrary to the usage of the Church in all ages and in all other branches except our own. I do not believe there can be found another liturgy of an orthodox Church of the world in which any title is given to that Church except the title which appertains to the country in which it exists, it not being entitled to the name Catholic as a whole Church. The name Catholic appertains to the Church in its entirety. A branch of that Church is always, in ecclesiastical history and liturgical formulas, designated by the name of the country or place in which it exists. If you look into a Roman breviary, you will find Romanum, and so on. We have, Mr. President, a liturgical language as well as a legal language, and you will notice that in our liturgical language we always speak of this Church as the Church, except where in the creed we confess our faith in the Holy Catholic Church. I say, Mr. President, that the Prayer Book is not simply a heritage of that Communion which is now known as the Protestant Episcopal Church, but is the heritage of all those English speaking people, who have descended from members of the English Church, or who have been baptized in the Church in the United States speaking the English language, and they have just as much right to the Prayer Book as their heritage as we ourselves have to use it, and that is the thing which I desire to express upon its title page. I desire to express simply upon the title page that this book is according to the use, so far as used, of the Church of the United States of America, leaving to those upon one side or the other, the interpretation of those words in their own sense. If the title of the Church of the United States of America, is wider than the present Episcopal Church, the change in the title page would be no argument against it because of the way in which this resolution is worded. Those on the other hand who have argued on the other side, who desire to say what Protestant Church in the United States is The Church in the United States, will have the same liberty of doing so which they now have, and no more. I shall not go farther into argument upon the matter, but just simply leave it with this explanation to the judgment of the convention.

Rev. Rufus N. Clark, of Mich.—Mr. President, with the deputy from New York I voted against the change of the name of this Church, but I rise to second this resolution. I do not believe, sir, that it is expedient to change the name of this Church, nor do I believe that it is possible to obliterate the name Protestant Episcopal Church from the that of communion in these United States; but if we by a resolution should expunge the name from our laws, and from the title page of our Prayer Book, there are those on this floor who would declare that the world still be in these United States a Protestant Episcopal Church, by no means numerically a small number; but this question is entirely of a different character, and is in the line of promoting the interests of Christian Unity. Very much would I prefer that the name should be stricken out entirely, The Church of the United States of America, and any name adopted designated this Church, from the Book of Common Prayer, so that we might have a Book of Common Prayer which might be a Book of Prayer for all people, so



that the title page might correspond with the label upon the exterior of the Prayer Book; that we might have for ourselves, as well as all other Christian people, a Book of Common Prayer. Now in this Convention we are all desiring to promote the interests of Christian unity. On one or two lines these interests may be promoted; first, in the line of the ministry. We have a ministry which we desire to commend to the Christian people of this land, an Apostolic ministry. We, all of us, sir, in this House believe, every Churchman believes, in the doctrine of Apostolic Succession, either as a fact on one hand or as a reasonable hypothesis on the other. I appeal to this House, sir, that we as Churchmen believing in this doctrine of Apostolic Succession, either as a fact or as a reasonable hypothesis, may offer this to the Christian bodies of this land as a basis and a ground of Christian unity. We have, therefore, something on that hand which we may offer them. On the other hand, sir, we have something which we may offer to the Christian bodies of this land, and that is a Liturgical Worship, which may be a means of bringing Christian people together and uniting them in the worship of the one Lord and Saviour, whom we all serve and whose Kingdom we are seeking to extend. Now it is in this line, sir, of promoting Christian unity in this land, that I speak to the resolution offered by the distinguished deputy from Central New York. Not long ago, a Presbyterian minister of some distinction came to me and asked counsel and advice in preparing for himself and his congregation a manual for Liturgical Worship. I handed him from my table a book, which I told him had been commended by the best and highest type of Christian character among the English speaking people. I handed him a Prayer Book for Liturgical Worship—our Prayer Book. When I handed it to him I exposed the outer cover to his eye. He said, "that is what we all want, a Book of Common Prayer," but when this book was opened and he glanced upon the title page, he said, "this is for a sect, a denomination, it is not a Book of Common Prayer, but it is a book according to the use of the Protestant Episcopal Church in the United States of America, therefore I cannot use it, much as I desire to use it, and might approve of its contents." Therefore, sir, I rise to second this resolution, much as I would prefer to have our name entirely stricken out from the title page of the Prayer Book, "leaving it according to the use of the Church in the United States," I would present before the Christian people of this land an ideal towards which we might all endeavor to labor, as well as towards which we are all of us now engaging in prayer.

Mr. James Parker, of New Jersey—If I had been allowed an opportunity at the beginning of the debate upon this subject (of which lack of opportunity I of course do not complain,) I should have occupied fifteen minutes of the time of this House; If I had been allowed such opportunity in the middle of the debate, I should have confined myself to ten minutes, and at the end of the debate, I should have taken perhaps, the three minutes which I now propose to use in addressing the Convention upon this resolution. One hundred years ago in the Convention of 1786, an ancestor of mine of the same name, representing the Diocese which I now

Continued on Page 146.

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have the honor to represent, presented a memorial from that diocese protesting against the book which had been set forth, and which was then known as the "Proposed Book." The objection of that diocese as expressed in that memorial, was against all changes in the Book of Common Prayer of the Church of the United States, or the Church of England (as it had heretofore been called) in the United States, except such as were necessary to conform it to the changed political condition of affairs. He protested then, and I protest now. He protested then against the insertion of the words "Protestant Episcopal," and I protest now against their continuation upon the title page of the Prayer Book. Mr. President, the ancestor of whom I speak was also in the Convention of 1789, when this Book of Common Prayer was adopted, and, as I turn to the ratification of this Book, I find the title which that Convention intended to impress upon the title page descriptive of this Book. I ask those who have a Prayer Book with them to turn and read with me: "By the Bishops, the clergy and the laity of the Protestant Episcopal Church in the United States of America, in Convention, this 16th day of October, in the year of our Lord one thousand seven hundred and eighty-nine." Here is a description of the Church by its legal title, which had then been tacitly adopted. "This Convention having, in their present session, set forth a Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, do establish the said Book; and they declare it to be the Liturgy of this Church and require that it be received, etc.

Now, Mr. President, not one word in that Ratification declares that the title of this Book is the Book of Common Prayer, etc. of the Protestant Episcopal Church, etc., in the United States of America. It declares the title of the Book which they set forth, and that title is simply "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church." But, when the Book came to be printed, by some accident or other, or by some design or other, it was printed with the words "Protestant Episcopal Church in the United States of America," inserted. The Church let it remain, and it has thus been for these hundred years. As Dr. Egar has so well said, we cannot find anywhere a Church, throughout all history, except this Church, or this branch of it, styling itself other than "The Church of that particular country." For these reasons, and for those so ably expressed by the gentlemen who have preceded me, I hope this resolution may prevail.

Rev. Dr. Goodwin, of Pennsylvania.—Mr. President, it was well said by the reverend gentleman who introduced this resolution, that the arguments for omitting the terms "Protestant Episcopal" from the name of this Church would all be good in favor of his proposition. It is equally true, Mr. President, it seems to me, that the arguments for retaining "Protestant Episcopal" in the title of this Church, so far as there is any law to be spoken of in connection with it are equally good. What is the title of the Prayer Book of the Church of England? Very much like the title of our Prayer Book, until you come to these words: "According to the use of the Church of England," or as it stood some years ago: "of the United Church of England and Ireland," a pretty long title Mr. President; "of the United Church of England and Ireland." The Church of England, in giving the title to her Prayer Book, did not think it necessary either to a spirit of union or to the removal of dissent from England, to leave the Church of England out of the title. Whoever opens that Prayer Book and looks at it will find that it is a Prayer Book, etc., according to the use of the Church of England. What then of the dissenters in England and the Roman Catholics in England? Show them the Prayer Book; well, but this is the Prayer Book, not of the Church, but "according to the use of the Church of England." Our title shows the Prayer Book to be "The Book of Common Prayer and the Administration of the Sacraments and other Rites and Ceremonies of the Church according to the use of the Protestant Episcopal Church in the United

States of America," in perfect harmony with what the Mother Church has been accustomed to all along. That is to say, have we not the wisdom to say that this is the Prayer Book of the Church according to the use of the Church. Then you know what it is. If this title on our Prayer Book makes its way in the face of the dissent of the Roman Catholic Church, or wherever you go, so does the title on the Prayer Book of the Church of England. The Church of England is the legal title of that particular Church, and it is the Church of England as established, and it was established when there was no dissent among them. It has come down then as the legal title in the midst of dissent; but they have not thought it necessary to change the title in order to bring dissenters back into the Church. It is still the Church of England, and I think, Mr. President, that the Protestant Episcopal Church in the United States of America is as respectable before the face of the world in principle, in character, in faith, in morals, in honors, in doctrine, in worship, in love of Christ, and love of the Church, in love of unity, as even our old mother, the Church of England, and we need not be ashamed or afraid to face any sects or denominations and say that this is the Book of Common Prayer, to say there are the rites and ceremonies of the Church according to our use, according to the use of the Protestant Episcopal Church of the United States of America.

I don't believe, I can scarcely conceive, how any gentleman of learning, with an educated, inquiring mind, who might come to seek a certain form of Liturgical worship, is going to be converted to this Episcopal Church of ours, because of leaving out of the Book of Common Prayer the terms "Protestant Episcopal Church in the United States of America," if he was to be converted by that, he would be converted by a deception. When he finds out that it is a matter of fact according to the use of the Protestant Episcopal Church in the United States of America, although it is not on the title page, what will be the result? Why, he will say that he thought he was in a Church that was Catholic, but that this is a fraud. I find I have been deceived. It is not. He would be led by the fact of its being according to the use of the Protestant Episcopal Church, rather than by the mere words and syllables of the title. He could not go far without finding that he was wrong, as far as the words go. It is a mere matter of rhetoric. The ratification starts with these words: "By the Bishops, the Clergy and the laity of the Protestant Episcopal Church in the United States of America, in Convention, this sixteenth day of October, in the year of our Lord, one thousand, seven hundred and eighty-nine;" and then "this convention."

They do not feel it necessary to say "this Convention of the Protestant Episcopal Church of the United States of America." They had already said "the Bishops and Clergy of the laity of the Protestant Episcopal Church and United States of America," and it is enough to say "this convention."

Well, then, we quote the title as far down as the words "prayer and administration of the Sacraments and other rites and ceremonies of the Church. Of course it follows that it was according to the use of the Protestant Episcopal Church. The words "rites and ceremonies of the Church" are declared to be the liturgy of this Church, and having been so declared to be, the title as published simply gives the result of that declaration, the result of the ratification, that it is according to the use of the Protestant Episcopal Church of the United States.

The Protestant Episcopal Church is the name of this Church, and this is the Prayer Book according to the use of this Church, and the title of the Prayer Book simply says that it is. It was enough to say "Protestant Episcopal Church" in that connection, and in the ratification which shows that the Church meant is the Protestant Episcopal Church of the United States of America. And I can not understand how anybody supposes we are to make converts into this Church by that means. We are to make converts to what? We are to bring them from where? Bring them into this Church?

Are men to come into this Church, and what Church? They will find out that our name is Protestant Episcopal, if they do not know it now. I would as leave tell them at once; I would as leave put the name on the face of the Church; I would as leave put my name above anything else in strong light, and confess it everywhere, that every man may know that it was this Protestant Episcopal Church in the United States of America. You might get somebody to come, not knowing the name, but he would find it out afterward. It is only a side-wind, it seems to me, Mr. President. This Convention has discussed this question and decided not to drop the words "Protestant Episcopal" from the title. Now, it is proposed to drop the words exactly as the other proposition proposed. It is not proposed to drop those words, but it is proposed not to retain the others. These words having been left out, I don't see the distinction, I don't see the difference, between dropping those words by saying that, or leaving them out and retaining the others, it is simply a difference in the way of stating it.

Rev. Dr. Huntington, New York.—There is nothing revolutionary, Mr. President, in the proposal to alter the title of the Book of Common Prayer. It has been done in connection with every revision of the Prayer Book of the Church of England. The question is not, "shall the alteration of title be made?" I propose to amend, that is make an alteration, any way that I can see to be larger, more generous, and more Catholic in its effect than the proposition offered by the clerical deputy from the diocese of Central New York, or the clerical representative of the diocese of Pennsylvania. I am not one of those who are ashamed of the name of the Church; I expect to live and die under it. I share the sentiment of the vicar of St. Mary's. A man who has a large experience, and has given much attention to the matter of the divisions in Christendom, in a conversation with a distinguished attorney in regard to the words "Holy Catholic Church," said that he regarded it as a providential provision that no one branch or section of the Church could arrogate to itself the name which belongs to the whole family of God.

We ought to be contented with our present name, when we consider that the nation in which we live is contented to live under a name which the statesmen and historians of the country are not certain in the use of, as to whether it is singular or plural. My motion contemplates that larger name American, and I think it only wise that we rest satisfied with the use of Protestant Episcopal as Churchmen, and wait for the day when we shall have deserved all the name; until we shall have done that, and not until then, should we take that larger name. The amendment that I offer is at the suggestion of, and in conformity with, that remarkable name; that we use the words, "according to the use in the United States of America," and our title page and ratification, taken together, will exactly describe both our position and the Book of Common Prayer. The Book of Common Prayer, according to that, would come into use by a Christian people in the United States of America, and they would be welcome to use it, and it would still belong to this Church which has the Liturgy and law, and which is the appointed guardian of that Book.

I have been informed that the Council of the Congregational Church, which was in session some time ago, appointed a committee, and, I am informed, also recommended that methods be taken for the enrichment and publication of a work of this kind for Congregational use in this land. Let us be generous. Let us put upon our title page in this book a title which shall conform freely to that of our Christian brothers who are willing to accept it.

Rev. Dr. Gray, of Massachusetts.—Mr. President, I do not think that the amendment helps us in the least. I do not see that there is any modification or difference in one expression that does not exist in the other. I do not think that it will be any more palatable for a person to read "according to the use of the Church in the United States of America," than to read "according to the use in America." I move an amendment to the amendment, which is to strike out all after the word Church, so

that it will read "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church," and stop. The reason for that, if any is needed, (don't say that there is), is that I would like to have it as nearly correct as possible.

Rev. Dr. Egar, of Central New York.—I had well considered the suggestion of the reverend deputy from Massachusetts before altering my amendment, and my criticism upon the suggestion is this: that it leaves the whole matter of the American Book somewhat indefinite. I have been particularly careful with reference to this form.

The Rev. Dr. Brooks, of Massachusetts.—I am practically satisfied, and I suppose most of the members of this House are, in allowing this discussion, that we should not open up the matter which was considered and decided in the House the other day. I most seriously object that the question should be brought up in its present form. I may say that the question that is proposed in the amendment of Dr. Huntington seems somewhat involved, and it seems desirable that we should state it fairly, especially among the people who are not likely to give great attention to traditions, and who are all the more willing to listen to such a proposition as the use of the name United States of America. But it is not the common current name by which we are known. It will not please the people of these United States by giving such a title to the Church as well as the title by which our Book of devotion is known.

Now, we decided the other day that we did not choose to recommend a change in this title. Now it is proposed to change the title of the Church by a resolution of a different character. It is proposed that we shall take up the very question, not exactly as it was proposed in the resolution the other day, but it is to the same effect. I do not propose now to go into a discussion, but I rise to insist upon what seems to be a palpable misstatement of the Church by persons of our Church, in thus presenting this question which was decided the other day. If the resolution is passed with no other amendment, it will be substantially that of the other day, when we decided to reject the resolution of Mr. Judd.

Rev. Dr. Gibson, of Cent. N. Y.—This proposition of the deputy of Mass. is identical with the one I offered the third day of the session, and it was referred to this joint committee to decide upon and report; and I am perfectly willing to accept the modifications, as I think the ratification expresses the real title of the Prayer Book which was adopted by the American Church. Now that act was approved by the General Convention of the Protestant Episcopal Church; there is no doubt about that, and those words were not in the ratification. They never have been ratified as a part of the Prayer Book.

Now I want to put this question to the lawyers of this body. Suppose the question comes up in any civil court or secular court as to the title of a book like this Prayer Book. Would it be decided upon the presentation of the title to the book? Would that be any evidence of it? No, sir. It would have to be shown what was the act of the body that adopted that book, and that is the ratification of that part which would be shown and taken as competent evidence in the matter.

I believe, however, that I am perfectly willing to admit what was suggested by the gentleman from New York, and my colleague, that it is well to make a local reference, a national reference, if we can make up our minds to leave off that peculiar technicality which is given a historical and general character as not belonging to this more local organization, but as open to all English speaking people.

Mr. McConnell, of Louisiana.—Now, Mr. President, with regard to the proposition of Dr. Egar, it occurs to me that the proper thing for the friends of that measure to do is to accept what seems to be the announcement from the press and their advocates on this floor that they should wait until the next General Convention in order to bring the measure forward again. Therefore I think that as a member of this body, having



given the subject full deliberation I ought to make the motion which I do, make to lay the proposition on the table in order to find the view of the House. I move that the resolution and all the amendments be laid on the table.

The President—It is moved and seconded that the proposition of Dr. Egar, and the amendment and the amendment to the amendment be laid upon the table. A vote by dioceses and orders is called for by the delegation from Springfield.

The President—In the Clerical order, Dioceses voting 49, ayes 16, noes 28, divided 5. In the lay order Dioceses voting 43, ayes 22, noes 14, divided 7. The motion to lay upon the table is lost by a non-concurrence of orders.

Messages were received from the House of Bishops as below:

Message No. 39, informing the House of Deputies of the concurrence of the House of Bishops in the message of the House fixing upon New York City as the place of holding the next General Convention.

Message No. 40 informing the House of the concurrence of the House of Bishops in the message instructing the Secretary to keep a separate record of the proceedings on the question of Liturgical Revision.

Message No. 41, informing the House of the concurrence of the House of Bishops in the House message on the subject of re-ordination of communicants referring the subject to the Diocesan Conventions.

Message No. 42 informing the House of Deputies of the concurrence of the House of Bishops in the message relating to the offer of a room at the General Theological Seminary for the keeping of the archives of the Convention.

Message No. 43, informing the House of the concurrence of the House of Bishops in the House message providing for the appointment of a joint committee to arrange some plan for Evangelistic work, etc.

Message No. 44, informing the House of the adoption by the House of Bishops of the following resolution:

Resolved, the House of Deputies concurring, That Title 2, Canon 4, Section 1, be amended by omitting the words "by said parish," etc.

Under the rules of the House referred to the Committee on Canons.

Message No. 45, informing the House of the adoption by the House of Bishops of the following resolution:

Resolved, the House of Deputies concurring, That Clause C, Resolution 19, page 124, of the Book entitled "Notification," etc.

Referred to the Committee of the whole. Rev. Dr. Dalzell, of Louisiana—Mr. President, I desire to offer the following substitute:

Resolved, "That it is inexpedient to consider any change in the title page of the Book of Common Prayer at this time."

Mr. President, I offer that substitute as a warm friend and advocate of the proposed change in the title of the Church. I offer it, sir, as a substitute, with all deference to the reverend deputy from Central New York, and I offer it also because in my opinion it will be impossible to arrive at any concurrent action on that subject at this General Convention. A majority of the Clergy are evidently in favor of the resolution offered by the deputy from Central New York, and the majority of the laity are clearly opposed to such a change, and it is useless for us to go discussing the subject here, hour after hour, with the final result of non-concurrence. I therefore offer the substitute.

The President:—The motion was to lay the original proposition and the two amendments on the table. That motion failed by the non-concurrence of the orders. We have now before us the resolution offered by Dr. Egar, the amendment by Dr. Huntington, and the amendment to the amendment offered by Dr. Gray and the substitute of Dr. Dalzell.

Mr. Stark, of Connecticut—I move you sir, that a vote upon the pending resolution and amendments be taken in twenty minutes, and that speeches be limited to five minutes. It is evident sir, that the two orders will not concur in the final decision, and it is absolutely necessary, perhaps in the judgment of some, that there should appear upon the records of the General Convention the fact that upon the final proposition there was a non-concurrence of the two orders.

The Rev. Dr. Hoffman, of New York—I move to amend by making the time within which a vote shall be taken five minutes.

Mr. Stark, of Connecticut—I accept the amendment.

The Rev. Dr. Beers, of California—I move to lay that upon the table.

Motion to lay upon the table lost. Question of whether the vote should be taken in five minutes put to the House and carried.

The Rev. Dr. Beers, of California—Mr. President, I think I can manage to say all I have to say within the limit imposed. A friend said to me the other day, with a pleasant, though rather a mild attempt at sarcasm, that when the above proposition of changing the title of this Church was before us, I spoke on both sides. Well, however that may be, I voted only on one side. Now there are a great many people so happily constituted that they can see but one side of a question. Others, unfortunately, are so constituted that they see two sides of a question; and every important question, sir, has two sides, and in many of them the arguments and reasons are so nearly balanced that it is difficult to decide on which side the truth and the right are. Now this question is a different one from that which we considered a few days ago, and I was so nearly on the eye side of that other question that I am in favor of the proposition of the clerical deputy from Central New York. I will not indulge in a long argument. (Laughter). But will merely suggest that this proposition is to write an intelligible name on the gateway that leads into the interior of the Prayer Book, and it seems to me entirely unobjectionable. I oppose the proposition or amendment of the very astute clerical deputy from New York because it is altogether too previous, as people say, that is, it leaves us, as men would say speaking of an army, in military phase, it leaves our flank in the air. It does not point anywhere. A Board of Trade or a Stock Exchange could take up the Prayer Book under that definition as well as any religious body whatever. Now I greatly admire the ability and clearness of that gentleman, but for once in his life, it seems to me, he has fallen into a grave error, and has made a proposition to this House which would delight and refresh the soul of an Agnostic. As to the other amendment or any feature of the proposition. I will not speak, except to say that I may fall under the stricture of a story of a bucolic gentleman being put into the royal commission of the Peace in England. He wisely went to Lord Mansfield and asked him how he should avoid errors in his decisions. Lord Mansfield said: you are a man of common sense, decide according to your common sense, but do not give a reason for your decision or you will certainly be wrong. (Laughter). But right or wrong, I think the Church may safely adopt the very mild measure of the deputy from New York. They say it is the entering wedge. That is an old fallacy respectable but very seedy. Any rail-splitter will tell you that the entering wedge is a very fine device or he could not carry on his trade, and many questions have to be carefully handled by the entering wedge at the beginning so that you may split it in two without marring it too seriously by any other process of getting it open.

Question put to the House upon a substitute. Continued on page 148.

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tute offered by Rev. Dr. Dalzell, of Louisiana. By a vote of 129 ayes to 151 noes the substitute was lost.

The Secretary—The amendment offered by the Rev. Dr. Huntington was to substitute for the words "according to the use of the Church in the United States of America" the words "according to the use in the United States of America." Rev. Dr. Gray offered an amendment to this amendment by striking out all after the word "Church," but as the word "Church" does not occur in the amendment offered by Dr. Huntington, the secretary is unable to place the amendment.

Laughter.

The Rev. Dr. Huntington, New York—I move that general consent be given to the Rev. Dr. Gray to reconstruct his amendment.

Rev. Dr. Gray, Massachusetts—I offered an amendment to the original proposition, with the permission of the House I will withdraw the amendment.

President—The question now before the House is the amendment offered by Dr. Huntington, which I will admit is somewhat difficult to understand. Will Dr. Huntington please state what that amendment was?

Rev. Dr. Egar, Central New York—The amendment offered by Dr. Huntington, was in its simplest form to remove the words "of the Church" from my resolution, so that my resolution would read if Dr. Huntington's amendment were carried:

Resolved, that the joint committee on the revision of the Prayer Book be instructed to report an amendment to the title page of said book, setting forth that the book of common prayer in its American form is according to the use in the United States of America.

Rev. Dr. Huntington, I will say simply this that so far as it is in my power I would like to make the use of Common Prayer available to all the Christian people in this land, and others, whether Agnostic or Boards of Trade.

The question upon the amendment of Rev. Dr. Huntington was put and lost.

President—The question now before the House is the resolution offered by the Rev. Dr. Egar of Central N. Y. The secretary will read the resolution.

Resolved, the House of Bishops concurring, that a joint committee on the revision of the Prayer Book be instructed to report an amendment to the title page of the book setting forth that the book of Common Prayer in its American form is according to the use of the Church in the United States of America.

A vote by Dioceses being called for resulted as follows:

In the clerical order, Diocese voting, 49; ayes 39 noes 13, divided 6; in the lay order, Diocese voting 44; ayes 15, noes 20, divided 9. The resolution being lost by non-concurrence of orders.

Rev. Dr. Huntington, of N. Y.—Mr. President, before we take a recess may I introduce and ask that there be laid on the table a second supplemental report of the committee on liturgical revisions.

Laid on the table.

Adjourned.

#### NOTICES.

Bishop Garrett, of Northern Texas, will preach in Calvary Church this (Friday) evening. Service at eight o'clock. Take Madison street car to Oakley street.

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.

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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 same church.  
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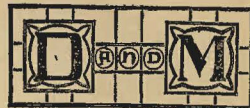
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