

The Living Church.

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The Living Church.

A DAILY REPORT

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

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GENERAL CONVENTION.

CENTRAL MUSIC HALL, Chicago,
Wednesday, October 27th, 1886.

Mr. McConnell, of Louisiana.—There is a legal question that is involved here, that perhaps does not strike the minds of all. I would simply state to those who desire to have the use of this old Book, that there is no expression in that resolution which goes to say that we may not use the Prayer Book just as it is. There is nothing that has the force of law which says that we can not use it at such and such time. Now, Mr. President, we can leave that matter to the House. All gentlemen who are familiar with the working of legislative bodies will see that this matter is provided for by what is termed publication of the law. So far as I know there has never been any publication of the amendments to the Prayer Book. Suppose a minister in California or some remote section or Diocese, should violate these rubrics we have adopted, and be tried for it, how would it be determined to what length they had become laws? He could say that it had never been published as the law. It is important that the phraseology be correct. I move that that resolution be referred to the Committee on Amendments to the Constitution, that it may be reported in proper form.

Dr. Hughes, of East Carolina.—The Constitution is perfectly clear on this subject, and shows that the resolution is unconstitutional. The Book of Common Prayer, Administration of the Sacraments and other rites and ceremonies of the Church, Articles of Religion and the form and mode of Making, Ordaining and Consecrating Bishops, Priests and Deacons, set forth by the General Convention, is to be used by all Dioceses which have adopted this Constitution. It makes it positively obligatory to use it.

The Chair will call the attention of the House to rule No. 12: "No debate upon a proposition to refer to a committee." The question is upon the original resolution.

The resolution was carried.

Rev. Dr. Goodwin, Pa.—Mr. President, the Committee on Canons is ready to report and by permission of the House I will now present report No. 39.

The committee has had under consideration the resolution of Dr. Benedict of Southern Ohio presenting amendment to Title II, Canon 13, concerning marriage and divorce and they beg leave to report that they approve the proposed amendment and are of the opinion that the existing Canon so amended would be preferable to the one now before the House; they therefore recommend the adoption of the following resolution: Resolved that Title II, Canon XII, be amended so as to read as follows:

TITLE II.

No minister knowingly after due inquiry shall solemnize the marriage of any person who has a divorced husband or wife living, if such husband or wife has been put away for any cause arising after marriage; but the same shall not be held to apply to parties once divorced seeking to be united again, or to the innocent party in a divorce where obtained when adultery confessed or indisputable is chargeable upon the other party. The above report was referred to the joint committee of the House thus constituted.

Report No. 38. The Committee on Canons to whom was referred message No. 69, from the House of Bishops proposing certain amendments to Title I, Canon II, respectfully report that they recommend the adoption of the following resolution:

Resolved, that this House concurs with the House of Bishops in the proposed amendment of Title I, Canon II, Section II, with this amendment that instead of repealing clause 4, entire section two be and the same is hereby repealed.

Resolved, that this House concurs with the House of Bishops in proposed amendments to Title II, Canon VI, set forth in the second resolution with the following amendment, strike out "his" before "standing committee", in the clause setting forth the first condition; and insert "two-thirds of the whole" so as to make that clause (I) read "act with the advice and consent of two-thirds of the whole standing committee."

The President.—Will the House consider the resolution at once, or shall it go upon the calendar?

The secretary again read the resolution.

Rev. Dr. Goodwin, Pa.—In regard to the modification of the judicial sentences in section 2 Canon 6 the House of Bishops propose to strike out the fourth section, which clause was to be as follows, etc:

The Committee on Canons recommend the repeal of that whole section for the reason that, as it will be seen, this section is included in what the House of Bishops propose as an amendment to Canon 6 of the same Title.

Objection being made to the immediate consideration of the resolution, it was placed upon the calendar.

The President.—The Chair will take this opportunity of communicating to the House Message No. 75 from the House of Bishops, which the secretary will read.

Message No. 75.—The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the joint resolution yesterday, fixing the time of the adjournment of this Convention, be reconsidered and amended by changing the hour from 2 o'clock p. m. to 1 o'clock p. m., and the place for holding the services and reading the Pastoral Letter be changed from the Hall of the House of Deputies to Grace Church.

The Rev. Dr. Huntington, of New York.—I move that this House concur in this resolution with the amendment that the hour remain 2 o'clock. That hour may be of the utmost importance to us.

Lost.

Resolution as contained in Message 75 from the House of Bishops concurred in.

The Rev. Dr. Hopkins, of Central Pennsylvania.—I would like to move a return of the cordial thanks of this House to the Rev. Dr. Locke, rector of Grace Church, for the tender of his Church for the closing services of this Convention.

Prof. Hart, of Connecticut.—Mr. President: May we not also include thanks to the rector of Grace Church for the use of his Church

for an evening session several evening ago.

Rev. Dr. Locke, of Chicago.—I would suggest also Mr. President, that the thanks of this House be tendered to the Rector of St. James' Church for its use upon the occasion of the opening services.

Resolutions passed.

Rules suspended for the purpose of taking up the question respecting the publishing of editions of the Book of Common Prayer.

The Secretary read the Resolution of the House of Bishops in relation to the amendment of Title I, Canon 19, by adding thereto the following: Section 3, That promptly after the adjournment of the General Convention the Secretaries of the two Houses will deliver to the custodian of the Standard Prayer Book, &c. (See Resolution heretofore published on this subject.)

Judge Sheffey, of Virginia.—Mr. President I move to add after Clause 2, "and said custodian shall file such certificate for copyright under the act of Congress."

Rev. Dr. Hopkins, Central Pennsylvania.—I would like to ask whether there is in that provision any prospect of a monopoly for certain publishers?

Judge Sheffey, of Virginia.—None that is known to me, none that I ever heard of.

Rev. Dr. Huntington, of New York.—I understand that it is to prevent that very thing, that it is intended to prevent any one publisher having the advantage of the others.

Upon the suggestion of Mr. Parker, from New Jersey, the language was changed to read as follows: "and the custodian shall take out a copyright on the certificate proposed."

Resolution adopted.

Rev. Dr. Huntington, of New York.—I now call for the order of the day.

The special order of the day for this hour declared.

Mr. James S. Biddle, of Pennsylvania.—Mr. President, I desire to offer the following resolution which is germane to the subject before the House:

Resolved, that the House now lay aside the consideration of the Messages from the House of Bishops concerning Schedule A or any amendments thereto which this House may desire to make.

Rev. Dr. Huntington, of New York.—Mr. President, I understand that there is a ruling of the Chair on this subject which controls.

The President.—The ruling of the Chair is simply that the House has made a special order. The Chair has not ruled that the House has bound itself hand and foot so as not to get out of that special order. It would be perfectly competent for the House to rescind that order whenever it chooses.

Mr. Biddle, of Penn.—I desire, sir, not to make any long argument on this subject, but to say that it appears to me evident that this Schedule B cannot be adopted in such form by the present convention as to be handed down for action at the next General Convention. It seems to me that the time is not sufficient, even if the desire were strong, as it seems to me it is in this House. The reason why I feel specially called upon to offer this resolution, is that in the Diocese of Pennsylvania, our Convention adopted a very stringent resolution on the subject. That resolution was that the Deputies to this body from the Diocese of Pennsylvania should endeavor to see that all changes now before us should be made final and conclusive at this Convention, and further, that Convention commended especially to its Deputies to the General Convention to use their most strenuous efforts to secure the immed-

iate adoption of all the proposed amendments that could be adopted and there to stop. I have made many efforts to get the floor to present this resolution upon a more suitable occasion, but without avail. The Diocese of Pennsylvania thinks that nothing further can be done which will commend itself to the general wishes of the Church. I think, sir, as far as my observation goes, and it has been very extensive in regard to Prayer Book matters, the desire is to let the book alone as much as possible, but if the changes proposed by Schedule A. shall be effected, no serious effect will be seen in the Prayer Book, and that may now be adopted. I appeal to this House that we ought to stop right there. By an extraordinary arrangement it was decided by our joint committee that they should report to both Houses, but that this House should wait until the House of Bishops had acted. I think, sir, that in no legislative body that I ever heard of—and there are many members here who have sat in Congress—in no legislative body of which I have ever heard has a joint committee report been hung up in the air in that way by one legislative body to await the action of the other.

After the receipt of Messages from the House of Bishops, we acted upon Schedule A, upon those parts which were handed down to us for concurrence. That leaves quite a large part of that report upon which we have taken no action whatever. We have not treated our committee, sir, with that respect with which we ought to have treated them, and we have abandoned our independence of action in a way which I think is not becoming to this body. My wish then would be to let Schedule B. go altogether until we shall take up Schedule A, and that part upon which the Bishops have not acted, and consider those before we go on the Schedule B at once.

Rev. Dr. Huntington, of N. Y.—I am very thankful to the lay deputy for bringing forward this resolution, and I think he was quite right, though in a different sense than he meant it, when he said he had not chosen an opportune moment for the introduction of this resolution. It comes, sir, a little too late. His proposition is that we abandon the Prayer Book revision at the close of Schedule A. We have already passed the Rubicon to Schedule B. I would remind the Deputy that we have committed ourselves to the notification. The question is not now whether there shall be a new notification, or whether there shall not be, but shall the new notification contain only paragraphs 1 and 2, of Schedule B, or shall it contain much more? The subject matter contained in Schedule A. has reference almost wholly to that part of this general movement which has been covered by the word flexibility. We have scarcely touched the other part of the subject covered by the word enrichment. The greater part of the enrichments proposed to the Book of Common Prayer were for a definite reason communicated to this House and postponed and put into Schedule B continued. There is ample time in view of the criticism to which all of this subject matter has been submitted for six years. Gentlemen talk of haste, and of hasty action. I appeal to history. There have been five or six revisions of the Book of Common Prayer. There has not been one that compares for painstaking thoroughness and long continued criticism with the movement in which we are now engaged. I challenge the denial of that statement. These propositions which are condemned as crude and hasty, sir, have been sifted no fewer than six times at intervals, and they now come before us

for their seventh sifting, and it is now proposed by the representatives of the diocese of Pennsylvania, simply to throw them overboard and to abandon a work which is begun. I cannot believe, sir, that this House, with the record of the last session behind it, and in view of the criticism intervening during the course of three years, of which the committee has availed itself, I cannot believe, sir, that this House will so far go back upon its own record as to comply with the wishes expressed by the lay deputy from the diocese of Pennsylvania. I hope, sir, however, that this issue will be thoroughly discussed and debated, and for one, I shall acquiesce cheerfully and patiently in the decision.

The Rev. Dr. Hoffman, of New York—Mr. President, I rise to second the resolution of the deputy from Pennsylvania. I do not understand his resolution as throwing out from the consideration of this Convention of Schedule B, though even if his object were that, it would be an opportune moment to do it, because this Convention has not yet adopted a single resolution under Schedule B. The House of Bishops has recommended to us certain resolutions. This House has not concurred in them. We have amended them. But that is not the point which I had in mind. The important thing which I have in mind in seconding the resolution of the deputy from Pennsylvania, is that when we go home from this Convention, we may have it in our minds that we have completed something. My fear is there is not time left in this Convention to complete all that is brought before us in Schedule B, and if we go on discussing Schedule B until the end of this Convention, we shall leave Schedule A in an unfinished condition. I will suggest one point which occurred to me in looking over Schedule A, which I think escaped the attention of this House. I do not think that this House is aware that under the adoption of Schedule A we have almost thrown the Jubilate out of the Prayer Book. We have done it adopting a new rubric, putting in an appendix before it, and tacking on the Jubilate at the end of it without any rubric or any provision that it shall be used in this Church. Now, I am sure that it has escaped the attention of this House in the haste of our action. I do not see how we are putting anything in the way of discussing Schedule B, because after we have completed Schedule A, we can then go on and give the remainder of the session to Schedule B, and it could be discussed and settled and put in such shape as shall be satisfactory to this Convention in respect to the changes to be made.

Rev. Dr. Gold, of Chicago—Mr. President, I think to abandon the consideration of what this Convention has already done, the consideration of that which it has almost completed, would be decidedly against the views of this Church, in the interests of which this Convention is sitting. An examination of the petitions and memorials from the different dioceses, when they are sifted, reduce this matter to two points: A demand for the proper shortening of the Morning and Evening Prayer and a demand for the restoration of the Gospel Canticles. We have by our action up to this point perhaps accomplished both of these purposes, answered both of these demands of the Church. It is far more important. I take it, having reached this point, that we should now retrace our steps and complete and perfect Schedule A. Better that, than to hastily go through the rest of Schedule B, with the danger looming up that Schedule B continued may in the last hours of this Convention and in a thin house, be brought upon us.

Prof. Hart, of Connecticut—Mr. President, it did not escape the notice of the Committee that the Jubilate as it now stands will be left without the rubric before it, but to make it uniform it was proposed to insert as a third canticle after the second lesson in the morning prayer the psalm De Profundis. It will be found on page 33 of the notification. Insert after the Jubilate Deo the following psalm "De Profundis," prefixing to each the rubric. That will serve to show that in order to complete the work already done in Schedule A, it will be absolutely necessary to take up some points in Schedule B. It

will be found that there are other resolutions in Schedule B providing for the correction of this oversight, or rather, as I should call it, clerical error. It is absolutely necessary therefore, in order to complete the work already done in Schedule A that parts of Schedule B should be adopted. Another illustration of this same kind will be found in Resolution 5 of Schedule B, which puts in proper form the rubric which directs the singing of the Gloria Patri after the Canticles of the Morning Prayer, or at the end of the Psalms of the Morning Prayer. It is quite necessary that we should pass over some portions of Schedule B because closely connected with parts of Schedule A. I think there is nothing, though possibly there may be something which has escaped the notice of the Committee which has been unprovided for.

Judge Sheffey, of Virginia—Mr. President, I will ask Prof. Hart how it is proposed in case the House of Bishops do not concur in the proposition to make the feast of Transfiguration occur on the 6th of August how it is proposed to remedy the entries in the tables of the proper psalms of certain days under the head of the Transfiguration.

Prof. Hart, of Connecticut—It is understood, Mr. President, that the Bishops have already sent down propositions in regard to the fact of the Transfiguration, proposing that it be appointed for another day, I think some day on January. If this House concurs with the House of Bishops in fixing on any day for the celebration of the Feast of Transfiguration of course the proper psalms will serve for it, if not, it will be necessary to amend.

Judge Sheffey, Virginia—I think our rule requires that a motion to reconsider shall be made at least on the day after the message or resolution has been adopted. This proposition was adopted yesterday, sir, and I suggest to the gentleman from Connecticut that there ought to be something done, some motion made, which, in a parliamentary way, would enable us to get rid of what we have agreed to, unless by general consent it may be agreed that it shall be remedied.

Rev. Mr. Hilliard, of Easton—Mr. President, the position occupied by the diocese of Easton on this subject is somewhat different from any which has here been stated. I confess that in view of the resolution adopted by the Convention to which reference has been made by the deputy from Pennsylvania, I have been obliged to support the proposition of that deputy, but for a different reason. I think that if I state that reason I can bring a different class of persons to its support from any who will be brought by the reasons which that gentleman gave himself. The diocese of Easton was one of the very few that was decidedly in favor of a very large number of the alterations in the Prayer Book proposed by the committee which reported to the last General Convention. The committee appointed so reported to our own diocese. Our report never received any considerable circulation that I know of, but was printed only in our Journal; but that was a ground which we took, and when, just before the assembling of this General Convention, or at least last summer when we came to pass resolution on the subject which we had not done when our report was presented as it was the year before these resolutions, as has already been recited here, set forth that the Church owed a great debt of gratitude to the committee, that the action of the last General Convention with reference to the propositions gave them a certain kind of sanction that ought not to be lightly set aside, and the diocese of Easton protested against any action in the next General Convention other than the acceptance or rejection of the propositions made in the Notification to the dioceses. Now, the ground upon which we acted was this, it was a respect for the committee, a respect for the General Convention of 1883, a respect for the Constitution of the Church. The Church has provided a certain way in which the Prayer Book may be altered. Under this provision, certain steps were taken by the appointment of a committee in 1880. Under this provision the committee reported in 1883, and that Convention acted. Under this provision the Convention of 1886

was to consider the matter and decide under the Constitution what of those changes sent down by the Convention of 1883 it would finally accept and ratify. Now, Mr. President, it seemed to us that the full carrying out of this programme was the way of showing a proper honor to those who had acted in this matter. And another thought was ours, the criticisms of various quarters all over the country, to which the report of the Committee on the Prayer Book had been subjected were in our view, many of them, too minute. In some cases they were utterly inconsistent with themselves. In very many cases they had not any substantial ground upon which to rest. Well, this being the case, Mr. President, our idea was that if any part of the proposed Book were to be sent down again from this Convention, it would be subjected to just the same sort of criticism again, and that when the Convention of 1889 came to assemble it would find that the work of this Convention had been torn into ten thousand pieces by the way in which it had been attacked during the recess, and because we approve of and desire now something of the Book Annexed as it stood, we adopted this resolution, and therefore, not because I did not want the changes but because I did want them and do want all of them that we could get under the action or the Constitution of the Church, for this reason I sustained the motion of the deputy from Pennsylvania.

Mr. John Wilkes, of North Carolina—Mr. President: I am glad at last that the third opinion of the Church in these United States has been heard. It came to this Convention a still small voice in the early days of the session, and was laid on the table. That voice was taken up and put into the hands of the Joint Committee. That voice was heard from, that Joint Committee, when Schedule A was reported first to the House of Bishops, then to this House, and acted upon in this House. In the discussion succeeding the consideration of Schedule A, and in the discussions during its consideration, the voice of two opinions have been heard, those desiring an enrichment, those desiring a shortened service. With both of those opinions, I personally feel myself in the greatest sympathy, but the voice of the Church, the third opinion, expressed through the memorials of the Dioceses to whom these notifications were sent, comes up here and says—let me speak for my own Diocese, and read what they say: "In view of the possibility that the General Convention may so consider the resolutions sent for our adoption, and adopt such as they approve, and reserve others for future action, we hope that that may not be the mode of proceedings adopted by the Convention." Again, they say: "We do indeed need shortened services, and a thoroughly flexible Prayer Book in our new missionary fields and for the daily and very frequent services of our cities and large towns, but it is the general feeling that the Clergy, acting under the deliberate and united judgment of our Bishops, and each one under the spiritual authority of his own Bishop, and also acting in the exercise of an honest and loyal purpose and good common sense, already have large liberty in the matter of shortening the services, and the judicious adaptation of the Prayer Book to the needs of the people.

Now, sir, speaking as one of the deputies of this General Convention, and speaking as I think for the laity represented in the Diocesan Convention of North Carolina, I say, stop here. In Schedule A we have made changes for flexibility. I, for one, do not think that this Prayer Book is the Church. The Prayer Book was made for the Church. That Prayer Book was intended for regular organized parishes, and I, Mr. President, yet have to know that the voice of any Church, the voice of any member of an organized parish has been raised against the length of the services. Thank God, sir, that the teaching of this service is that when we go to Church we go there to worship God as the first thing, and then listen to the sermon. Can any presbyter here say that any churchman has ever complained of the length of the services. On the contrary, gentlemen, I coming from the back woods of North Carolina, do not know that any of

the laity desire shortened services. If the services are lengthy, in the first place leave out the Processional Hymn, a beautiful thing, indeed, but if you want a short service leave it out, and begin where the rubric says we ought to begin. Again, if we want shortened services, why do we sing the Te Deum, stretching it from the usual length in which it can be said, to an indefinite length, to a length controlled by choirs or by choristers. We are permitted to use the Communion office by itself. Is it too long? Is the Morning Prayer used alone too long? Is the Litany used alone too long? No, gentlemen, it is not that the laity want shortened services, but that the Clergy desire license to do what they please, to deprive the laity of their rights, of their rights in the service of this Church, and I as a layman here speak to say that the laity have as many rights in this Prayer Book, this Book of Common Prayer as the clergy have. Now we come to the question of shortening the services.

The President—The question before the House, if the Deputy will allow me to say, is not the discussion or the advisability of shortening the services but simply the question whether the House will now proceed with its order and lay aside the further consideration of Schedule B for the time being, and proceed to take up those matters in Schedule A which have not been acted upon.

Rev. Mr. Taylor, of Springfield—Mr. President, I simply desire to point out the necessity of taking up such matters in Schedule B as are in the nature of perfecting matters in Schedule A. It can easily be taken up and ought to be taken up by this House for the perfecting of Schedule A. I agree with the gentleman from Louisiana entirely in his position that it is absolutely necessary for this House to perfect the legislation upon points contained in Schedule A. Whatever is sent down to the Church as the perfected action of the joint conventions, I beg again to remind this House that we are responsible for, not alone to our feelings, or to sentiment, which in this House in the course of debate is more or less manufactured, but we are responsible to the voice of the whole Church, and a majority of the Dioceses have announced their will and desire in the matter of revision. There have been sent up here memorial after memorial from the different Dioceses regarding this subject, and we know what the tenor of the majority of those memorials was. They desire flexibility, shortened services for Morning and Evening Prayer, and a moderate amount of enrichment. They desire the restoration of the Gospel Canticles; hardly anything else. We are responsible to the dioceses, and if the action of the General Councils of the Catholic Church was of very little authority, unless ratified by the great body of the Church afterward, the opinion of the entire Church will be much less affected by the action of this House which is nothing more than a Provincial Council of the whole National Church. What has become of those memorials, where are they? They are in the pigeon holes. We have heard nothing of them. The Committee made no report on them. I was told, I don't know whether to give any credence to it or not, that the committee gave very little attention to them. I don't say that it is true, but, at any rate, we have heard nothing from the committee in regard to the memorials. The Convention has only known of the memorials from the printed reports in the Church newspapers. They ought to have come before us.

Rev. Dr. Egar, of Cent. N. Y.—I desire to say a word on behalf of the committee in response to what has been said by the deputy from Springfield. The report of that Committee in relation to that subject was as follows: "That they have carefully considered the subject matter committed to them, and especially the petitions, memorials and resolutions above mentioned, and are impressed with the remarkable agreement with which the great majority of conventions and individuals unite in recommending or rejecting the same resolutions in the Notification of proposed changes. This agreement, which indicates a prevailing sentiment in

Church has guided and greatly lessened their labors in formulating the Schedules which are herewith submitted. And the Committee commend the accompanying resolutions for adoption by the Convention with a strong confidence which is based, not upon the judgment of the Committee itself, or of the individual members, but upon what appears to be a consensus of the whole Church."

The resolution was lost, by a vote of ayes 49, nays 141.

Rev. Mr. Taylor, of Springfield,—I have the following resolution:

Resolved, that the House take up for action the matter from the House of Bishops, Schedule B, which would bear upon and affect Schedule A.

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

On vote, a division was called for and the vote on the motion resulted ayes 111, nays 80.

The resolution was accordingly laid on the table.

The President,—The House now has before it for consideration messages from the House of Bishops relating to matters contained in Schedule B.

Resolution 4, Add to the rubric before the Venite, so that it will read as follows.

"Then shall be sung or said this Psalm following: except on the days for which proper Anthems are appointed; except on Ash Wednesday, the six days next before Easter, and when it is used in the course of the Psalms on the 19th day of the month. Note, that, save on Sundays in Lent the latter portion of the Venite may be omitted.

Rev. Dr. Benedict, of Ohio.—The change contemplated is the omitting of two verses taken from the XCVI Psalm and adding and appending the last four verses of Psalm XCV., making an Anthem for day after day, Sunday morning and week days. I take the ground that the Fathers of the American Church made an enrichment, and that it is better in the old form than change will make it.

"O worship the Lord in the beauty of holiness." I say it is an enrichment and this proposal, instead of being an enrichment, takes away from it. I think that this attempt to change is not worthy to be considered in comparison with the Venite as it now is. I think the proper thing for this committee to do in taking up the work was to make as little change as possible in the existing Standard Prayer Book.

Rev. Dr. Brooks, of Massachusetts—I wish to second the remarks made by the gentleman who has just spoken. I think it is quite clear that the change in the Venite would never have been suggested if it had not been for the desire to conform with the Venite of the English Church. I think I remember a remark of the Chairman of the committee of the last Convention, as to what it was proposed to do in the disposition of our service, that is to make it conform to the Church of England, even when nothing new was added. I don't believe that a desire to conform to the liturgy of the Church of England is a sufficient reason for any such change, and I think there is too much of a tendency in the Church to disparage our own liturgy in attempting to conform to that of England. I confess to very little knowledge of the studied phraseology of those who profess to make a study of this. I know very little about the science of liturgies, or liturgical science, or that of the Liturgists, but I believe we ought to act upon some certain principles which should enlighten us in reference to this matter. I believe that we reach a higher acceptance of this thought as the Venite now stands, than by the adoption of the resolution to strike out, and I rejoice in being allowed the opportunity to express my views under these circumstances. I don't know that I should have ventured upon it myself, and I don't know that I should have ventured to offer any such resolution, but I second it with all my heart, and rejoice in the opportunity to call the attention of the House to what I believe is true, that this is not an improvement.

Rev. Dr. Egar, of Central New York—I don't desire to be engaged in this discussion, I don't want to say one unnecessary word

but I do want to say a word as a member of the committee, and feeling for myself at least interested. It is this, Mr. President. In the first place I believe in these words of our Lord, "Where two or three are gathered together in My name, there am I in the midst of them," and I fully believe that when people are assembled as a worshipping assembly, that He is in their midst. It is right that we should hear His word of warning, "To-day, if ye will hear His voice, harden not your hearts, as in the day of provocation, and as in the day of temptation in the wilderness."

Mr. McConnell, of Louisiana—I have been examining the Journal of the last General Convention, and I find that I made a similar motion to the one that is now made by the representative from Georgia. I do hope it will obtain recognition in this body.

The President.—The question now before the House will be simply that of concurring in the resolution of the House of Bishops. The effect of the vote to concur will be to change the Venite and to drop the last two verses and make it the same as it now is in the English Book. The effect of a vote to non-concur will be to retain the Venite as it is in the Prayer Book at present.

Rev. Dr. Dumbell, of Tenn.—I desire to call the attention of the House to the fact that it is not fair to speak of this change as being borrowed from the English Prayer Book. It is taken simply from the words of Scripture. It is not taken from the English Prayer Book.

The President.—The roll will be called. Clerical: Dioceses voting, 49; ayes 20, nays 21; divided 8. Lay: Dioceses voting, 40; ayes 14, nays 24; divided 2.

The President.—The House declines to concur.

Resolution 8. In the Order for Daily Morning Prayer add to the rubric after the form of prayer for the President of the United States, these words is immediately to follow: The Holy Communion.

Rev. Dr. Courtney, of Mass.—I desire to call the attention of the House to what the effect of this will be. The position in which we shall be placed is this; that some of the Clergy, who, according to their discretion, or, as in the minds of a great many of the laity, their want of discretion, may be able to omit from the Morning Prayer, Confession and Absolution, may not be able to out off the service at both ends. I move the adoption of the amendment.

Carried. The Chair.—The question now is upon the resolution as amended.

Judge Sheffey—I understand that the proposition now is to prohibit the use of any portion of the service after the Collect for Grace. Is it in connection with the Communion?

Judge Sheffey—I sincerely hope that this House will not agree to chopping off this service at both ends.

A Deputy.—May I ask if this is a motion which prohibits that?

Judge Sheffey.—Certainly.

A Deputy.—Is it prohibitory?

Dr. Hart.—Yes sir.

A Deputy from West Virginia—I offer an amendment that the word "may" be substituted for the word "are."

The Rev. Dr. Dalzell, of Louisiana—I presume the gentleman will have leave to offer this amendment. I was about to offer a similar one myself.

A Deputy—I move that the second amendment be laid upon the table.

Carried. The Secretary.—The amendment simply adds these words: "Place this rubric as amended immediately after the Collect for Grace," instead of "immediately after the Prayer for the President of the United States."

The President.—The Chair understands that a message has just been received from the House of Bishops in relation to the amendment proposed by Professor Hart, which bears upon our action in regard to the position of the Litany.

MESSAGE NO. 77. The House of Bishops informs the House of Deputies that it does not concur in the amendment proposed in Message No. 69 from the House of Deputies in substituting the words "Collect for Grace" for the words

"Prayer for the President of the United States" in resolution 1, of Message No. 54 of this House and asks for a committee of conference. The House of Bishops appoints as members of that committee on its part, the Bishops of Albany and North Carolina.

The Rev. Dr. Girault, of Louisiana—I move that this House recede from the action of the House of Bishops.

The Rev. Mr. Short, of Mississippi.—Mr. President, I move to lay the motion to recede on the table and that the request of the House of Bishops for a committee of conference be granted.

Carried.

The President.—The Chair appoints, as members of such Committee of Conference, on the part of the House, the Rev. Dr. Huntington and Rev. Mr. Nelson, of Western New York.

By a vote of ayes 97, nays 72, (a two-thirds vote being required) the House declined to adjourn to re-assemble at 2 p. m.

Adjourned to 2:30 p. m.

AFTERNOON SESSION.

Rev. Dr. Swope, of New York.—Mr. President, at this particular stage of our proceedings, I think it has become more and more apparent in the minds of the members of this Convention that some portion of this subject of the Revision of the Prayer Book is very liable to fail for want of action. We have now acted upon six or seven propositions contained in Schedule B., out of which, sir, we have concurred with the House of Bishops in only two. Amendments have been offered to every one, which will involve, of course, a Committee of Conference; that will take time, and we have a very few hours left of this session. Now the resolution I want to offer to the House, I offer in the first place to facilitate business, and in the second place that it may protect what has already been done from coming to naught.

The President.—Before the gentleman offers the resolution the Chair would ask leave from the House to receive it, it now having other matters under consideration. A vote of two-thirds is required.

Carried.

The Secretary.—The resolution offered by Rev. Dr. Swope:

Resolved, The House of Bishops concurring, that a Committee consisting of five Bishops, five presbyters and five laymen of the Church be appointed to which all matters relating to Liturgical Revision which have been presented to this General Convention and shall not have been carried to completion shall be referred, with instructions to report to the next General Convention what further action, if any, in its judgment ought to be taken on the subject of the revision of the Book of Common Prayer.

Rev. Dr. Swope, of New York.—It will be seen at once, sir, that this resolution does not call for any action now which will stop proceedings. It is simply to provide some means by which what has been done may be carried into effect.

Rev. Dr. Huntington, of New York—I very much hope that my reverend colleague will withdraw this proposition for the present, which may very properly come in at a later stage of our proceedings, after it shall have

Continued on page 204.



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been ascertained that we cannot complete the portion of Schedule B upon which we are engaged. My deliberate judgment is that it is perfectly possible for this House at the present rate of progress to conclude all that has been sent down to it, or may hereafter be sent down to it from the House of Bishops with reference to Schedule B. Unless I am misinformed, the House of Bishops has already acted upon all of Schedule B. There is no better way of perfecting that which we have already done than by proceeding steadily along in the path in which we are now moving.

Rev. Dr. Swope, of New York—I would like to explain that even in case we do complete action here on Schedule B, it is still a matter not carried to completion, and the proper disposition of that matter will be to refer it to such a committee.

Mr. Wilmer, of Maryland—So far as anything is left of Schedule B which is not acted upon, I will concur with the gentleman in that resolution. I move that this resolution be laid on the table temporarily.

Motion carried.

The President—The Chair will now communicate to the House additional messages from the House of Bishops.

The Secretary—Message No. 76—The House of Bishops informs the House of Deputies that it does not concur in the action of the House of Deputies upon Resolution No. 53 of that House, relating to the Confirmation Office communicated to this House in Message No. 67 from the House of Deputies, and asks for a Committee of Conference. The House of Bishops appoints as members of such committee on its part, the Bishops of Albany and California.

The President—The House consents to the Committee of Conference. The Chair will appoint the Rev. Dr. Hoffman and the Rev. Mr. Nelson, and Mr. Biddle, of Pennsylvania.

The Secretary—Message No. 78—The House of Bishops informs the House of Deputies that it concurs with the House of Deputies in the amendment adding the rubric in Resolution No. 2, Message No. 54, as communicated to this House in Message 69 from the House of Deputies.

MESSAGE NO. 80.

The House of Bishops informs the House of Deputies that it has adopted the following resolution: Resolved, the House of Deputies concurring, that the Joint Committee on Centennial Observances be discharged, agreeably to their request, and that their report be entered upon the Journal.

The President—The House concurs.

The Secretary:—Message No. 81.—The House of Bishops informs the House of Deputies that it concurs in Message No. 66, from the House of Deputies, and names as members on its part on the Joint Committee on the Hymnal, the Bishops of Albany and Massachusetts.

MESSAGE NO. 82.

The House of Bishops informs the House of Deputies that it concurs in Message No. 65, from the House of Deputies, that the report of the Committee on Canons of Ordination of the House of Deputies be referred to a Joint Committee on Canons of Ordination.

MESSAGE NO. 83.

Communicating the remainder and completion of Schedule B, on the revision of the Prayer Book.

The President—The House will proceed with the consideration of the Messages from the House of Bishops. The Secretary will read the Message next in order.

Prof. Hart, of Conn.—Mr. President, I moved the adoption of the amendment of paragraph 8, page 10, and I move that the vote by which the amendment was adopted be reconsidered.

Motion carried.

Prof. Hart, of Conn.—I moved the amendment merely because it had been voted by the House that the Litany should follow the Collect for Grace. But the House having agreed to the recommendation of the House of Bishops, the amendment is unnecessary, and it should be rejected. I withdraw my motion if I may have permission of the House.

The President—The House will now vote on Resolution 8.

Rev. Dr. Courtney, of Mass.—I propose to

omit the words "or the Holy Communion" and read "or may be omitted when the Holy Communion," etc.

Rev. Dr. Huntington, of N. Y.—I would submit to my reverend brother from Massachusetts that the English of the completed rubric is scarcely elegant, and that it would be better to remold the first part and use the word "shall" in the first part and "may" in the second.

Rev. Dr. Courtney, of Mass.—I am perfectly willing to accept the amendment.

Rev. Dr. Hoffman, of N. Y.—I do not know whether this is the time to offer what I desire, but I should be very sorry to see this House concurring with the House of Bishops, even with the amendment. I think we ought to understand what we are doing. We are permitting any clergyman at the Holy Communion when he omits the Litany to leave out in the Morning Service all that follows the Prayer for the President, all the occasional prayer and thanksgiving being thrown out. No opportunity is given on such a morning to offer an occasional prayer for sick persons, persons going to sea, or to return thanksgiving for those recovered from sickness or returned from sea.

Prof. Hart, of Conn.—Mr. President, in reply to Dr. Hoffman, I will say that we can rectify that under No. 12, and make the provision there.

The amendment offered by Dr. Courtney adopted.

Upon the resolution as amended the vote was as follows:

Clerical Diocese voting 49, ayes 34, noes 4, divided 1.

Lay Dioceses voting 42, ayes 35, noes 4, divided 3.

Upon a call of the clerical deputies from New York upon this question the vote was as follows: The Rev. Dr. Dix, aye; the Rev. Dr. Hoffman, aye; the Rev. Dr. Huntington aye; the Rev. Dr. Swope aye.

The President—The House concurs in the resolution with an amendment.

The Secretary—Resolution 9, substitute the following for the opening sentences in the order for Daily Evening Prayer.

Rev. Dr. Hoffman, of New York—I offer an amendment to carry out the idea of an amendment that was made with reference to the sentences in the Morning Prayer. If I understand the Notification aright this resolution from the House of Bishops strikes out the seven sentences which are now in the Book of Morning Prayer, from beginning of Evening Prayer. I move to amend Resolution IX by inserting the penitential sentences 2, 3 after the first, 4, 9, 12 and 13 among the penitential sentences, arranging them alike in Morning and Evening Prayer. No. 11 as an Advent sentence.

Clerical: dioceses voting 48, ayes 41, noes 7. Lay: dioceses voting 42, ayes 37, noes 4, divided 1.

On a call of the Clerical Deputies of Connecticut the following was the vote: Rev. Dr. Beardsley, aye; Rev. Dr. Harwood, aye; Rev. Dr. Hart, aye.

The President—The House concurs in the resolution with an amendment.

The Secretary—Resolution 9½, in the order for Order for Daily Evening Prayer, substitute the following rubric for the one that immediately precedes the opening sentences. "The Minister shall begin the Evening Prayer by reading one or more of the following sentences of Scripture, and then he shall say that which is written after them. But on days other than the Lord's Day he may, at his discretion, pass at once from the sentences to the Lord's Prayer.

The President—The Secretary will read the order.

The Secretary read: In the name of the Father and of the Son, and of the Holy Ghost.

The President—The Chair will ask the deputy where his proposed amendment is to come in.

The Deputy—It is to go after the sentences, after the word Scripture.

A Deputy—I move that the amendment be laid upon the table.

Upon the vote a division was called for, Ayes 65, Nay 78.

The amendment was lost.

The President—The question now is upon the amendment of Rev. Mr. Little.

The Rev. Mr. Little, of Maine—I merely wish to say that this ending of the sentences as prepared is a solemn invocation in the name of the Holy Trinity. It is true that these words are from the Holy Scripture, I have added the word "Amen" to be put in italics, to be responded to by the people. Now, it seems to me that there is no better passage of the Holy Scripture with which to begin the confession, and it seems to be the very best possible way of invoking the Divine blessing upon our worship.

The Rev. Dr. Buell, of North Carolina—I wish to offer an amendment to be inserted after the first rubric of the Morning Prayer; it applies to both Morning and Evening Prayer; insert after the last rubric of the Morning Prayer; or rather I should have said perhaps, after the third paragraph.

The President—The House is not considering Morning Prayer. If it applies to the Morning Prayer it is obviously out of order.

The Rev. Dr. Buell—It applies to both.

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

Another Deputy—I suggest to the mover of the amendment that he will obviate the difficulty if he will strike out the word morning.

The Rev. Dr. Buell—I accept the amendment.

A Deputy—May I ask what will be the effect of the change proposed upon what comes down to us from the House of Bishops?

The President—We have already the resolution of the House of Bishops with an amendment offered and an amendment to the amendment; the question is upon the amendment to the amendment.

The motion was put upon the amendment to the amendment and it was lost.

The President—The question now is upon the amendment by the Rev. Mr. Little, of Maine.

The Rev. Dr. Swope, of New York—I suggest that it be amended by striking out the word "them."

Mr. McConnell, of Louisiana—If I understand the amendment it is to be placed among the sentences, and to make one of the sentences, "in the name of the Father, and of the Son, and of the Holy Ghost."

I desire to say that no one here would more cordially vote for any such sentences being placed in the Prayer Book; but I have heard it used in a great many Churches I have been in, of which I have strongly doubted whether they were Protestant Episcopal Churches. Though it is a mere sentiment with us, still it is almost impossible for us to bring ourselves to vote against such a sentence in the Holy Scriptures. I think that the way we have read the Prayer Book from time immemorial is better.

The Rev. Dr. Grey, of Massachusetts—I suppose that any scholar knows that those are not words of Scripture. They are the words in the English version; in the Scriptures they are in the accusative, instead of in the ablative; of course it is allowable as a version, but they are not literally an extract from the Scriptures; it is a quotation which is not strictly accurate.

The President—The question is upon the amendment proposed by the Rev. Mr. Little, of Maine.

On a division the vote was, ayes 58, nays 98.

The President—The amendment is lost. The question now is upon the resolution which came down from the House of Bishops. The roll will be called.

The secretary read the resolution.

Clerical dioceses 48; ayes, 5; nays, 42; divided, 1. Lay dioceses 40; ayes, 6; nays, 32; divided, 2.

The President.—The House declines to concur.

Rev. Dr. Hoffman, of New York, presented a report from the committee of conference as follows:

The Committee of Conference appointed on Message No. 38 from the House of Bishops [as contained in Clause C, Resolution XVI, Schedule B, of the report of the Joint Committee on Liturgical Revision] recommend the adoption of the following resolutions:

Resolved, the House of Bishops concurring, that the following change be made in the Book of Common Prayer, and that the

proposed additions be made known to every diocese, in order that the same be adopted in the next General Convention, in accordance with the provision of Article VIII of the Constitution, as follows;

Insert after the preface of the Confirmation Office: Then the minister shall present unto the Bishop those who are to be confirmed, and shall say Rev. Father in G d, I present unto you these children, or persons, to receive the Laying on of Hands.

Signed.

W. C. DOANE,

T. C. LYMAN,

E. A. HOFFMAN,

H. W. NELSON,

J. S. BIDDLE.

The President—The House has heard the report of the Committee of Conference. The question is upon agreeing to the report.

Rev. Dr. Goodwin, of Pa—I suggest that this matter reported be placed in Schedule B in its proper place to come up for action.

Clerical Dioceses voting, 48; ayes 45, nays 1, divided, 2. Lay Dioceses voting, 40; ayes, 38, nays 2.

The President—The report of the Committee of Conference is adopted.

Rev. Dr. Locke, of Chicago—I would ask if it is intended to occupy this building for an evening session; it is very important for the committee of arrangements to know.

The Chair announces that the committee of arrangements desires to know whether we are to occupy this hall this evening.

A Deputy—I move that we occupy this hall for an evening session, beginning at eight o'clock.

Motion carried.

RESOLUTION 10.

Rev. Dr. Knight:

"To strike out after the words 'whose ministers they are' and insert 'may deal wisely, rule righteously, so that under them we may lead quiet and peaceable lives, through Jesus Christ, our Lord.'"

The prayer, sir, is entirely new matter, and before it becomes crystalized in the formulas of this Church, I think it desirable, and am sure the House will concur with me, if "the people, duly" with all the other new matter be put to the most exact and searching scrutiny; it is extremely faulty for our purpose.

I think that very much of what is sometimes deprecated as a tendency to mere Anglicanism is only a going back to true methods of the Catholic body, or at least of the Western Church in its devotions, but here I think we would be making a most unfortunate copy of the English. This prayer is closely modeled, with the exception of a few phrases, after the office of the Church of England, in which prayer is made for faithfulness to the Queen. Now I submit that the vein of thought that runs through the Church of England for her sovereign magistrates is entirely different from that which is suited to the Church in a country which has democratic government. From the beginning of its existence it has got to influence not only the Christian religion but any Religion whatever. The Sovereigns of England are born to the throne encompassed with associations of centuries. They hold their line from time immemorial by Divine right. They must be communicants of the Anglican Church, and rule during the whole of their lifetime. Everything is done in the ruler's name. Soldiers are soldiers in her name. Even the village constables arrest a man in her name. She is consecrated into the office of Sovereign in a way that makes her absolute. Under such circumstances it is very natural that men should pray that she may live long, that God in all things should direct her heart, that her subjects should faithfully and obediently honor and obey her, and that finally she may attain unto everlasting life. The last part is undeviatingly copied from another prayer, and not now under consideration. Under democratic government entirely disassociated with religious views, which might be quite agnostic, at its head as its honored president, a man who, whatever respect he might have for the Christian religion, may be in no sense a member of the Christian Church, with a government which might be administered by an agnostic, an infidel or a Buddhist

under such circumstances, I submit the whole phraseology of this prayer is wrong; and I move not to adopt it, but to deal with it in the same way as suggested by a friend of mine from the Diocese of Kentucky, who has spoken in regard to a kindred prayer from the President of the United States, who moved that we should return it to be formed over again. Let us do, as suggested in this House something in accordance with the directions of St. Paul, given by the Holy Ghost, in our prayers to be offered "for all in authority."

Mr. Cornwall, Ky.—The question is, shall we do rightly. The spirit of this resolution runs in the right direction. The service of the Book of Common Prayer gives authority, as I suppose, to our missionaries residing in foreign countries, when required to pray for rulers of those countries to use words that will apply to their King and all in authority, that they may have grace to execute justice and to maintain truth, and that the people may lead good and peaceable lives in all godly quietness. The people here are left out of the prayer, while the prayer as laid down is a prayer for rulers and all in authority, and that we may lead peaceable lives in all godly quietness. In place of the words "for the people" we have, "grant them in health and prosperity long to live," as if to be elected to a civil office was a sign of God's grace. In the morning and evening service we have the same prayer, and the proper end of such prayers is here left out. Now, this Church is a teacher and educator, and this prayer is entirely in contrast with what is taught by Holy Scripture. No wonder people look upon it pretty much as a duty, a pro forma office, to which we say amen when it is finished; and I say it with pleasure when I think of the men ruling over our country, when I think of what we are taught in the Catechism, to honor and obey the civil authority, that all men are indeed bound to obey civil authority; but as a Christian man, I go a little further and say that we owe a duty to the people of God, and to make this change would be to change the whole principle.

All such prayers should be with the end in view that rulers "may by thy grace be enabled," etc., that the people may live godly, quiet and peaceable lives.

The prayer for civil rulers should be so constructed.

The State is put in the place of the parents. Our duty is to obey and honor the State as we would our parents. As a patriot, I say that I honor the civil authority, but there is a question and there is a danger.

The Rev. Mr. Johnson offered an amendment which was accepted, supplying the word after "lives," whose omission had been objected to.

The close of the deputy's time interrupted his remarks.

Rev. Dr. Benedict—It seems to me that both the gentlemen who have been speaking have not read the prayer they proposed to amend. If I understand it, this prayer recognizes the right of those in authority, and prays, not that they may have a long life, at all, but that they, remembering whose servants they are, "may seek thine honor and glory, and that we and all people, duly considering whose authority they bear," may honor them.

A Deputy—I trust that the amendment of the deputy from Central Pa. will not prevail. His strictures seem to me to apply very accurately to the prayer for the President but not at all to the prayer before us now. I can not imagine anything that would express more accurately the doctrine of St. Paul in relation to the functions of civil government; and with reference to what has been said by the deputy from Central Pa. with regard to the possibility of the ruler of the United States being an agnostic and unbeliever, I would remind him that at the time St. Paul enforces the idea of the divine character of civil authority by whomsoever wielded, Nero was the ruler of the world.

Rev. Dr. Goodwin.—I most heartily agree with the sentiment that has been expressed that the voice of the Church is to educate people, even by prayer. I think it is a very important point in this prayer which has been pressed by the proposed amendment

when we say, "that we and all the people duly considering whose authority they bear may faithful and obediently honor them in thee and for thee;" I think it is one of the most important things under this sort of government which we have precisely under these circumstances, that we should learn sentiments of reverence, honor, and obedience towards civil magistrates set over us by God and man. It is a lesson we need.

The reverend gentleman from Central Pa. has himself proposed a form in which we are to pray that our rulers rule righteously. If they are not to be obeyed, to what purpose is it? If they are not to be honored and obeyed, to what end is it that we should so pray? Is it that we may live quiet, peaceable lives in all godliness? Why should we pray for that? He does not seem to reach that it is the rulers that we are to pray for, but "that we may live godly, quiet and peaceful lives."

Mr. Cornwall, Ky.—Did the gentleman say the word "and" was the important word.

Rev. Dr. Goodwin—He did not, but he says we are not only to pray for the rulers, but also that we may lead quiet and peaceable lives. We ought to pray for our rulers in order that they ruling well and in fear of God we may lead quiet and peaceful lives under their government; we are to pray for our rulers with that end in view. Otherwise it will be "and that we may lead quiet and peaceful lives," distinct ideas. The prayer contains just what the resolution says we ought to pray for. Why do we offer this prayer, to what purpose? That we may lead quiet peaceful lives. It has been most pertinently said that when St. Paul taught us to pray for our rulers, the ruler of the world was at that time worse than an agnostic or infidel. Whoever our ruler is, he is to be honored and obeyed as a ruler, and what we are to pray for is, that so honoring them, we may lead quiet and peaceful lives; and the amendment contains this most important point, the loss of which I think would be a very great loss.

Rev. Mr. Short, of Mississippi—I would like to submit on this point, as to what has just been said, it seems to me this Prayer, instead of being a prayer for all in civil authority, the burden is that it is a prayer for the people, that they may have a personal reverence not only for the powers that be because ordained of God, but that we ourselves may have great respect for our rulers. It seems to me that instead of being a prayer for the rulers, in the language of the old prayer "that they may be embued with the Spirit of God, and being replenished with His Spirit, may rule wisely and well." Nothing said about that, but simply we and all people (considering their authority divine) "may" etc. The reverence seems to me to be a personal reverence, not for the authority but for them personally, a prayer for the people personally instead of for the rulers.

Rev. Dr. Harris, of Mississippi—Whatever may be the feeling towards those who stand in authority over us, there can be no question but that the prevailing feeling among people is that we have no ruler, that Almighty God does not set any authority, any person over his people. The people choose their officers, and these officers are such, not by Divine appointment, but by Divine permission. There is a great difference; we are accustomed to think of our bishops as those who we believe to have been designated and sent forth, by the Holy Ghost, holding their office by Divine appointment, and not by Divine permission. In saying that prayer "may above all things seek thy honor and glory," I especially submit that that is not the business of an officer of this country. His business is to administer his functions, if a judge, to administer judgment under the law, if a legislator to make the law, and therefore the duty is not that of seeking above all things God's honor and glory. Whose authority is delivered to them? The authority of this people under divine permission. I don't think that our people need to be educated in the thought of obedience to a personal ruler; we want to obey, not the officers, but the law. If we become obedient citizens we are obedient to the law and not merely to the officers.

Mr. President, I submit that this prayer regarded as a rhetorical composition is open to criticism from beginning to end, and my criticism is on the end of it, and at the beginning I should say that the same objection would hold.

Rev. Dr. Adams, of Wis.—Mr. President, I wish to make a very distinct speech upon this point, and at the same time to keep within the limits of my line. I would say that, in reference to any prayer of the Church for the civil authority that does not mention it by the distinct name which is known in this country, if you should translate the Greek Testament as it ought to be translated instead of setting forth the king as the head of the state you would say the emperor. That principle I think is to be accepted by every Church that professes to be Catholic, and therefore in accordance with that principle I think that we should not omit the title President of the United States, and the reason for this is that the Church is not a vague, notional democracy; it is a Church that recognizes authority and power, and the position of the superior executive governor of the country. If the Church is in England it prays for the King of England; if in Russia it prays for the Czar of Russia; if it is in France it prays for the King of France (laughter)—for the President of the French Republic. I am sorry it is a Republic now. I say that this principle is a distinct Catholic principle, and that our business is to pray for the President of the United States. Why so? Because he is the superior executive, and represents to me and to all others the power which Almighty God allows at the head of our Nation; and I say to put anything else in the place of the President of the United States is to go off into vagueness, which is not only uncatholic but also unchristian; and therefore, Mr. President, as I am not inclined to make a long speech, I will say that I move as an amendment that the prayer in the Book of proposed alterations at the top of page 48 be substituted for the prayer sent down to us by the Committee of the Whole.

A Deputy—I agree with Dr. Adams in everything, and I think that this prayer ought to be substituted for the one proposed, not only for the President, but also for the Governor. I think the prayer in the Book Annexed is superior to that which is now brought before us.

The President—The question now is on the amendment to the amendment. The motions before the House are these; the question is upon concurrence with the House of Bishops in the adoption of the prayer on pages 10 and 11. It was then moved by Dr. Knight to make a change in that prayer by striking out all after "ministers" and inserting these words, "may deal justly and rule righteously." The amendment to the amendment of Dr. Adams is to insert "b" page 48 of the Book of Notifications.

The President—The question is on the amendment to the amendment.

Judge Wilder, of Minn.—I do not suppose I will change the vote of any person here, but I desire to say just one thing. I know I am an old man, and I know I am an old fogey. I know that I am and have been for many years devoted to our Book of Common Prayer. I desire to say just this, that the Prayer for those in Authority, in the Prayer Book, is to me decidedly superior to any of the proposed changes that have come before us, and I for one, sir, hope the prayer for the President of the United States and those in Authority as it is in the Prayer Book will be retained; and I should be rejoiced to know that the House of Deputies of this Convention vote with me against every amendment which seeks to change that Prayer.

A Deputy—I now move that this House concur in these Resolutions.

The Rev. Dr. Huntington, of New York—I would like to remove a mistaken impression left on the minds of many by the words of the last speaker. It is not proposed to make the change in the Morning Prayer but only in the Evening Prayer.

Amendment adopted.

The President—The amendment to the amendment is adopted and the question now

comes upon the original proposition.

Carried.

The President—The question now is on the resolution as amended.

The Rev. Dr. Eggar, of Central New York—Mr. President: I beg leave to call the attention of the House to the fact that it requires another resolution.

Resolved, The House of Bishops concurring, etc., that section b be adopted. It will then stand as a part of the Book of Common Prayer from this time forth. I make that motion.

Judge Sheffey, of Virginia—Will that make it part of the Prayer Book when the House of Bishops have voted for it and adopted it as a proposal to the next General Convention? Hardly I think.

The President—The resolution proposes that this be sent to the dioceses. It is under that general resolution that all these resolutions are made.

A Deputy—I move that we proceed on the proposition from the House of Bishops amended, and vote a non-concurrence, and then we can have the other resolution and put this through.

The President—I will put the question in that manner if the House prefers. The question will be on concurrence in the message from the House of Bishops.

The Rev. Dr. Eggar, of Central New York—That may lead us into a difficulty; we have adopted, as the matter now stands, the amendment, and now if you vote this motion down that passes away; and it seems to me that the only proper way to do now is to pass over our action, inasmuch as it reads in this way: "In place of Resolution 4, etc. substitute Resolution 4, etc." the same proposition. That is absurd, unless we go over to the motion I originally made.

The President—In the opinion of the Chair the simplest mode of proceeding is to act regularly and in order upon the resolution which now is undoubtedly before the House, of concurrence with the House of Bishops in the message which the House is now considering. If the House non-concurs then it will be in order for Dr. Eggar to make a new motion upon the same subject.

A Deputy—I believe it will save time for this House to postpone indefinitely the consideration of Resolution 10. I therefore move you, sir, that Resolution 10, as reported, be indefinitely postponed.

Judge Sheffey, of Virginia—I should feel very much grieved if these propositions had originated in this House, and the House of Bishops were to send word here that they had indefinitely postponed the matter, and had not voted squarely upon it, but had indefinitely postponed it, which is the most contemptuous vote that can be taken by a parliamentary body.

Motion lost.

The President—The motion for postponing indefinitely is lost. The question now comes on concurrence with the House of Bishops in the resolution as amended.

A Deputy from Maryland.—There are some of us that want to vote for it without the amendment.

Judge Sheffey, of Virginia.—If any member who voted for the amendment as amended desires to reconsider that motion, if approved by the House, we can then pass to the question upon agreeing with the amendment as amended, and any member may vote to lay that upon the table bringing us squarely to a vote on the original proposition and by voting that down, the Prayer Book will be left as it is.

Rev. Dr. Huntington, of New York.—I make a motion to reconsider.

A Deputy—I move that that motion to reconsider be laid upon the table.

Motion lost.

The President—The question now is on reconsidering the vote that was taken on the amendment to the amendment.

Motion carried.

Judge Sheffey, of Virginia.—I move to lay the amendment as amended on the table.

Motion carried.

The President—The question now is upon concurrence in the message of the House of Bishops, without amendments.

Judge Sheffey, of Virginia.—Now we have a comparison; the Prayer Book as it is, and the prayer that is sent down to us by the

House of Bishops. Those who prefer the Prayer Book as it is will vote against this proposition.

Clerical: dioceses voting 47; ayes 25, nays 20, divided 2. Lay: dioceses 37; ayes 12, nays 20, divided 5.

The President.—The House declines to concur. The Rev. Dr. Egar has the floor.

Rev. Dr. Egar, of Central New York.—The motion I desire to make is, that, the House of Bishops concurring, to substitute for the prayer for the President of the United States the wording as it is on page 48 of the Notification. If that is carried it will make it a part of the Book of Common Prayer from this time forward.

Clerical: dioceses voting 47; ayes 34, nays 11, divided 2. Lay: dioceses voting 37; ayes 13, nays 16, divided 1.

The President.—The resolution of Dr. Egar is adopted by a concurrent vote.

A Deputy.—It requires the majority of the dioceses represented in this Convention and it takes 25 votes to carry anything in each order.

Judge Sheffey, of Virginia.—I appeal from the decision of the Chair and ask for its postponement until to-morrow.

The President.—The decision of the Chair is appealed from. The question is whether the decision of the Chair stands as the judgment of the House.

Rev. Dr. Harwood, of Connecticut.—I will ask before the vote is taken that the Secretary read a part of Article 2, of the Constitution.

Secretary reads.

Judge Sheffey, of Virginia.—The appeal is withdrawn.

The President.—The decision of the Chair stands. The Chair will announce that we are within a quarter of an hour of adjournment, and a very important committee is ready to report, which will cause no debate whatever. It is the nominating committee for the Missionary Council and Board of Managers.

The Rev. Dr. Eccleston, of Maryland.—I ask the privilege of making that report.

The President.—Will the House allow Dr. Eccleston to introduce a report.

Motion carried.

The Rev. Dr. Eccleston, of Maryland.—The Board of Managers of Missions was appointed on Friday evening at a meeting of the Board of Missions, but since then a new canon has been passed which provides for the election of a Missionary Council to meet once a year, and out of that Council are to be appointed fifteen Bishops, fifteen clergymen and fifteen laymen who are to constitute hereafter the Board of Managers of Missions. The Committee appointed have completed the work committed to them, and their suggestions have been acted upon and passed in the House of Bishops, and the report comes now to this House for its final action. The report is in the hands of the Rev. Mr. Davenport, of Springfield.

The President.—Mr. Davenport will read the report.

The Rev. Mr. Davenport read as follows:

The Joint Committee appointed to make nominations for the Missionary Council and Board of Managers of Missions, beg leave to submit the following names:

For the Missionary Council the names of the following Clergyman and Laymen:

CLERICAL:

The Reverends H. Dyer, D. D., E. A. Hoffman, D. D., William N. McVickar, D. D., J. Livingston Reese, D. D., J. H. Eccleston, D. D., Thomas F. Davies, D. D., James Saul, D. D., Geo. Williamson Smith, S. T. D., Henry Y. Satterlee, D. D., Jacob S. Shipman, D. D., D. C. L., Cornelius E. Swope, D. D., Chas. H. Hall, D. D., William R. Huntington, D. D., Octavius Applegate, D. D., William Lawrence, J. I. Bliss, Henry Anstice, D. D., John W. Brown, D. D., T. J. Beard, W. W. Battershall, D. D., S. B. Carpenter, J. S. R. Hodges, S. T. D., Chauncy Brewster, John H. Elliott, S. T. D., W. B. Gordon, I. N. Nicholson, D. D., E. S. Stoddard, Morgan Dix, D. D., D. C. L., W. S. Rainsford, D. D., R. H. McKim, D. D., A. C. Bunn, M. D., G. R. Vandewater, W. B. Nichols, D. H. Greer, D. D., George J. Magill, Phillips Brooks, D. D., Edward Abbott, Frederick Courtney, S. T. D., Robert Meech, F. M. S. Taylor, C. W. Lettingwell, D. D., W. H. Lewis, C. M. Beck-

with, John B. Newton, P. J. Roberts, A. Beatty, D. D., Calbraith Perry, W. C. Gray, D. D., W. H. Vibbert, S. T. D., Clinton Locke, D. D., E. A. Bradley, D. D., E. T. Perkins, D. D., J. B. Cheshire, D. D., M. C. Langdon, D. D., Samuel Ringgold, D. D., W. J. Cleveland, Joseph E. Martin, W. K. Douglass, D. D., Y. P. Morgan, J. M. Kendrick, D. D., Ellison Capers, E. S. Thomas, D. D., J. W. Beard, A. D. Goodrich, D. D., John Brainard D. D., Walker Gwynne, James T. Conover, D. D.

LAYTY.

Messrs. Lemuel Coffin, Benj. Stark, Cornelius Vanderbilt, Wm. G. Low, H. P. Baldwin, Joseph W. Fuller, John A. King, Julian T. Davies, John H. Shoenberger, Alfred Mills, W. Bayard Cutting, Bache McE. Whitlock, Elihu Chauncey, Wager Swayne, James M. Brown, Albert T. McNeal, F. D. Tuttle, Edwin Alcott, W. A. Robinson, R. A. Battle, C. M. Cunningham, G. I. Boale, Q. Q. Eckford, Rich Morgan, I. C. Moncure, John Thomas, John L. Stettinius, E. M. Brockway, James B. Perry, H. W. Sheffey, Joseph Bryan, Felix R. Brunot, H. H. Candee, I. H. Smith, George R. Goldsborough, W. P. Craighill, George H. Gill, W. B. Clark, Alexander H. Rice, James M. Woolworth, Howard Potter, G. H. Bates, Alexander Smith, J. M. Brown, W. W. Astor, L. M. Franklin, W. S. Cogswell, George C. Thomas, Hill Burgwin, John S. Batchford, Edward L. Davis, H. O. Moss, George C. McWhorter, George E. B. Jackson, C. E. Parker, Walter Ferguson, D. M. Dewey, J. N. Macomb, A. C. Goodman, S. E. Marvin, Geo. R. Fairbanks, L. Bradford Prince, Z. D. Harrison, Richard H. Thornton, N. P. Loveridge, Richard Morgan, Herbert Welsh.

Your Committee also submit the following names of fifteen Bishops, fifteen Clergymen, and fifteen Laymen to constitute the Board of Managers of Missions, viz:

Rt. Revs. John Williams, D. D., LL. D., G. T. Bedell, D. D., Henry B. Whipple, D. D., Wm. Bacon Stevens, D. D., D. S. Tuttle, D. D., A. N. Littlejohn, D. D., LL. D., W. C. Doane, D. D., LL. D., B. H. Paddock, D. D., T. B. Lyman, D. D., T. U. Dudley, D. D., John Scarborough, D. D., W. E. McLaren, D. D., G. W. Peterkin, D. D., H. C. Potter, D. D., Wm. Paret, D. D.

Revs. H. Dyer, D. D., E. A. Hoffman, D. D., Wm. N. McVickar, D. D., J. Livingston Reese, D. D., J. H. Eccleston, D. D., Thomas F. Davies, D. D., James Saul, D. D., George Williamson Smith, S. T. D., Henry Y. Satterlee, D. D., Jacob S. Shipman, D. D., D. C. L., Cornelius E. Swope, D. D., Charles H. Hall, D. D., William R. Huntington, D. D., Octavius Applegate, D. D., William Lawrence.

Messrs. Lemuel Coffin, Benjamin Stark, Cornelius Vanderbilt, William G. Low, H. P. Baldwin, Joseph W. Fuller, John A. King, Julian T. Davies, John H. Shoenberger, Alfred Mills, W. Bayard Cutting, Bache McE. Whitlock, Elihu Chauncey, Wager Swayne, James M. Brown.

The President.—The question now is on concurrence with the House of Bishops in the election. The following resolution has been offered:

Resolved, The House of Bishops concurring, that the persons named in the report of the Joint Committee of Nominations be, and they are hereby appointed members of the Missionary Council and of the Board of Managers of the Domestic and Foreign Missionary Society.

Resolution carried.

Mr. Stark, of Conn.—I wish to offer the following resolution:

Resolved, The House of Bishops concurring, that the General Secretary of the Board of Managers of the Domestic and Foreign Missionary Society, be directed to convene the Board of Managers for Organization as soon as may be convenient after the adjournment of the General Convention.

Resolution carried.

House adjourned.

EVENING SESSION.

House of Deputies called to order at 8 o'clock p. m.

The President.—The secretary will announce the Message next before the House for consideration.

The Secretary.—Resolution VI, substitute for the rubric prefixed to the Litany the following prefix: To be said on Sundays,

Wednesdays and Fridays &c., as printed in the report of the committee in the hands of the members.

The President.—Is the House ready for the question of concurrence with the House of Bishops in this proposition?

The Rev. Dr. Hopkins, of Central Pennsylvania—I offer an amendment, striking out the word "Sunday" from the first rubric and omitting the third rubric entirely.

The Rev. John D. McCullough, of South Carolina—I offer an amendment to the amendment as follows: In place of all that is printed in the Notification: "To be said on Wednesdays, Fridays, Ember days and Rogation days after Morning Prayer, or as a separate office, and may also be used on any day in Lent, or on Sunday at the discretion of the Minister."

Mr. C. C. Tate, of Pennsylvania—I move to lay the amendment to the amendment upon the table.

Laid upon the table.

Mr. C. C. Tate, of Pennsylvania—I now move to lay the amendment on the table.

Laid upon the table.

The President.—The question is now upon the original resolution.

Clerical: dioceses voting 44, ayes 41, noes 1, divided 2. Lay: dioceses voting 35, ayes 33, noes 2.

The President.—The House concurs in the resolution and assents to the Message of the House of Bishops.

Mr. John A. King, of Long Island.—Mr. President, I wanted to ask the attention of the House, with some regret on my part, because I was gratified with the manner in which No. 10 in place of Resolution IV, was adopted by this House. Upon further information, and upon further investigation, I am inclined to think, sir, that we have committed an error, and that the vote was not taken by Dioceses and orders, and I therefore ask that we may reconsider with regard to the Prayer for the President of the United States.

The president.—Mr. King asks for a reconsideration of the vote, by which a substitute was made in the Office of the Evening Prayer, the Prayer for the President of the United States and others in Authority.

Mr. King, of L. I.—Mr. President, I thought that Judge Sheffey had the document before him, and therefore I did not state the question more distinctly, because I thought he had the authority at hand. I therefore ask that he will explain the matter.

The President.—Judge Sheffey is requested to explain the purport of the motion to reconsider.

Judge Sheffey, of Va.—I must confess, Mr. President, that I was exceedingly distressed and shocked by the mistaken impression I derived from a hurried and confused reading of the report of the Committee on Constitutional Amendments made in 1877, and the report made by the same Committee in 1880. I derived the impression that that Committee had reported in favor of the proposition that not only the manner of taking the vote should accord with Article 2 of the Constitution, but that the summing up of the vote was regulated as the Constitutional amendments by the same article; and hence, when I ventured, sir, to submit the question of appeal from the decision of the Chair, and my friend, Prof. Harwood, asked for the reading of the second article, and thinking that the Committee on Constitutional Amendments had held and decided that that article regulated the mode of taking the vote, I acquiesced and withdrew the appeal. As I said, sir, I was much distressed at the idea that thirteen dioceses in a lay order and thirteen dioceses in a clerical order could amend this Constitution by a majority in each order, with only thirteen out of twenty-five present. Twenty-five would be a quorum, thirteen a majority of that quorum, and that idea seemed to me to be against all the traditions of the Church, all my memories of the past; and therefore, when the House adjourned, I went and got these Journals in order to scrutinize the resolutions which were reported by the Committee on Constitutional Amendments, and adopted by the House. I find, sir, that these resolutions concur in this idea. The question referred to the Constitutional Committee was that which I know was a

long time ago agitated, that it required the concurrence of the lay and the clerical order in a majority of the dioceses to pass the Constitutional amendment. That was the matter submitted to the consideration of this Committee. Upon due investigation and consideration—and to their decision I bow with profound deference, and to the judgment of the Convention which passed upon it—they decided that it did not require, although the language in the Constitution seemed to require, that there should be in each diocese a concurrence of the lay and clerical orders; but they did not decide, and thank God they did not, sir, that a bare majority of the dioceses represented could do this solemn act, and hence the resolution which they append to each of their reports, steers wide of the danger which seems to threaten us this afternoon. Let me read their resolution, sir. The Committee says that the proper manner of voting and determining questions upon alterations of the Constitution is that presented in the Second Article for a vote by Orders, but the vote in the affirmative, in order to alter the Constitution must be a majority of the number of the dioceses which have adopted this, our Constitution in each Order. The House will remember that Article 2, speaks of a majority of the dioceses represented in each order, but the Ninth Article of the Constitution requires that there shall be a majority of the dioceses in fact which have adopted the Constitution, and the Committee on Constitutional Amendments say that it must be the votes—the votes in the affirmative must be a majority of the number of dioceses which have adopted our Constitution in each Order, and the concurrence of both Orders in each diocese cannot be required. That was the point which was submitted to them, whether the concurrence of the Orders in each diocese could be required. They say, no; but that counting the lay vote and clerical vote there must be a majority in each of them of the dioceses which have adopted the Constitution; in 1880 the same question came before the same distinguished Committee, and with some variation of language, but in order to emphasize the ideas they conveyed with emphatic distinctness, they made another report to this effect: That the manner of voting and determining questions upon alterations of the Constitution is that described in the second article for a vote by orders, but the votes for the affirmative must—here are italics—in each order, the vote of the affirmative must be in each order and a majority of the number of the dioceses which have adopted the Constitution, and the concurrence of both orders in each diocese can not be required. I therefore, sir, say that whilst I bow to what I suppose to be the doctrine of this Committee and the judgment of the House upon their report, mistaken as to this material matter, I rejoice to know that the House must have been mistaken also; and now allow me to say, sir, as a last parting word on this subject, perhaps, that in my own experience in public life, in deliberative assemblies, for the last eighteen years a member of this body, knowing it I think in all of its sentiments, feelings and predilections, I do say that there is no safer, truer, more conservative set of men than those who assemble triennially to attend to the great interests of this Church, and never will they knowingly touch this sacred instrument, the constitution which binds them together and makes them one great Church.

Cries of Hear! Hear!

Mr. John A. King, Long Island.—Mr. President, after this very lucid explanation and the authorities given to us, I now move to reconsider that vote.

Judge Wilder, Minn.—Mr. President, directly after this House took its recess, Judge Sheffey called my attention to this question and to the report of 1877 and 1880 touching these questions. I examined them for a little while with him, and after we separated I resumed my examination, and so far as the gentleman has gone in his argument, if he has gone the whole length of the proposition, I have no doubt he is correct, and yet it seems to me that he has not reached the question which is before us. Now, the questions submitted to this Committee on

Constitutional Amendments were two: First, as to the form of voting, and in answering that question they say that Articles 9 and 2 of the Constitution are to be construed together, and that concurrence, construing the two together, of the Clerical and Lay Deputies from the same Diocese was not necessary. They answer the second question that to amend the Constitution—that is the proposition—to amend the Constitution there must be an affirmative vote of each other equal to a majority of the whole number of Dioceses: but, sir, are we amending the Constitution? That is the question. We are not now dealing with the Constitution; if we were, the gentleman would be right. We are dealing with the Prayer Book. If the same rule obtains, the gentleman is right; but does the same rule obtain? Now, why is it necessary under articles 2 and 9 of the Constitution that there shall be an affirmative vote to amend the constitution equal to a majority of the whole number of Dioceses from both orders? Why, because article 9 so says, but it limits that declaration to amendments of the constitution. "This constitution shall be unalterable unless in the General Convention by the Church in a majority of the Dioceses which may have adopted the same. Now, in the light of that article we can not amend the constitution without that majority, but we are not amending the constitution. Now, if you please, sir, suppose we turn back to article two. "The Church in each Diocese shall be entitled to a representation of both the clergy and laity. Such representation shall consist of no more than four clergymen and four laymen communicants of this Church and residents in the Diocese, and chosen in the manner described by the convention thereof, and in all questions"—that word construed with reference to the distinct affirmative proposition in article 9 and therefore did not comprehend the constitution. "And in all questions, when required by the clerical or lay representation from any Diocese, each order shall have one vote, and the majority of suffrages by Dioceses shall be conclusive in each order, provided such majority comprehend a majority of Dioceses represented in that order." Now, my construction, Mr. Chairman, is briefly this; that in dealing with the constitution we must have a majority of both orders of the whole number of Dioceses but upon all questions other than that, it is sufficient that there shall be a majority of each order of those dioceses represented. That is my understanding of the rule. I wish, sir, that I could come to that conclusion, and I wish it were so that we could not amend the Prayer Book in any portion without having a vote equally strong of the affirmative with that which enables us to reach the constitution. But, is it? That is the question. It seems to me that there is a distinction there, sir.

Mr. James McConell, of Louisiana.—Mr. President, the question now under consideration is a very grave and important one, because if this resolution is reconsidered it is solely upon the ground of the point which I made, that there was a vote when only nineteen dioceses were represented in the lay vote, when 25 were necessary to a vote. The Chair then ruled that the point which I made was not correctly taken, and that it required a majority of the dioceses here, that is, represented upon this floor. I was satisfied

Continued on page 208.

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then, sir, that I was correct in the interpretation which I gave to that article, and considering the very great importance of this question with reference to all the business we are to transact here to-night, it is well to pause and consider it, because if we consider this vote, other questions cannot be entered upon on that ground alone. Unless it gets to a lay vote of 25 dioceses and a clerical representation of 25 dioceses it would not be adopted. Now, sir, suppose only 25 dioceses are represented by lay delegates, and suppose that 23 should vote aye and 2 should vote no; then would it not be 25 votes from the dioceses represented by the lay delegates? It seems to me, sir, that there is no lay vote under the constitution, and to-night if we go on discussing these propositions, in my judgment, sir, you will not get a constitutional vote on any one of these amendments, unless you get an affirmative 25 votes from each order.

A single word or two with reference to the construction of this article, for I read it differently from my distinguished friend who has just taken his seat, and for whom I have the profoundest respect. I agree with Judge Sheffey, as he very well said, the gentleman who has just taken his seat, Judge Wilder, the point which he makes I believe has not been covered so far as I have listened to the opinions given by the Committee on Constitutional Amendments in so many words. It is comparatively a new point, because sir, we have never before had such a crisis in the history of the Church as the amendment and alteration of the Prayer Book upon this very enlarged scale. Now, sir, let us look for a moment upon one or two of the clauses which have been read in our hearing: It is a very important matter, and I think that any man of common sense can have just as good an opinion, can come to just as safe and wise a conclusion in the premises, as any one whose mind has been trained in legal propositions, if he will only give attention to it, for after all it is a matter of common sense; now, sir, this second article which says that "the Church in its dioceses shall be entitled to a representation by both clergy and laity; such representation shall consist of not more than four clergymen and four laymen, communicants in this Church, residents in the diocese, and chosen in the manner described by the convention thereof; and in all questions when required by the clerical or lay representation from any diocese—each order shall have one vote; and the majority of suffrages by dioceses shall be conclusive in each order provided"—there are the important words; I am now reading it with a slightly different emphasis from the gentleman who just preceded me—"provided such majority comprehend a majority of the dioceses represented in that order." Now, sir, if there are dioceses connected with this Church which have a lay representation, there must be a majority of those dioceses. Now, in order to show that my reading is correct, I call your attention to the point that was made in the afternoon session in regard to the subsequent portion of this article. It says, mark the language, "If the convention of any diocese should neglect or decline to appoint clerical deputies, or if they should neglect or decline to appoint lay deputies, or if any of those of either order appointed should neglect to attend, or be prevented by sickness or any other accident, such diocese shall nevertheless be considered as duly represented by such deputy or deputies as may attend, whether lay or clerical." Then, sir, the dioceses are represented here, while they are not represented in one sense. It is language which we must read with great caution, gentlemen. They are represented here, and you must have a majority of those who are represented here; and hence it is true as submitted by the learned deputy from Virginia, that unless you take this view, you will have the Prayer Book altered by 13 dioceses.

The Rev. Mr. Robertson, of New Hampshire—Mr. President: May I ask what the gentleman would do with the words, "such deputy or deputies as may attend," whether they have no power? As I understand, the dioceses are represented, by the terms of the Constitution, whether their representatives are in their seats or not, and we have conse-

quently the majority of all dioceses; and it seems to me that the words "duly represented by such deputy or deputies as may attend," discharge his argument of its strength.

The Rev. Mr. McConnell—The words then, do not alter the signification or the weight of the propositions I have submitted. It seems to me that the language simply means the dioceses, and these will be represented if the delegates do not attend. That makes no difference to the Convention. They will proceed precisely as if they were attending. That does not alter the proposition I submitted. There must be a majority of representatives in each order. That is too plain, it seems to me, to admit of doubt. Consider for one moment and see what you are doing. This Constitution in the ninth article requires that the dioceses shall be represented by both orders for a Constitutional amendment. Why, sir? I don't believe a change in the Constitution is above that of a change in the Prayer Book. In my own instance, sir, I place the validity of the ideas enunciated in the Prayer Book high above that of the mere Constitution. There are many things in the Prayer Book I would rather see unchanged than the Constitution, yet we are to make a difference. Consider the idea, as a matter of common sense, how you can change the one and how you can or cannot change the other. Thirteen dioceses as a majority cannot lay their hands upon the Constitution, yet thirteen dioceses may go on here to-night—twenty-five represented, thirteen the majority, twenty-five being the majority of forty-nine, therefore a quorum—you can go on and vote and as soon as you can get a majority out of the twenty-five represented you can make changes in the Prayer Book. I can not submit to it, sir, I never could feel that to be the idea of the compilers of the Constitution. As business men, as lawyers, as legislators, we all know that the primary rule that governs in matters of this kind, condemns our proceeding in this way.

Mr. Woolworth, of Neb.—The proposition of the gentleman who had just taken his seat has been extensively ventilated here before. If we are to reach the intention of the compilers of the Constitution, it is by examining the language that they use, and it was pointed out to this Convention to-day with very great clearness by the venerable Clerical Deputy from Pennsylvania, that the language in the Constitution in the 9th Article differs radically from that used in the 8th Article, and we are to be guided by the language in the 8th Article in determining what should be the proper vote to change, or alter, or add to the Prayer Book; but sir, pass from that consideration, upon which I think the minds of this Convention are already sufficiently instructed, to an examination of the Second Article, and I quite agree with the Deputy from Minnesota that the Deputy from Virginia did not, in his argument, go far enough in his argument to reach the proposition we have here. I am afraid that the Deputy from Minnesota did not go far enough to reach a just and correct conclusion. Now, let us see in the 2nd Article of the Constitution: We have, in the first place, a representation of the Dioceses provided for, and the language is—note it—the language is (after fixing the number of the delegates) that in all questions, when required by the clerical or lay representation from any Diocese, each order shall have one vote and the majority of suffrages by Dioceses shall be conclusive in each order; provided such a majority comprehend a majority of the Dioceses represented in that order. Now what is "represented?" You must interpret the term "represented" in order to reach a conclusion. Accordingly let us look at the next clause, "the concurrence of both orders shall be necessary to constitute a vote of the Convention. If the Convention of any Diocese should neglect or decline to appoint Clerical Deputies, or if they should neglect or decline to appoint Lay Deputies, or if any of those of either order appointed should neglect to attend," if any of the delegates of either order elected by the Diocesan Conventions shall neglect to attend, then what follows? "Or be prevented by sickness or any other accident, such Diocese shall nevertheless be considered as duly represented," now by whom? "As duly repre-

sented by such Deputy or Deputies as may attend, whether lay or clerical." Now, sir, supposing you have a Diocese which is not represented by any of the clerical order, or you have a Diocese which is not represented by any of the lay order, is the vote of that Diocese to be counted unconstitutional? The language of the Constitution is, in the first place, that the Dioceses are to be represented by delegates, and they are to be considered as represented if any of the delegates are present; but suppose they are not present, then they are not represented on the floor, and in determining the number who are to vote, that Diocese is not to be counted. Now there is another provision of the Constitution which looks in the same direction, and it is in the same Article. There follows lastly, language as to the effect of the vote when a diocese is not represented at all. That is, that "it shall be bound by the acts of the Convention." If the Article of the Constitution meant to say that a diocese could be considered as represented although it had not any representation on this floor, the last clause would not be necessary; because, if they could be considered as represented here although they had no delegates, they would be bound, of course they would be bound by constructive representation which had been imputed to them. So the language of the Article shows clearly that the framers of the Constitution meant to say, first, that every diocese should be represented by a delegation of four members of each order, and should be represented, although some of the members of the diocesan delegation of either order might be absent, but should not be counted as represented, should not be counted in determining the majority which should vote on any proposition, unless there were some of the delegates in the House.

Rev. Mr. Sessums, of Tennessee.—It is with very great diffidence that I undertake to say a word in reference to this matter. It seems to be somewhat complicated, and my ideas seem to be confused, but I believe there are one or two points not yet represented. Why Article 8 should be quoted in this connection does not seem very clear to me. It represents a condition of affairs that does not apply to that before us. Why Article 9 should be quoted, is to my mind just as obscure. Touching the matter of alteration of the Constitution, it seems to me entirely out of consideration. The matter of discussion as to whether the Prayer Book is or is not a part of the Constitution of this Church is the point. If the Second Article of the Constitution, beginning with the words "lay or clerical" and terminating with the words "of such Convention" have significance, and in some way there must be a radical defect because there is no suitable provision made therein where the delegates are not represented in both orders. It seems to me the whole gist of this discussion as to the nature of the Constitution is in reference to whether the vote is to be by orders or simply consists of a majority of both orders. To my mind the pre-eminently essential and fundamental purpose of the vote by orders is to ascertain the preference of the diocese.

These words in all questions "where required by" &c., "each diocese shall have one vote, and the majority of suffrages by dioceses shall be conclusive in each order."

Provided, such majority comprehend a majority of the dioceses represented in their order.

It seems to me the custom of the House as to these majorities so far as representing individuals of one class or another, does not enter into the question for the Church, and I submit that the point lies in this, that the importance, the very purpose and intention of a vote by Dioceses, is to get the sense of those who vote.

Rev. Dr. Locke, of Chicago—We have but four working hours before us, two to-night and two to-morrow to finish up all the business before us and get through the calendar; and if we spend too much time in these discussions we shall not get through; I therefore ask that the vote be taken.

Rev. Mr. Knight, of Central Penn.—It seems unnecessary to add anything to what has been said, but it seems to me we should turn to the first article of the con-

stitution and see what the construction of the clerical and lay representation is. "And this Church in a majority of the Dioceses" &c.

That means that these deputies present to transact the business shall be the representation by deputies present. If a majority of the Dioceses of this Church are represented here by deputies ready to vote, you have a quorum and may transact any business whatever, except such as is required for changing the constitution. For any other business whatever the majority is a quorum sufficient in each order, the second article says, in all questions. There is no exception whatever. The vote may be taken by orders provided such majority exists. As I apprehend, a majority of the Dioceses represented in either order, that is what the first article means by deputies to form a quorum. Sir, that quorum as represented here is competent to transact any business except that specified in the 9th article as requiring a full majority.

Rev. Dr. Carey, of Albany—I am sure we all desire to abide by the judgment of the learned deputies on this floor, learned in the law. I think we may apply the rule of common sense which the legal gentleman from Louisiana laid down and it seems to me a person reading this second article would come to the conclusion that the Dioceses as represented here will be sufficient in both orders to transact such business as is before us. It seems to me we have a quorum to go on as proposed.

Rev. Dr. Roberts, of New Hampshire—Read the rest of article 2.

A motion was here made to take the vote in five minutes.

A Deputy—There are fourteen Dioceses by the last count not represented by lay deputies. Are their votes to be counted?

The President—Are they represented by clerical deputies? If so they are represented.

Rev. Dr. Gray, of Mass.—I have a due appreciation of the horrors of that word "question" being put, but if a motion has been made does it imply that the motion has been carried? It seems to me sir, the motion is to appeal from the decision of the Chair.

Mr. King, of Long Island—I was induced by my own judgment after reading the authorities presented to me here to think we had voted wrongly and against the constitution. So far as the Prayer Book is concerned I have been brought up to think it so thoroughly imbedded in the constitution as to be part of the constitution, and should be touched with as great delicacy as the constitution, and in my opinion the same majority should be required. Having found by those authorities presented to me that we have voted or agreed to carry a measure by an unconstitutional majority I think it is due this House as well as my own judgment that we should vote for a reconsideration. I still think so, and ask for it.

The Rev. Dr. Gray, of Massachusetts—I supposed I asked a privilege of motion.

The President—I don't know what a privilege of motion is.

The Rev. Dr. Thrall, of Springfield—It seems to me the question is whether we shall proceed to vote. If we discuss other questions we shall never get to that.

The President—The last motion was that the question should be put in five minutes.

Judge Wilder, of Minnesota—Judge Sheffey, in my judgment, should be allowed to be heard, and after him I ask that I may add at least one minute. I will agree not to exceed one minute.

The President—The Chair considers, if he may be allowed to give an opinion on the subject, it is a matter of very great and vital importance and it would be a pity to limit the discussion, if the question can be confined to gentlemen so learned in the law that their points would carry weight with them. I believe the motion is to take the vote in five minutes.

A Deputy from Georgia—I move that it be fifteen minutes.

The motion to put the question in five minutes was laid on the table.

The Rev. Dr. Gray, of Massachusetts—I desire to appeal from the decision of the Chair, upon the vote of this afternoon.

Mr. Woolworth, of Nebraska—I wish the

secretary would state the number of dioceses represented.

The Secretary—47 by clerical deputies, and 37 by lay deputies.

In reference to the adoption of a special prayer for the President of the United States, which came down from the House of Bishops, the question came up as to whether the Chair had rightly declared the vote.

The President—The decision of the Chair was that the vote was carried in the affirmative by the concurrence of clerical and lay orders. The question now before the House is shall the opinion of the Chair be sustained as the judgment of the House.

A Deputy—What was the vote?

The Secretary read the vote as follows:

Thirty-seven dioceses voted of the laity, 19 voted in the affirmative, 17 voted in the negative and 1 was divided. Of the clerical body there were 47 dioceses represented, 34 voting affirmatively, 11 in the negative and 2 were divided.

Judge Sheffey, of Virginia—It will be remembered, sir, that I read the resolutions and commented upon their report to this Convention in 1877 and 1880, because they had been quoted as conclusive of this question, and I thought it was conclusive; and hence I do not argue the question as to whether the Book of Common Prayer is under the shield of the Constitution or not, I do not argue that question, because the addition of the report from the Committee on Constitutional Amendment was not here, and I knew the question of misapprehension of them was founded upon the idea presented in the report that they did not refer to the Constitutional Amendment, and hence I did not think anything about that distinction and claim, and the difference between the Book of Common Prayer and any other portion of the constitution which is amended under Article 9.

Now, what is the fact, sir? I take it, sir, that when a great instrument called a constitution is adopted and established from the beginning to the end, it must be construed altogether, and each particular part must have the effect and force given to it when compared with the other parts of the instrument that is under consideration. Now, in 1789 there was embodied in the constitution a constitutional direction and declaration that the Book of Common Prayer which had already been agreed to, and the other rites and ceremonies of the Church, and the Articles of Religion, which had not then been agreed to in the Book of Common Prayer, and those which might be agreed afterwards, there and then, before introducing anything else in connection with them, when established by this or a future General Convention, shall be used in the Church in those dioceses where they shall have adopted this constitution. Is not that part and parcel of the sinews and muscles of this Constitution? (a voice, yes). And is it possible that the Constitution constructors can say that because it is in Article 8, this Convention can authorize any other kind of liturgy in Virginia, Massachusetts, or Pennsylvania than that embodied and established in this Constitution? God forbid that any such motion should ever enter into this conservative Church. Why, sir, I don't understand that the article had anything to do with this question. I understand that if there is anything protected by this Constitution it is the Prayer Book; the Prayer Book as it was established, and we know what it was and know how it is identified. We know that it was established and has been the Prayer Book of the Church for 100 years. Is it not constitutionally so made? Why, the Bishops of every diocese are chosen agreeable to such time as shall be fixed by the Convention of the Dioceses. That is the constitution and can not be altered, and so is the condition of the bishops here described in this Church; and it is understood and it is necessary to have understood the conditions of this thing, and that no authority, such as decides merely the most trifling matter, is to be compared with the sanctity of that law which guards the authority of the Prayer Book.

Now, sir, I know that in 1811 there was

a restriction put upon the power of amendment in the Episcopacy by a constitutional inaccuracy, and you will observe that down to the constitution of 1789 this clause was in the constitution. We are not traveling out of that to that which is the embodied portion of the constitution now. Neither are you looking at anything except that which follows and what is a restraint upon the exercise of the power of the constitution in article 9. What was that? To prevent a great and sweeping change in the Prayer Book, it was provided that when you attempt a change in the Prayer Book you could not do it by a sweeping change, but each addition and alteration shall be specially communicated to the dioceses, and that it shall be a restraint upon the power of the convention; and it is not designed to confer the power outside of the provisions of the constitution, and no addition or alteration can be made except that which is within the power conferred, which power existed before, and that is a restraint in its exercise.

Then, what about this lectionary? It is not the lectionary in this Prayer Book. How was it done? By a stand-up vote? For I say here with all confidence, what if the views of my distinguished friends on the other side are correct, the constitution may be amended without a recorded vote, just as you might pass a common resolution; you may amend the Prayer Book if you only have a majority of those present. It does not say in this eighth article anything about its being amended or the manner of voting on it; whether it is amendable by dioceses, or otherwise. But why does it not say that? Because the very book itself and everything connected with it is under the protection of article 9. We could no more amend article 8 than we could amend article 3 or 4, or any other article except in conformity with the provisions of article 9. And so, sir, when we come to consider the lectionary, I say we must consider it concurrently by the two houses, and adopt it by a majority of the dioceses in this house as in the canon (the speaker read the canon). The entry is made that it was passed by the concurrence of all the dioceses in both orders.

Now, sir, permit me to say, and I do not intend to trespass long upon the time of the convention, to say a word: it is well for us to remember how cautious and critical and prudent those who have gone before us have been with regard to the lectionary, holding that the general convention should not have authority, by what would have been only a majority of 13 in the lay vote and of 18 in the clerical vote, to change the lectionary, when they could not bring anything into the lectionary by such a vote if they adhered to their duty as Christian representatives of the Church. I know how cautious and prudent they were upon those matters and I hope the general convention, on this matter of the lectionary, will take no action for this purpose, even to amend the lectionary either one way or the other, without submitting it to the bishops and the dioceses entitled to a representation in the House of Deputies, and not upon any forced construction of this constitution, when you can not allow any addition to the lectionary, except through a concurrence of all the orders and of a majority of all entitled to a representation in the General Convention. You may walk into the Communion office, "rush in where angels fear to tread," and with rude and careless hands tear to pieces this work and reconstruct it by a majority of thirteen in each order, or

Church Review

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Persons subscribing now for 1887 will receive the numbers for October, November and December free. Subscriptions for the Publishers will be received at the Stand of THE DAILY LIVING CHURCH, in Central Music Hall during the Convention, or may be sent direct to them, No. 11, E. 17th St., New York City, or No. 4, Park St., Boston. Terms: \$1.00 a year. Single Copies 35 cen. s.

Editorial Announcements for 1887.

The *Church Review*, under the efficient management of Messrs. Houghton, Mifflin & Co., enters upon a new era. Everything relating to its business management has been committed to this well known publishing house. The literary scope of the *Review* has been enlarged. In a word, it is proposed to make *The Church Review* the foremost literary journal in this country. While it will discuss from time to time the great questions affecting the interests of the Church, still it will not confine itself to theological subjects. Its object will be to exhibit the salient features of an able and trenchant review (not magazine) addressed to a literary and intelligent constituency.

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, all who were present at the General Convention of 1883:

"At the head of our current Church literature stands *The Church Review*, a monthly periodical. During the past 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."

The subjects given below have been selected for discussion and treatment during the coming year. Those under the head of debatable questions will be discussed by representative writers, and a full and free discussion of them in the *Review* will be permitted. The other subjects will be treated by the most competent writers that can be secured.

In addition to these subjects there will be articles on many literary, social and philosophical questions.

CONTEMPORARY LITERATURE.

Under this title the current literature of the day is reviewed by specialists in the departments of Fiction, Biography and History, General Literature, Art, Philosophy and Ethics, Science, Law and Politics, and Theology. The scholarly reviews of new books in this department of the *Review* have already attracted the attention and received the commendation of scholars and literary journals.

DEBATABLE QUESTIONS.

- I. In what way can the Judicial System of the Church be improved?
- II. The importance of having National Legislation on Marriage and Divorce.
- III. What is the true basis of Christian Unity, and what are the obstacles in the way of its immediate realization?
- IV. The relation of the Sunday School to the Church, and what methods of instruction should be pursued.
- V. The Church's work among the Colored People, and the best methods for prosecuting it.
- VI. Does the Colonization of the Indians tend to perpetuate the race, and what progress has been made in civilizing and evangelizing them?
- VII. Is it expedient to drop the words "Protestant Episcopal" from the title of the Church in the United States?
- VIII. The desirability of further improvement in the Hymnology of the Church.
- IX. Is it desirable that Liturgical Revision be kept an open question, and if so, for how long?
- X. What should be the Cathedral System for the Church of the United States?

An Article on Each of the Following Subjects will Appear During the Coming Year:

- I. The Evils of Socialism, their tendency and remedy.
- II. The Duty of Churchmen in regard to the Enfranchisement Fund.
- III. Beneficiary Education (prize essays on). See announcements.
- IV. The importance of the Study of Ecclesiastical Polity and Canon Law in our Theological Seminaries.
- V. The Impediments to Marriage, directly and indirectly referred to in the Marriage Service.
- VI. The validity of Anglican Ordination.
- VII. The independence of the Anglican Church by Inspired Authority, Canon Law and Equity.
- VIII. The particulars concerning the removal of Bishops from their Sees in England during the reigns of Mary and Elizabeth.
- IX. The weakness of all claims for the Bishops of Rome in England, on the ground of supremacy, primacy, and conversion.
- X. The differences existing between the Greek and Roman Churches.
- XI. The validity or invalidity of Lay Baptism, with special reference to the provision made that Baptism is to be administered in the name of the Father, Son and Holy Ghosts: Water and Kettlewell correspondence. Bingham, Lawrence and Ogilby to be considered in connection with this subject, and also the position of the English and American Books of Common Prayer on the same.
- XII. The modes of Baptism and Circumcision among the Jews before the time of Christ.
- XIII. What distinction, if any, is made in the New Testament in the words of Our Lord in their particular application to the Apostles and to Christians in general; or how are we to draw the line between the application of Our Lord's sayings to the Clergy in particular and to the Christians in general?
- XIV. The superiority of Christianity to all other religions, illustrated by the inferiority of others.
- XV. The truth of Christianity proved by the manner in which it has met the needs of man.
- XVI. The reasons why the early Christians were persecuted.
- XVII. The origin and history of the Negro Race.
- XVIII. To what extent is it allowable to resist Ecclesiastical and Secular Power.
- XIX. The present condition and prospects of the Old Catholic movement in Europe.

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

THE LAW OF THE CHURCH IN THE UNITED STATES.

It will make an octavo volume of 600 pages.

- SCOPE OF THE WORK.—1. The full text of the Constitution and Canon, as amended in the General Convention of 1886, will be given.
2. The history of each Article and Canon, embracing the amendments from time to time and a commentary on the same. In this commentary will be given the opinions of such distinguished writers as Dr. Hugh Davy Evans, Judge Hoffman and Dr. Hawkes.
 3. A digest of Ecclesiastical trials and decisions of the Civil Courts in the several States effecting religious corporations, etc.
 4. Every subject on which Churchmen should be informed in regard to the Law of the Church will be treated.
 5. An Appendix of Forms and complete index.

The author will give a copy to every person subscribing to *The Church Review* for 1887, before December 31, 1886.

The price of the work after that date will be \$4.00, bound in cloth, and \$5.00 in law sheep.

A PRIZE OF \$350.00 OFFERED.

The Editor is authorized, by a prominent Layman deeply interested in the subject, to offer a first and second prize of \$250 and \$100 respectively for the best and second best articles to be written for the purpose of showing the value and importance of Beneficiary Aid Societies for the education of young men for the ministry of the Church—the duty on the part of the laity generously to sustain such societies, and effectually answering the objections commonly urged against beneficiary education.

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 1838, 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 "B," 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 names of the successful competitors will not be given without their consent.

alter the baptismal service, or alter any other office of the Church, without such a majority.

I say, sir, that every sentiment, every tradition of the Church in this great country forbids any such tampering with the Prayer book as that, and I say you practically in respect to this, alter the constitution according to the provision of article nine of the constitution. But I hear the gentleman say, it is only an alteration of the Prayer book, we are not altering the constitution. Oh, no. But we are altering the Prayer book—How? The constitution says that the Prayer book as it was in 1789 shall be used as it was, and if it is altered, don't you alter it within the provisions on the constitution?

I am very much obliged to the members of this House, for this courtesy, and for the many other courtesies that they have rendered to me I tender my profound thanks.

A deputy: I would like to ask if we are working under the five minute rule.

The President: No, sir, the Chair does not understand it.

Mr. Parker, N. J.:

If there is any one in this convention for whose power of eloquence I have the most supreme respect, it is that of the lay deputy who has just taken his seat. If there is any man here who can literally draw tears from a stone, I believe it is he. But, Mr. President, he sometimes bases his arguments upon very false foundation. He has spoken here about the Prayer Book being embodied in the Constitution. He has undertaken to lead this House to believe that the Prayer Book was established first contemporaneously with the Constitution. I will say, and for the purpose of showing that it was not adopted contemporaneously, I will refer to the journal of that Convention in October, 1879.

Judge Sheffey, of Virginia—My argument was this, that if it was not contemporaneous, when it was adopted it became a part of the Constitution.

Mr. Parker—I purpose to show that that is not true. The Constitution of the Church is shown in this book, and it was substantially set forth in the year 1786, and it demonstrates the fact and time of its adoption. The year 1789 came on, and there was a Convention held, and the chairman of that same Convention on the 8th of August, 1789, as appears by the journal of that day, made this statement, that the Constitution of the Protestant Episcopal Church then read and signed by the Convention is as follows:

Now we will turn to the Convention of October and we find all authority beginning with Saturday October 3rd. Nearly two months later the Committee on the Litany reported a Litany which was read and ordered to lay on the table. The Convention then resumed the report of the Morning Service and made further progress therein. Finally on October 16th, as expressed in the ratification of the Book of Common Prayer itself, that Book was adopted. What now becomes of the proposition of the gentleman that there was a Prayer Book in existence before the Constitution was adopted, and that that Prayer Book was imbedded in and become a part of the Constitution? The Prayer Book is the fruit of the Constitution. It is not a part of the Constitution any more than the laws of the land passed in pursuance of the Constitution are themselves a part of the Constitution. They are to be judged by it. If they are not in accordance with it they are not law. I have simply arisen to correct the historical statements of my friend. I

know he would not willingly misrepresent, but he has been so much in the habit of worshipping this Prayer Book, that he is of the opinion that it existed before the constitution which declares what the Prayer Book should be. He doesn't seem to understand that the Prayer Book is nothing but a feature of the Constitution, a thing which grows out of the Constitutional power declared in the Constitution, the Constitution being itself, being the instrument and source of this Prayer Book and declares in what manner it may be amended, and it is perfectly proposterous in my judgment for anybody to stand up here and by dint of oratory to dim these facts. This Constitution declared that when that Prayer Book should be established it should be used in all the Dioceses that should have subscribed to it, and it also declared the manner in which the Prayer Book should be amended. And now, when we have a provision for a quorum which consists of a majority of the whole number of Dioceses, why should the gentleman undertake to maintain that, because the Constitution itself cannot be amended except in the method provided by itself, we cannot amend the Prayer Book except in the method provided for amending the Constitution?

The President—The House is evidently desirous that the question be put.

Mr. Stark, of Connecticut—I do not rise to participate in the debate, but to ask a question of my friend from New Jersey. Granted all his argument, does he desire to have this House understand that it is his deliberate judgment as a canonical lawyer that thirteen Dioceses of the fifteen being a quorum, if they concur, can change the Prayer Book.

Mr. Parker, of New Jersey—I should say that, sir, without any hesitation whatever.

Mr. Stark, of Connecticut, then Mr. President—I have simply to say that the high respect which I have for the gentleman does not carry me so far as to concur with him. In the debate which took place in 1877, participated in by the most eminent canonical lawyers in the country, and affirmed again in 1880, the proposition that then was adopted and settled, was the proposition that it did not require a concurrence of a majority of all the Dioceses represented in this Church; that is to say, that it must not be a concurrence of the two orders in the individual twenty-five Dioceses, but there must be a concurrence of the two orders in a majority of the dioceses in this Church to change the constitution.

The President—Miscellaneous conversation is greatly interfering with the proceedings before the House. The question is whether in the vote that was taken this afternoon the decision of the Chair shall be the Judgment of the House, and on that point a vote by dioceses and orders is called for.

Judge Wilder, of Minnesota—Mr. President and gentlemen, those who have been familiar with my face in the past years will bear witness that I have not often sought the floor and rarely have I but briefly. This question which is now before us is a clean cut legal question. I concede that when I am meeting those learned gentlemen who have given their views upon the other side, I have a trio of giants to contend with, and yet, anxious as I really am to be convinced that I am right, I wish that they could convince me; I cannot see the matter as they do. Now I wish to state only one simple proposition, based upon Section 2 in reply to their argument, and stating it clearly, as I hope to do, then I

drop the question. Now, the way the gentlemen state their proposition that the dioceses, whether present or not, are legally present. Very well. I might meet that if I had the time, in a qualified sense, I mean. Now go back to Article 2, and in all questions when required by the clerical or lay representation from any dioceses, each order shall have one vote; and the majority of suffrages (that means votes) by dioceses shall be conclusive in each order, provided such majority (of votes) comprehend a majority of the Dioceses represented in that order." Now I submit that if the argument based upon that portion of Article 2 is not a reply to their argument, then they are right and I am wrong. The gentleman's argument is that the Prayer Book is per se a part of the Constitution. I will not discuss that question. The Prayer Book is protected by the Constitution, but is no more a part of the Constitution than a treaty with a foreign government is a part of the Constitution of the United States, because the Constitution provides that treaties may be made.

The President—The question is, shall the decision of the Chair stand as the judgment of the House? The Chair will say that it gives him the greatest possible satisfaction that the question has come to this point. The Chair has no personal feeling in it whatever. His only wish is that the House, after hearing the arguments of the most learned gentlemen on both sides, will arrive at a proper decision.

Mr. King, of Long Island—Mr. President, I desire to say that it was not from any lack of respect to the Chair that I made this motion, and I regret that it has taken that shape.

The President—The Chair never imagined such a thing. The Chair could not imagine for one instant that any gentleman in this House, clerical or lay, could have any intention of discourtesy towards the Chair.

Clerical Dioceses voting 47, ayes 39, nays 6, divided 2. Lay Dioceses voting 38, ayes 28, nays 8, divided 2.

The President—The vote is in the affirmative in both orders, and the decision of the Chair is the judgment of the House. The Chair will take this occasion to communicate certain messages from the House of Bishops.

The Secretary—Message No. 84. The House of Bishops informs the House of Deputies that it does not concur in message No. 70 from the House of Deputies, for the reason that after a careful consideration of three years given, and a wise conclusion reached, the House of Bishops does not deem it necessary to refer it to a new committee, but asks that the canon, as passed by this House, be referred to the next General Convention.

The President—The subject referred to is that of marriage and divorce.

Rev. Mr. Davenport, of Springfield—Mr. President, the Committee on Canons had under consideration the message from the House of Bishops and several canons on the subject, and after giving it careful consideration, returned to the House report No. 25, approving a canon on marriage and divorce. It seems to me, sir, that while we yield due deference to the House of Bishops in referring the canon to the next General Convention, it should also be equally in our province to consider the action of the Lower House in so far as to ask the reference of the same canon to be presented together with the canon from the House of Bishops to the House of Deputies. I offer the following resolution:

Resolved, The House of Bishops, concurring, that the Canon on

Marriage and Divorce adopted by the House of Bishops, and the Canon on the same subject presented by the Committee on Canons for the House of Deputies in Report No. 25, be referred to the next General Convention.

The President—The first question will be on the request of the House of Bishops.

Carried.

The President—The question now is upon the resolution of Mr. Davenport.

Carried.

The Secretary—Message No. 85. The House of Bishops informs the House of Deputies that it concurs in Message No. 72 from the House of Deputies to the amendment that the following action be added, namely: "Section 5, This Canon shall take effect immediately."

Message No. 86. The House of Bishops informs the House of Deputies that it concurs in the action of the House of Deputies on Resolution 4, Message No. 54, from this House communicated in Message No. 74 from the House of Deputies.

Message No. 87. The House of Bishops informs the House of Deputies that it has adopted the following resolution, viz:

Resolved, The House of Deputies concurring, that the Joint Committee on the relations of the two Houses be continued.

Concurred in.

Message No. 88. The House of Bishops informs the House of Deputies that it concurs in Message No. 61 from the House of Deputies, and appoints on its part as members of the Joint Committee to nominate members of the Missionary Council and Board of Managers, the Bishops of Ohio, Minnesota and Massachusetts.

Message No. 89—The House of Bishops informs the House of Deputies that it has adopted the following resolutions:

Resolved, The House of Deputies concurring, that a commission of five Bishops, five Presbyters and five Laymen be appointed to report at the next Triennial Meeting of the General Convention, suitable forms for days of fasting and thanksgiving appointed by civil or Ecclesiastical authorities, and for other special occasions for which no service for Prayer has been provided in the Book of Common Prayer; the same, if approved, to be set forth by the General Convention as a Book of Offices allowed for use under authorization by the Ordinary, and not as a part of the Book of Common Prayer.

Resolved, That the resolutions reported by the Joint Committee on Liturgical Revision contained in Schedule B Continued, be referred to the Joint Committee on Liturgical Revision above proposed.

The President—This message will go upon the calendar unless objection is made. The Secretary will announce the next message before the House.

The Secretary—Resolution 12. Prayers for Thanksgivings upon several occasions, to omit the present rubric, &c.

Clerical Dioceses voting 46, ayes 46. Lay Dioceses voting 37, ayes 23; nays 3; dividend 1.

The President—The House concurs.

Rev. Dr. Hodges, of Md.—I ask that Article 8 be referred to the Committee on Constitutional Amendments, to insert after the second sentence these words: "by a majority of both orders of all the dioceses entitled to representation in the Convention."

The President—It will go on the calendar.

The Secretary—Resolution 15. In the Order for the Administration of the Lord's Supper for the rubric, "Then shall be read the Apostles' or Nicene Creed," &c., substitute the following: "Then shall be said the Creed commonly called the Nicene, or else the Apostles' Creed: but the creed may be omitted if it hath

been said immediately before in Morning Prayer, provided that that the Nicene Creed following shall be said on Christmas Day, Easter Day, Ascension Day, Whitsun Day and Trinity Sunday."

The President—Is the house ready for the question upon the amendment?

A Deputy—I object to the amendment for this reason. In the English Prayer Book, nowhere is the creed you have called the "Nicene Creed" called so in the Prayer Book. It is a singular fact but it is true, in the American Prayer Book nowhere is it called the Nicene Creed. Nowhere. In no edition of the English Prayer Book is it so called. Am I to be required to repeat as a necessity for the Holy Communion the creed commonly called the Nicene creed. I trow not. Why? The Council of Lambeth says that nothing shall be required of the communicant save what can be proven by most certain warrants of Holy Scripture. It never declared that creed as necessary with any interpolations at all, which, as we all know, was fastened upon the Church by the civil authorities and is not the Church's creed. But, as the general council says on the subject, the last council which had anything to do with the creed, it shall not be lawful for any persons to bring or compose, or to teach any other creed, and if they are Bishops or clergymen, they shall be deposed; * * * and Bishop Pierson says in speaking of the same subject, no creed contrary to what the general council has promulgated should be taught; and now we are asked to read this creed in the office of the Holy Communion, which the general council never declared to be true, and I protest against taking off the confession and absolution and compelling me to use this creed.

A Deputy from Springfield—I trust there will be great care and deliberation in approaching this subject. If the question had been taken a little while ago I should have voted in favor of a little larger views, but I do not believe in legislating on important matters in a small convention; I want to say to this convention that there are many men in the Church who will be driven out if we put into the Communion Office of the Church that which is contrary to the principle established by the whole Anglican Church in the Lambeth conference.

I believe, Mr. President, that you will drive a Bishop or Bishops out of the communion of the Church, and I believe that I present that thought with reasonable knowledge of the fact. So far as I understand the matter that it was the purpose of the House of Bishops in sending this matter down in this form to provide for some tender consciences in the Church that they might use this form, I beg the members of the Convention to consider carefully, and I trust they will agree to concur with what the House of Bishops have most carefully considered with reference to this very thing.

The Secretary then read the report.

Rev. Dr. Egar, Central New York—I desire to say just one word in answer to the argument that has been raised in reference to the decision of the Lambeth council, and that is that after Lambeth council the members said the Nicene creed in the form in which it is printed in the rubric.

A deputy from Springfield—No question of that, but they did not require it of others. Nobody questions their right to use it if they choose, but they should not require it of others.

The President—The question is now upon the original proposition. Is the House ready for the question?

Clerical Dioceses, 48, ayes 42, nays 3,

divided 3. Lay Dioceses 35, ayes 29, nays 4, divided 2.

The President—The House concurs in the resolution.

A deputy—I move that the House be now adjourned. A division was called for. Ayes 77, nays 66. The House adjourned.

CENTRAL MUSIC HALL, }
Thursday, Oct. 28, 1886. }

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

Rev. Dr. Benedict, of Ohio, from the Committee on Amendments to the Constitution, presented a report on a resolution offered by Rev. Dr. Hodges, of Maryland, in these words, as follows: (previously inserted) providing for the use of the amendments passed upon.

Rev. Dr. Benedict, of Southern Ohio—What has been done thus far is merely permissive, with the exception of the Benedictus in the morning service; there has nothing been done that will prevent people at once on due information from taking their part intelligently in the service, and your committee offer the following resolution:

Resolved, As the expression of the unanimous judgment of this committee that certain alterations and additions to the Book of Common Prayer so far as they have been acted upon in the General Convention of 1883, and by resolution thereof made known to the conventions of the several dioceses and adopted at the General Convention have become and are now a part of the Prayer Book, and your committee are of the unanimous opinion that further legislation is neither necessary nor desirable.

The President—Is the House ready for the question. Shall the resolution be put upon its passage at once.

A Deputy—Will this convention adopt an expression of opinion by this committee. Will that preclude the convention from taking any action to fix the time at which the changes shall go into operation. If we pass a Canon of this Church it goes into operation after the first of January, and I think it is usual to fix the time when they shall go into operation.

Rev. Dr. Hopkins, of Central Pennsylvania—That resolution evidently is not meant to be adopted. Why should you vote upon the unanimous opinion of that committee? There is nothing by which the right to use the old book is withdrawn by any action of this Convention. For one hundred years we have been at liberty to use that book, and I hold that every congregation has a right to go on using it. Your book does not cancel the old one, it is not withdrawn. Unless the old forms were positively forbidden we have the right to use them. When the English Prayer Book was revised it was forbidden to use the old Book, and the order was made to bring in and destroy all the old copies, and that order was enforced with such vigor that one of those Books is the rarest to be found anywhere in the world. Nothing of that kind has been done, nothing of that sort has passed this House, and I claim that we have the right to use the old Book. Moreover, in the nature of things, it is impossible to prevent me.

Rev. Dr. Benedict, of South. Ohio—May I make a statement here. This resolution is not proposed for the action of the House, it is simply the opinion, unanimous, of the Committee that no amendment to the Constitution is necessary—that was our opinion. We do not ask any action on the part of the House.

Rev. Dr. Hodges, of Maryland—I now move the original resolution.

The President—It will be in order at

the time for the presentation of resolutions.

Under the call, Petitions and Memorials, Dr. Hodges again moved his motion for the adoption of his resolution, referring to the printing of the alterations and additions made so that congregations could take part intelligibly in the use of them.

Rev. Dr. Elliott, of Maryland—The 8th article reads: "The Book of Common Prayer, Administration of the Sacraments and other Rites and Ceremonies of the Church," * * * "no alteration or addition shall be made to the Book of Common Prayer or other offices of the Church * * * unless the same shall be proposed in one General Convention and by resolve thereof made known to the Convention of every diocese and adopted at the subsequent General Convention."

Then Canon 23, Title 1, Section 1, "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 authority of the General Convention of this Church, and in performing such service, no other prayers shall be used except those prescribed by the said Book." Putting this clause of the original constitution, and this section of the canons in view, it would seem that there is no other course than what has been determined by the committee. And it may be that some inconvenience will result. It would have been more convenient had there been embodied a provision that these alterations and additions if adopted, shall go into use at a certain time, and that not having been done it is not competent, and there is no Constitutional way to put them into use, as the canon forbids the use of any other prayers than those prescribed by this Book. The Secretary has been instructed to send forth a certified copy of such alterations as has been made by the General Convention.

The President—The question is on the adoption of the resolution. Is the House prepared for the immediate consideration of the resolution?

Lost.

Rev. Dr. Elliott, of Maryland—Mr. President, I beg leave to offer the following resolution on behalf of the delegation from Maryland:

Resolved, That the thanks of this House be tendered to its President, the Rev. Morgan Dix, D. D., S. T. D., for the ability, courtesy and impartiality with which he has discharged the difficult duties of the chair. All those that are in favor of this resolution will please manifest it by rising.

The resolution was unanimously adopted.

Rev. Dr. Franklin—Mr. President: It is evidently the opinion of this House that there exists a Joint Committee and a Permanent Committee on the subject of Marriage and Divorce, because there has been certain legislation proposed and referred to that committee. I don't know whether the House of Bishops supposes that that committee exists, but it certainly does not exist for it has performed the duty for which it was appointed and therefore has ceased to exist. The House of Bishops I understand express the opinion that the subject has been sufficiently discussed. That opinion may go for what it is worth as far as the House of Bishops is concerned. It is perfectly evident that the subject has not been discussed to the satisfaction of this House, for we have had three committees and in many points opposite or inconsistent actions proposed. It is impracticable at this stage to appoint a

joint committee and therefore I offer the following resolutions:

Resolved, Toward the restoration of American civilization, decaying already at its roots, for the promotion of stability in the Church and State, for the protection of social purity and order, for the sake of good morals, in advancement of the glory of Our Lord Jesus Christ, who is Head over all things to His Body, which is the Church, that this House will not abandon the subject of Marriage and Divorce, until legislation upon it be effected in full accordance with the law of God as set forth and revealed in the Word, and that a committee of three presbyters, of whom its President shall be one, and two laymen, be appointed to sit during the next three years, and take into consideration the whole subject and report to the next General Convention as early as possible in its session.

I ask the immediate passage of that resolution.

Rev. Mr. Dumbell, of Tennessee—Mr. President I do not wish to make a speech. I wish simply to say in order to liberate my soul that I am not alone in the feeling that it is much to be deplored that this Convention should adjourn without having given more attention to this weighty matter. Some of that time which has been spent upon details that amount to very little might have been given to this subject.

Judge Wilder, of Minnesota—I desire to say, sir, simply this, that while I have no objection at all to the appointment of a committee to consider this matter further, it seems to me that it is exceedingly unwise and in a certain sense unjust to commit this House to a given line of action, as we will be if we adopt that resolution as it stands. If I am in order, I object to its consideration, sir, and ask that it be laid upon the table.

Dr. Gray, of Massachusetts—I wish to express the very earnest hope that this amendment will not prevail. I think the Church ought to receive some declaration from this Convention on the most critical question that has been brought before us; I think therefore if we do nothing more at this late hour than to pass this resolution that we shall at least have done some portion of our duty.

Resolution adopted.

The President—Dr. Shattuck desires to offer a resolution.

Dr. Shattuck—*Resolved*, That this House desires to put on record its appreciation of the great kindness and hospitality of the churchmen, people and postmasters of Philadelphia,—of Chicago.

Rev. Dr. King—I move that the thanks of this convention be given to those who have furnished us with such admirable churchly music during the morning Prayer of this convention.

Amendment accepted.

Rev. Dr. Gray, of Wisconsin—I have already prepared another resolution, and if not already included in this resolution I should like to offer it as an amendment; i. e.: that the thanks of this House be also tendered to the indefatigable local secretary and to the members of the Committee of Arrangements.

Amendment accepted.

A Deputy—I move that the word Chicago be substituted for the word Philadelphia.

Motion carried.

Rev. Dr. Elliott, of Maryland—Mr. President, I promised Judge Bennett, of Massachusetts, during his absence, to introduce a resolution, the object of which is to get additional information upon the subject of divorces, and to secure memorials to Congress on the subject.

Resolution read and adopted.

The Chair—The order of the day is called for. The first item on the calendar is the resolution offered by the Rev. Dr. Tucker, of Alabama.

Rev. Dr. Tucker—Mr. President, the

object of this resolution is an endeavor to simplify the system of accounts of the Church. That some such improvement is necessary is known to everyone who ever has had occasion to collate from the Journals of the Diocese or from parochial reports which are very unsatisfactory.

There was so much noise and confusion in the house that the speakers remarks were entirely lost.

Resolution adopted.

The President: It calls for the appointment of a Committee. The Chair appoints Dr. Tucker, Dr. Duncan of Louisiana and Mr. Pierpont Morgan of New York.

The Chair will appoint the Committee on Memorials to Congress, Dr' Elliott of Maryland, S. Bancroft Davis and Mr. Bennett on Mass.; on the Committee of this House on Marriage and Divorce, the President of the House being one, Dr. Dalzell of Louisiana Dr. Gilbert of Long Island and Mr. Barker of Western New York. The House will proceed to the consideration of the next subject on the calendar. The report of the Committee on Constitution relating to the change of date from October to September. The Committee ask to be discharged from the further consideration of the subject.

Rev. E. Capers of South Carolina. Mr. President, I have only a word to say. We all deplore the absence of the laymen from our Convention. I am sure from my knowledge of many of the laymen of the Church that the imperative call of duty has carried them from the Convention. Speaking for the laymen from my section of the country this is the most inopportune time for them to attend the Convention. It is the very time of the year when the crops are being gathered when our Courts are being opened, when our cotton is coming in, and the men are most busily engaged in the necessary a vocation of their lives. I think the clergy of the Church owe it to the laity to consider well before they vote on the proposition which comes from the laity. We of the Clergy are here because it is our duty; but our salaries are continued by our Parishes and we lose nothing; the laymen, on the contrary, attending this Convention are here at a tremendous cost to themselves, and it is in the interest of many laymen that I ask the Convention to consider well before we vote on this proposition.

Rev. Dr. Drowne, of Long Island—Mr. President I would like to add a word to this matter of delay to what has been said by the Deputy from South Carolina. It is not only the most inopportune time for laymen who are raising cotton, but it is also the most inopportune time for laymen who are raising corn, and it is an inopportune time for the clergy. It is important that they be at home at this time in attending to their parish work, and if the time could be changed to about the first of May or June it would be better. October is the most important month of the year to the clergy. It is the month when they reorganize the charitable work for the months that are to follow, and put into operation the work of the eight months which follow. The year of activity begins in October and ends about the first of June. If we could possibly obtain a change in our constitution so that the time of meeting might be made the latter part of May or the first of June, when the inevitable vacation is about to commence, it would save years and years of time, almost centuries, and hundreds of thousands of dollars. If we could appoint the meeting of our General Convention for the latter part of May or the first part of June, and appoint the place of meeting

at Saratoga where the hotels would furnish us ample accommodation, where we could take one or two or three or five of those hotels, we would save hundreds of thousands of dollars and almost centuries of time. It is in the interest of the Church, for it is utterly impossible for delegates who are business men to attend this Convention in the month of October unless with great personal sacrifice. It is very difficult for the clergy—for you to say whether that is not worth your consideration. I hope this Convention will not grant the request of the committee, who have taken this matter, sat down upon it and crushed it, and now like the Irish woman who sat down on the baby in the rocking chair and killed it, ask to be discharged from the further consideration of the subject.

Rev. Mr. Starr, of Texas—In behalf of the lay delegates from Texas I want to say a word. Out of all the lay deputies that were elected to attend this Convention there were but two who were able to attend and they have been called away by pressing business engagements, and I heartily endorse what was said by the deputy from South Carolina.

Mr. Parker, of New Jersey—I left a young partner at home to attend to my business, and I have had dispatches from him almost every day begging me to return home, but I have not returned, perhaps to the great sorrow of this Convention. [Laughter.] And I am glad to say that the world turns around still, and I believe that if a man wants to do his duty that he can always find an opportunity to do so; and I don't believe in their coming around with a whine about inopportune times. All times are nearly equally inopportune to men of business; and I believe if we come here with our hearts in the work, that Almighty God who takes care of the universe, will take care of us.

Rev. Dr. Huntington, of N. Y.—I think the hour has arrived for the order of the day.

A Deputy—If the member will only allow this question to come to a vote, I hope he will withdraw the call for the order of the day so that this resolution or a substitute for it may be reported to the Committee.

Rev. Dr. Goodwin, of Pennsylvania—I merely wish to say that if this resolution is passed and the month of September is fixed upon, I wish the members would consider that in the month of September we have some very hot and trying weather, at least in New York and Philadelphia, and moreover it is not the most healthy time of the year to go to our great cities and hold the Convention. It has been tried by this General Convention in former times.

Mr. Wilmer, of Maryland, offered a resolution that the Constitution be amended so that the time for meeting shall read third Wednesday in September instead of the present time.

The President—As the resolution involves the proposition to amend the Constitution the vote must be by Dioceses and orders. Is the House ready for the question?

The vote clerical: Dioceses voting 49, ayes 38, nays 10, divided 1. Lay: Dioceses voting 37, ayes 25, nays 10, divided 2.

The President—The resolution is adopted by concurrent vote. The House will proceed to the consideration of the order of the day.

The President—The House will receive messages from the House of Bishops.

The Secretary announced the numbers of messages received. Message No. 90, 91, 92, 93, 94, 95, 96, 97, 98, 99 and 100.

The House then proceeded to consider message No. 90:

Resolved, The House of Deputies concurring, that a deputation consisting of two Bishops, two Presbyters, and two Laymen, be appointed to attend the next Provincial Synod of Canada, and bear the affectionate greetings of this Church, and to promote the joint interest of the Church of Canada and the United States.

Resolved, That the Presiding Bishop have authority to fill any vacancies that may arise in the deputation.

The deputation from the House of Deputies was appointed as follows: Rev. Dr. Dix, Rev. Dr. Harwood, of Connecticut, Rev. Dr. Stringfellow, of Alabama; Mr. Prince, of New Mexico; and Mr. Fairbanks, of Florida.

Message 92. The House of Bishops concurs in Message No. 92 of the House of Deputies with the following amendments that between the words "be appointed" and the words "and that this commission" there be substituted the following: "Who shall have their declaration communicated to the organized Christian bodies of our country, the declaration set forth by the Bishops on the 8th day of October, and shall hold themselves ready to enter into brotherly converse with all or any Christian bodies seeking the restoration of organic Unity in the Church."

The President—The House concurs in the amendment.

The House then proceeded to the consideration of Message No. 93, in reference to the proposed amendment to the Constitution as follows:

Any Bishop whose resignation has been consummated in pursuance with this section shall under no circumstances be eligible to any Diocese now in the United States, or which may hereafter be admitted into union with the Church. Any Bishop whose resignation by reason of advanced age, or bodily infirmity resulting therefrom, has been consummated in pursuance with this section shall retain his seat in the House of Bishops with all the rights and precedences therein to which he would otherwise be entitled.

The President—The House concurs.

Message 94. The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, the House of Deputies concurring, that the eve of St. Andrews' day be appointed as a suitable day for annual intercession in behalf of all Christian missions and missionaries, especially of those in communion with this Church.

The President—The House concurs in the resolution.

Message No. 95. The House of Bishops informs the House of Deputies that it concurs with its message No. 77, amending resolution 8 in message No. 54.

The President—No action is required on this message.

Message No. 96. The House of Bishops informs the House of Deputies that it concurs in message No. 77 of the House of Deputies.

The President—No action is required.

Message No. 97. The House of Bishops informs the House of Deputies that it concurs in message No. 81 from the House of Deputies.

The President—No action is required.

Message No. 98. The House of Bishops informs the House of Deputies that it concurs in message No. 82 of the House of Deputies, amending resolution 9 in message 54.

The President—No action is required.

Message No. 99. The House of Bishops informs the House of Deputies that it concurs in message No. 63 from the House of Deputies, in reference to the prayer for the President of the United States.

The President—No action is required.

Message No. 100. The House of Bishops informs the House of Deputies that it concurs in message No. 86 of the House of Deputies, referring the canons on marriage to the next Convention.

The President—No action required.

Rev. Dr. Huntington, of New York—Mr. President, I would urge that we take up the order of the day in connection with Schedule B, referred to by Dr. Hart, in reference to the Feast of the Transfiguration and the Canon.

The President—Will the House suspend the rules and take up the consideration of this Canon. It will require a two-thirds vote.

The motion was put and carried.

Then was announced a message from the House of Bishops relating to the Feast of the Transfiguration. Resolution 35, which assigns the time for the Feast of the Transfiguration to the 18th day of January.

A Deputy—I would move to amend that the date of the Transfiguration be made August 6.

The President—The question is upon concurrence with the message of the House of Bishops.

Clerical Dioceses voting, 47, ayes 8, noes 35. Lay Dioceses 37, ayes 4, noes 32, divided 1.

The President—The House declines to concur.

Prof. Hart—I propose that we proceed to the consideration of resolution 2, appended to Schedule A, in the report of the Committee on Liturgical Revision; that will bring before us clause C, on page 8, the resolution which passed the last Convention, appointing a feast to be called the Feast of the Transfiguration of Christ, and assigning the same to the 6th day of August. If that passes we shall also pass A, providing Psalms for that feast, and F on page 13, which assigns Lessons, and on page 39, which assigns Collects, Epistles and Gospels, but now I move resolution 2, Schedule A be considered. This was notified to the Dioceses, and this will be the final action of the House, after which, if adopted, it passes to the House of Bishops.

Rev. Dr. Morrison—I hope, sir, the House will not insert the Feast of the Transfiguration on the calendar for the 6th day of August. I presume it is true it has been on the calendar and recognized as the day that one of the Popes used in commemoration of a victory over the Turks, and ordered the feast to be fixed on that day; but, as I understand, there is no certain historical information that anterior to that time it was kept on that day to any considerable extent. The more one looks into the matter, I believe, the more necessary is information upon the subject, it was said by Dr. Hawes, at the last Convention, it may be on the Greek Calendar, but these calendars as you know, are not at all authentic historically, they have been interpolated again and again, and their authority at present is not at all authentic. There is every reason why the Greeks should have interpolated them when they heard this feast had been recognized by the Western Church, when the Pope celebrated his great victory over the Turks.

On the other hand, I would have the House recollect that by putting this feast on the 6th of August we dissolve the time of historical sequence in the Gospel. Some have made it rest upon the statement of our Lord that He charged His disciples when they beheld this transfiguration that they should not mention it until after He was risen; and they told no man. But is that a reason why we should hesitate to celebrate it at the time

when it connects with the feasts of the Resurrection and Ascension? I submit we are not strangers. We are disciples. We belong to the Church. It is proper that we should have this feast given to us in chronological succession. It was at that time our Lord told His disciples that certain events awaited Him, contrary to their expectation: that He was to be arrested, betrayed, and that He should die.

(The time for the Deputy here expired.)

Rev. Dr. Gray, of Massachusetts.—Mr. President, I don't wish to make a speech. There is not time to answer my learned brother, though I believe he could be answered, but I think the time has been fixed, and have we a right to change it now?

Rev. Dr. Egar, Central New York.—Mr. President, I don't intend to make a speech. I won't detain the House more than one minute. It has been my opportunity in connection with the last General Convention to investigate this historical question, and my investigation was satisfactory to the House. Subsequently I pursued this investigation with the assistance of a student from Harvard University, who looked up with me a large number of authorities in the matter; and the result was printed in the *Church Eclectic* of March, '84, in which I showed room various ancient calendars that the Feast of the Transfiguration was observed in the west hundreds of years before this action of the Pope, which occurred in the year 1357. I will only quote one of them, That shows that two hundred years before the date of celebrating such a victory Pope Sixtus wished to canonize St. Dominic, the founder of the Dominican order. The day first appointed was August 6th, but he said no, not to make it on that day, for that was the Feast of the Transfiguration, and so the 7th day of August was taken for St. Dominic.

A deputy inquired if action had not already been taken on this subject.

The President.—The subject is before the House. No action has been taken upon anything in schedule A if not sent down by the House of Bishops.

It was communicated to the House three years ago, and now comes up for action to be adopted, if the House of Bishops concurs.

The vote was taken by orders, with the following result:

Clerical: Whole No. 47—Yeas 45; Nays 2
Lay: " 36— " 35; " 1

The President—House concurs.

Rev. Dr. Dalzell having asked to be relieved from serving on Committee on Marriage and Divorce, the Chair will substitute Rev. Dr. Gray, of Mass.

Dr. Hart then moved the passage of resolution three, as appended to Schedule A, pertaining to lessons for the Feast of the Transfiguration.

Carried unanimously.

Prof. Hart then moved passage of resolution five, appended to schedule A.

Carried unanimously.

Prof. Hart then moved passage of resolution thirty appended to Schedule A, Collect Epistle and Gospel for Feast of Transfiguration.

Carried unanimously.

Rev. Dr. Huntington: Mr. President—We have a good three-quarters of an hour before the adjournment, and I now ask leave of two-thirds of the House to further consideration of Schedule B for the present, and take up the message from the House of Bishops in reference to the appointment of a commission to sit during the recess, in reference to a Book of Offices, and I would state in a few words now, if in order, and if not,

then later, when the question is put, the reasons which seem to be imperative in such a case.

Rev. Dr. Gold—Mr. President, I think there are still two points in Schedule A Prof. Hart has on hand before we dismiss Schedule A.

The President—What are they?

Prof. Hart—Mr. President, I was trying to find a message I understood was here from the House of Bishops, including two propositions on Schedule B.

with reference to permission to use the *Quam dilecta* and *Benedic anima mea*, in Evening Prayer. I understand it passed the House of Bishops and my intention was in regard to those, but I withdraw it for the present in order that this resolution may be introduced.

Dr. Huntington asked that before the taking of the vote the message should be read, which was done.

The President—The question is on the suspension of the rules and it requires a two-thirds vote of the House.

Motion carried.

Rev. Dr. Gold, of Chicago, moved that the resolutions now under discussion be considered and disposed of separately.

The Rev. Dr. Hopkins offered a substitute for the resolution contained in Message No. 89 from the House of Bishops to the effect that everything relating to the further revision or enlargement of the Book of Common Prayer be referred to a committee of five Bishops, five Presbyters and five laymen, and that they have especial regard to the Scottish Book and the Book of Edward VI, and publish their recommendations at least three months before the next General Convention.

Upon motion this substitute was laid on the table.

The President—The consideration of the first resolution in Message No. 89 is before the House for consideration.

Resolution concurred in.

Mr. McConnell of Louisiana offers a substitute for the second resolution, the effect of which would be to enable this Convention to transfer all that matter upon which it had not acted to the next General Convention, without which the matter cannot be acted upon.

Rev. Dr. Huntington—I hope my learned friend will withdraw that amendment not because it has not my hearty approval, but I hold the passage of it to be impossible; and I fear that the insistence upon it by this House would jeopardize the communication from the House of Bishops.

A Deputy—I think this resolution is not germane to the subject, and I rise to a point of order.

The President—The Chair decides that the point is correctly taken and it should come before the House as a separate resolution.

Rev. Mr. Taylor, of Springfield, moved to lay the second resolution on the table.

Judge Sheffey, of Virginia—Mr. President, will you send a message to the House of Bishops, saying that we have concurred in the first resolution and laid the other on the table?

The President—The proper order to take is either to agree or not to agree.

Rev. Dr. Elliott, of Maryland—Mr. President, we have adopted the first resolution, and if the second is not adopted we are virtually adopting the resolution offered by the Deputy from Central Pennsylvania, which was laid upon the table as unacceptable to the House.

Second resolution concurred in.

Rev. Dr. Huntington—Mr. President, I beg leave to offer the following resolution.

Resolved, The House of Bishops concurring, that so much of Schedule B as

has not been acted upon by both Houses be referred to the Joint Committee on Liturgical Revision.

Resolution adopted.

The President—The Chair wishes to announce further messages from the House of Bishops.

The Secretary—Message No. 101, 102, 103, and 104.

Message 101. The House of Bishops informs the House of Deputies that it has adopted the following resolutions:

Resolved, the House of Deputies concurring, that all matters not acted upon by either House in relation to Liturgical Revision be referred to the Joint Committee on that subject. This committee appoints as members of that committee on its part the Bishops of Albany, New Hampshire, Assistant Bishop of Mississippi, Assistant Bishop of New York and the Bishop of Pittsburgh.

The House concurred with the House of Bishops in the resolution as amended.

Message 102 from the House of Bishops—The House of Bishops informs the House of Deputies that it appoints the following members on its part on the Joint Commission of Christian Unity: The Bishops of Delaware, Connecticut, Alabama, Long Island, and Central Pennsylvania.

Message 103—The House of Bishops informs the House of Deputies that it non-concurs in Message No. 90 of the House of Deputies relating to the time of holding the General Convention, for the reason that the lateness of the session precludes the consideration of the proposed day for the time of meeting.

Message 104—The House of Bishops informs the House of Deputies that it concurs in Message No. 91 of that House amending Resolution 17 in relation to the Book of Common Prayer.

The Secretary—That is the amendment offered by the Rev. Dr. Hoffman, and adopted.

Message 105—The House of Bishops informs the House of Deputies that it has adopted the following resolution. Here follow four resolutions in regard to the Feast of the Transfiguration which are precisely such as the House of Deputies adopted, the House of Bishops not knowing, as the Secretary is informed, that the House of Deputies had taken action in the matter.

Rev. Dr. Hoffman, of N. Y.—Mr. President, there is one thing that we have overlooked, and that is Resolution P, page 35 of the Notification: Insert in the Prayer for all conditions of men after the words body or estate the words "especially those for whom our Prayers are desired," the same to be printed in italics, bracketed and given a mark of reference to an original note. All those who are Rectors of large city parishes, know what a burden is placed upon the congregation by frequently having several Prayers offered for those who make the request. It has become a source of general complaint and can be remedied in this way. I move its adoption at this time.

The vote—Clerical—Number of votes cast, 46; ayes, 42; nays, 3; divided, 1.

Lay—Whole number of votes cast, 34; ayes, 29; nays, 5.

Rev. Dr. Hoffman, of New York—Mr. President, I move the adoption by the House of clause u, page 36, of the Book of Notifications: "Insert in the General Thanksgiving after the words 'to all men' the words, 'particularly to those who desire now to offer up their praise and thanksgiving for late mercies vouchsafed unto them.'"

The vote—Clerical: Dioceses voting, 45, ayes 43, nays 1, divided 1. Lay: Dioceses voting, 32; ayes 30, nays 2.

Prof. Hart, of Connecticut—Mr. President, I move the passage of resolution

No. 31, providing for omitting permission to use the 42d Psalm after the first lesson in Lent.

The President—The question is upon concurrence with the House of Bishops on resolution No. 31.

The vote—Clerical: Dioceses voting, 46; ayes 46. Lay: Dioceses 33, ayes 31, nays 2.

Prof. Hart, of Connecticut—Mr. President, I now move the passage of resolution No. 32, providing for omitting permission to use the 43d Psalm after the second lesson in Lent.

Carried unanimously.

Mr. Stark, of Connecticut—Mr. President, I now move the passage of resolution No. 33, providing for omitting the present selection of Psalms, new selections having been provided.

Carried unanimously.

Before vacating the chair, the Chair would announce the appointments on the joint committee on Liturgical Revision of the following members of this House: Rev. Dr. Huntington, of New York; Rev. Dr. Gold, of Chicago; Rev. Dr. Hart, of Connecticut; Rev. Dr. Egar, of Central New York; Rev. Dr. Swope, of New York; Judge Sheffey, of Virginia; Mr. McWhorter, of Central New York; Judge Woolworth, of Nebraska; Mr. Gilbert, of Long Island, and Mr. Jackson, of Maine.

Rev. Dr. Huntington, of New York—Mr. President, with a full sense of the responsibility of the act, but with a settled purpose, I decline to serve upon that committee, and if I can have the courtesy of the House for a moment, I will state the reasons.

Consent was given to Dr. Huntington to state his reasons for declining.

Rev. Dr. Huntington, of New York—Mr. President: The one deplorable feature of the work of Liturgical Revision thus far has been the fact of its having been associated with a few names. The sooner they can be forgotten the better. I desire, however, to take this opportunity, (the first which I have ever had,) to state once for all, publicly, the motive which has governed me in my part of the work from the beginning to the end. No one has appreciated more keenly than I the disadvantage brought upon the work by its association with a few. Various motives have been attributed to me. My broad Church friends have pooh-poohed the work as trivial, my high Church friend have disparaged it as unscientific, my low Church friends have looked askance at it as dangerous, but I have kept on, sir, under the conviction that we were moving towards something better than high Churchmanship, or broad Churchmanship, or low Churchmanship, namely, a national Churchmanship. The only motive which has lain behind my whole course of action has been by rendering this Church more efficient by making it more comprehensive, thus to make it more largely instrumental in the promotion and securing of that Christian unity commemorated in a prayer proper to this day, and the bringing to pass in God's time that the Church, based on the principles which have been set forth in the declarations of the Bishops, may become to the Christian people of this land the Church of the Reconciliation. (Applause.)

A recess was taken for half an hour.

AFTER THE RECESS.

Message No. 105, from the House of Bishops, informs the House of Deputies, that it concurs with message Nos. 98 and 101, in reference to the Feast of the Transfiguration, and also concurs with message 103 of the House of Deputies.

The Secretary from the House of Bishops then said:

Mr. President, I am directed to inform

you that the House of Bishops has completed its business and has no further communications to make and is ready to adjourn.

Rev. Dr. Gray—I rise to a matter of privilege. If it requires a motion to be made, it will be to this effect, that inasmuch as many of us have been debarred from the privilege of attending the closing exercises of this Convention, through no fault of our own, I move that the President of this House be specially requested to close the sessions of this House with suitable collects and benediction.

Carried.

A Deputy—I move the following resolution:

Resolved, That the thanks of this House be tendered to the Chicago Press, the Editors of the *Churchman*, and of the LIVING CHURCH, for their impartiality and correctness of their reports of our proceedings and for the uniform courtesy which has marked all their relations to us; and to the Rev. L. W. Applegate and his faithful assistants, for their diligence and care in reporting the debates of this House and printing them in a permanent form.

Carried.

The President—The Chair has a communication to make, and will state that he has during recess had an interview with the Rev. Dr. Huntington, and that he, in that interview, endeavored to induce Rev. Dr. Huntington to change his mind and alter his resolution to resign his place on the joint committee on Liturgical Revision, but that he failed to prevail upon him to change his mind, that he had determined that under no consideration whatever would he serve upon that committee. Dr. Huntington assured him it would be to no purpose if he was appointed upon the committee, although he was aware that a resolution was about to be put requesting him to withdraw his resignation. He has left the House and returned home.

The Chair will therefore appoint Rev. Dr. Davies, of Philadelphia, to fill the vacancy on the Joint Committee caused by the refusal of Dr. Huntington to serve.

The Chair would also desire to make a communication to the House with regard to the strange, abnormal condition in which the House has been left for the past two hours, and order to relieve himself as presiding officer from any fault in the premises. The Chair desires to call attention of the House to this very brief statement of the facts.

The House of Deputies sent a message to the House of Bishops fixing the time for adjournment and for the reading of the Pastoral Letter, knowing that it would be the desire of the members of the House to attend. The House of Bishops sent a message to this House fixing Thursday, at 2 p. m., as the time for adjournment, sine die, and the time for the Pastoral Letter to be read in this House. The House concurred on the following day. The Presiding Bishop procured a Committee of Conference and specially requested that the House should agree upon one o'clock and it was accordingly fixed upon instead of at two. It was also at that time agreed that the Pastoral Letter should be read in Grace Church instead of in this House, the hour remaining the same. To-day the House sat until a quarter past one o'clock waiting for the usual message from the House of Bishops which finally came announcing that they had completed their work, but it was a quarter past one and the House of Deputies should have been in Grace Church at the time, and in order

to accomplish that they should have adjourned at half-past twelve.

Soon after, a special message from the House of Bishops, with the information from the chairman (I use the exact language) that they had not adjourned, but had taken a recess and that they would sit again after recess to act upon any messages from the House of Deputies requiring their attention.

Nothing was said about the Pastoral Letter, nor was anything said by the House of Bishops in reference to adjourning, sine die. The president then vacated the chair of the House and the House had awaited communication from the House of Bishops. None came until a few minutes ago, the hour now being four o'clock in the afternoon.

The Chair makes this announcement with no intention whatever of having it go upon the Journal of the House nor with any feeling but a due regard to the dignity of this House; but the painful position in which he has been placed for the last two hours, makes it proper that he should communicate the fact to this House.

Rev. Dr. Courtney—Does the message with which we have concurred in regard to certain rubrics for the prayer for all conditions of men and the general thanksgiving in the morning service, does the message include all the resolution?

The Secretary—The Secretary is unable to inform the House because the message book to which he must necessarily refer is now in the hands of the committee on Canons on the other side of the street.

The President—The Chair understands that the House of Bishops concurred in in the action of the House, and that it was so reported.

The President appointed Rev. Dr. Swope and Rev. Dr. Russell, of Connecticut, a committee to communicate with the House of Bishops that the House of Deputies was ready to adjourn. Dr. Swope and Dr. Russell returned and reported to the House that the House of Bishops was ready to adjourn.

A Deputy—I move that this House now adjourn sine die.

The motion was carried and after appropriate prayers and the benediction by the Chair, the General Convention of 1886 became a matter of history.

The following is the proposed Canon appended to the report of the Committee on Marriage and Divorce, as presented by Rev. Dr. Franklin of New Jersey, Chairman of that Committee. It is to be regretted that press of other business crowded out the consideration of this most important matter, but it has been made the order for the second day of the next General Convention.

CANNON 13.

OF MARRIAGE AND DIVORCE.

§ 1. If any persons be joined together otherwise than as God's Word doth allow, their marriage is not lawful.

§ 2. Marriage is prohibited by the Word of God, and by this Church, within the degrees of consanguinity and affinity specified in Leviticus xviii, 6-18.

§ 3. [1.] It shall be the duty of Ministers to admonish the people from time to time that the Church discountenances Marriages in private, and that the public solemnization thereof ought not to be dispensed with, except for good cause and under special circumstances.

[2.] No Minister shall solemnize the Marriage of any person under eighteen years of age, except the parent or guardian of such person be present or shall have given written consent to the Marriage.

[3.] No Minister shall solemnize a Marriage except in the presence of at least two witnesses, each of whom shall be personally acquainted with both parties.

[4.] No Minister shall furnish witnesses to persons coming to him to be joined together in Marriage.

[5.] Every Minister of this Church shall

keep a Register of Marriages, in which, at the time of the Marriage, he shall record the name, birth place, age, residence, and condition of each party, and the said record duly transcribed in the said Register, shall be signed by both parties to the Marriage, by at least two witnesses, and by the Minister who performs the ceremony.

§ 4. [1.] The law of this Church concerning divorce is that contained in St. Matt. v, 32; xix, 9; St. Mark x, 11, and St. Luke xvi, 18.

[2.] Marriage, when duly solemnized, may not be dissolved, except for adultery or fornication.

[3.] The guilty party in a divorce for adultery is prohibited from marrying again during the lifetime of the other party.

[4.] Persons divorced may not be married again to each other, if the woman meanwhile shall have married again.

§ 5. If any Minister of this Church shall perform a ceremony of Marriage in violation of the provisions of this Canon, he shall be subject to trial, and liable to admonition for the first offence, and to suspension or deposition for a repetition of the same.

§ 6. Persons who shall marry in violation of the provision of this Canon shall not be permitted to receive the Holy Communion, except upon penitence and after avowed final separation. *Provided, however*, that no Minister shall in any case refuse the sacraments to a penitent person in imminent danger of death.

§ 7. Questions touching the facts of any case arising under the provision of this Canon, may be decided by the Ordinary, after such inquiry as he shall deem necessary.

§ 8. All previous Canons on this subject are hereby annulled.

Message No. 33, from the House of Bishops contained this proposed Canon in substance; the changes being generally verbal ones, not affecting the sense.

In Sec. iv, paragraph 4 is omitted. Under Sec. 6 a proviso is added, viz:

Provided. That all such cases shall, in accordance with the rubric in the Communion office, be referred to the Ordinary, whose judgment shall be final.

Sec. 8, is made Sec. 9, and the following is Sec. 8 in the Message:

§ viii. This Canon, so far as it affixes penalties, does not apply to cases occurring before it takes effect, according to Title IV, Canon 4.

Completed Changes in the Prayer Book.

Alterations and Additions in the Book of Common Prayer Proposed in the General Convention of 1883, and Recommended and Finally Adopted by the General Convention of 1886.

SCHEDULE A. FINAL ACTION.

Table of contents corrected.

Table of Lessons.

Note on Ecclesiastical Full Moon.

New Tables for Easter Day, to the year 1913.

MORNING PRAYER.

Print *Gloria Patri* after rubric following *Venite*.

Permits *Gloria in Excelsis* after Psalter.

Omits printing *Gloria in Excelsis* here.

Inserts rubric before *Benedictus*.

Full form of *Benedictus*.

Change of rubric before Apostles' Creed, requiring the words: "He went into the place of departed spirits," in case of the omission of "He descended into hell."

Insert "again" after "He rose," in the Apostles' Creed, wherever it occurs.

EVENING PRAYER.

Substitute for the present *Prayer for the President of the United States, and in civil authority*, the following:—

Almighty God, whose kingdom is everlasting and power infinite, Have mercy upon this whole land; and so rule the hearts of thy servants THE PRESIDENT OF THE UNITED STATES, the Governor of this State, and all others in authority, that they, knowing whose ministers they are, may above all things seek thine honour and glory; and that we and all the People, duly considering whose authority they bear, may faithfully and obediently honour them, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen*.

Permission to omit Exhortation and Confession, except on Sunday.

A short exhortation, "Let us humbly confess" etc.

Print *Amen* after first form of Absolution.

Change rubric directing people to repeat the Lord's Prayer with the minister "wheresoever else it is used in Divine service."

Print *Gloria in Excelsis* in Order for Evening Prayer.

Insert *Magnificat*.

Permission to use 42nd Psalm, instead of *Magnificat*, *Cantate*, or *Bonum est*, during Lent.

Insert *Nunc Dimittis*.

Permission to use Psalm 43, during Lent.

Same order as in Morning Prayer, respecting the Creed.

Restore "Lighten our darkness," from English Prayer Book.

THE LITANY.

Add the suffrage, "That it may please Thee to send forth more laborers into Thine harvest," with response.

THE COLLECTS, EPISTLES, AND GOSPELS.

The Collect, Epistle, and Gospel for a Sunday shall serve all the week, when not otherwise ordered.

Places after collect, etc., of Christmas Day, those of St. Stephen, St. John Evangelist, and Innocents' Day.

Epiphany collect, etc., are to serve for every day after, unto the next Sunday.

Same for Ash Wednesday collect, etc., except on St. Matthias' Day.

Same for Ascension Day collect, etc., except upon the Feast of St. Philip and St. James.

Title of 25th Sunday after Trinity to be "The Sunday next before Advent."

ADMINISTRATION OF THE HOLY COMMUNION.

Orders a minister repelling a communicant to report to ordinary "within fourteen days."

Omit Doxology from Lord's Prayer at beginning of the office.

Permits decalogue to be omitted at earlier Celebration, when there are more than one on the same day. In place of it read, "Summary of the Law."

For the words, "Then shall be read the Gospel, the people all standing up," substitute these: "Then, the people all standing up, he shall read the Gospel," also *Gloria Tibi* to be "said or sung," instead of "people shall say."

Permission to use offertory sentences on any occasion where alms are received.

Transfers the two Exhortations following Prayer for Church Militant, to end of the office.

Permits the longer Exhortation in the Office to be omitted except once a month.

Orders *Ter-Sanctus* to be printed as a distinct paragraph, the people to recite with the priest, "Holy, Holy, Holy," etc., and not the introductory paragraph, "Therefore with angels," etc.

Orders the Invocation in Prayer of Consecration to be printed as a distinct paragraph.

"Here may be sung a Hymn" after the Consecration, instead of "Here shall be sung a Hymn from the Selection for the Feasts and Fasts."

"Some other Hymn" may be sung instead of *Gloria in Excelsis*.

For "If" read "though," in last rubric but one, at end of the Office.

OFFICES OF HOLY BAPTISM.

Directs the people to stand until the Lord's Prayer.

Slight verbal alteration in rubric before the Gospel.

Print "Amen" in Roman type in the prayer which the people repeat with the minister.

Add in both forms of Certification of Private Baptism, these words: "Who is now by Baptism incorporated into the Christian Church; for our Lord Jesus Christ doth not deny His grace and mercy unto such infants, but most lovingly doth call them unto Him, as the holy Gospel doth witness to our comfort."

Changes in second and third rubric in Office for Baptism of Adults—merely formal.

In closing Exhortation of same Office, for "representeth" read "doth represent."

CONFIRMATION OFFICE.

Adds to first rubric directions for the candidates and congregation to stand, the Bishop "sitting in his chair near to the Holy Table."

After final Blessing insert rubric: "The minister shall not omit earnestly to move the persons confirmed to come, without delay, to the Lord's Supper."

COMMUNION OF THE SICK.

At end of Office insert rubric, providing that the Collect, Epistle, and Gospel for the day may be used, instead of those in this Office.

THE BURIAL OF THE DEAD.

Provides for singing of a Hymn or Anthem, saying of Creed and fitting prayers from "this Book." Allows the whole burial service to be said in the church "for weighty cause."

THE CHURCHING OFFICE.

After third rubric to read: "Then shall be said by both of them," etc.

PRAYERS TO BE USED AT SEA.

Change title of third collect, to read: "Prayers to be used in all ships in storms at sea."

Grouping separately prayers that have reference to a storm, and those that have reference to the enemy; and changing position of the Lord's Prayer to follow the Absolution.

Arrangement of Thanksgivings.

THE VISITATION OF PRISONERS.

Omit the words "Minister" and "Answer," before the versicles that follow the Lord's Prayer.

Substitution of collect, "O God, whose nature and property" etc., for the collect after the versicles, and new arrangement of prayers, and *Miserere*.

Change title of Prayer for Persons under Sentence of Death, to read, "Form of Prayer," etc.

Omit prayer for imprisoned debtors.

Change rubric after the Blessing to read, "The minister shall use such devotions as he shall think proper;" and add, "It is judged best that the criminal should not make any public profession or declaration."

THE PSALTER.

Assign Psalm cxli to the evening instead of to the morning of the twenty-ninth day of the month.

CONSECRATION OF A CHURCH OR CHAPEL.

Omit from title all that follows "Church or Chapel."

In the prayer for those who are to be confirmed, substitute "vows of their Baptism, and be confirmed by the Bishop," for the longer clause in the old version.

Supply as alternative Lessons, Gen. xviii, at v. 10.

Rev. xxi, at v. 10.

Omit rubric prescribing metrical psalm.

INSTITUTION OF MINISTERS.

Omit from the title all that follows the word "Churches." Provides that the Bishop shall institute.

Omit from letter of Institution the words "Assistant Minister."

Omit Standing Committee's Letter of Institution. Alter rubric before proper psalms to indicate that the Bishop is the officiant; but an Institutor may be appointed by him.

Same in rubric preceding the Challenge.

Omit from the Challenge "Assistant Minister."

Mentions the Bishop as Institutor in first rubric after the Challenge.

The same reference in second rubric.

Omit "Assistant Minister" in the Warden's presentation of keys.

Use the word "Institutor," instead of the words "Instituting Minister."

Similar change in rubric following the Lord's Prayer, and read "Diocesan" instead of "State."

In place of anthem *Laudate Nomen*, substitute Psalm lxxviii, or Psalm xxvi.

The Bishop, when present, is to make the address prescribed in this office in the form of a letter.

ARTICLES OF RELIGION.

Put the articles at the end of the Prayer Book, and give them a distinct title page.

SCHEDULE B. REQUIRING THE CONCURRENCE OF THE NEXT GENERAL CONVENTION. CONCERNING THE SERVICE OF THE CHURCH.

The order for Morning Prayer, the Litany, and the Order for the Administration of the Lord's Supper or Holy Communion, are distinct Services, and may be used either separately or together; provided that no one of the Services be habitually discontinued.

The Litany may be used either in place of the Prayers that follow the Prayer for the President of the United States in the Order for Morning Prayer, or in the place of the Prayers that follow the Collect for Aid against Perils in the Order for Evening Prayer.

On any day when Morning and Evening Prayer shall have been said or are to be said in Church, the Minister may at any other Service, for which no form is provided, use such devotions as he shall at his discretion select from this Book, subject to the discretion of the Ordinary.

For days of Fasting and Thanksgiving, appointed by the Civil or by the Ecclesiastical Authority, and for other special occasions for which no Service or Prayer has been provided in this Book, the Bishop may set forth such form or Forms as he shall think fit, in which case none other shall be used.

THE ORDER HOW THE PSALTER IS APPOINTED TO BE READ.

The Psalter shall be read through once every month as it is there appointed, both for Morning and Evening Prayer. And when a month hath one-and-thirty days, it is ordered that the same Psalms shall be read on the last day of the said month which are appointed for the day before.

The Minister shall, on the days for which they are appointed, use the Proper Psalms, as set forth in the Table of Proper Psalms. But, Note, that, on other days, instead of reading from the Psalter as divided for Daily Morning and Evening Prayer, he may read one of the Selections set out by this Church.

[Then the Tables of Proper Psalms and of Selections of Psalms, as in the Notification, but making Selection Second, Psalms 4, 81 to 7, 91, 134, and omitting the Notes at the end of the Tables. Then, the Order how the rest of the Holy Scripture is appointed to be read, as in the Notification. Then the following:]

HYMNS AND ANTHEMS.

Hymns set forth and allowed by the authority of this Church, and Anthems in the words of Holy Scripture or of the Book of Common Prayer, may be sung before and after any Office in this Book, and also before and after Sermons.

The Minister shall always begin the Morning Prayer by reading one or more of the following Sentences of Scripture.

On any day not a Sunday, he may omit the Exhortation following, saying instead thereof, Let us humbly confess our sins unto Almighty God, and may end the Morning Prayer with the Collect for Grace, and 2 Cor. xiii. 14.

On any day when the Holy Communion is immediately to follow, the Minister may, at his discretion, pass at once from the Sentences to the Lord's Prayer, first pronouncing, The Lord be with you. Answer. And with thy spirit. Minister. Let us pray.

SENTENCES FOR MORNING PRAYER.

I.

The Lord in His Holy Temple: Let all the earth keep silence before Him. Hab. ii. 20.

I was glad when they said unto me, we will go into the House of the Lord. Psalm cxlii. 1.

Let the words of my mouth and the meditation of my heart, be always acceptable in Thy sight, O Lord, my strength and my redeemer. Psalm xix. 14, 15.

Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. Phil. i. 2.

II.

Repent ye; for the kingdom of heaven is at hand. St. Matt. iii. 2. Advent.

Prepare ye the way of the Lord, make straight in the desert a highway for our God. Isai. xl. 3.

Behold, I bring you good tidings of great joy, which shall be to all people. Christmas.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord. St. Luke ii. 10, 11.

From the rising of the sun even unto the going down of the same my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering, for my Name shall be great among the heathen, saith the Lord of hosts. Mal. i. 11. Epiphany.

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem. Isa. lili. 1.

Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the Lord hath afflicted me. Lam. i. 12. Good Friday.

He is risen. The Lord is risen indeed. St. Mark xvi. 6. St. Luke xxiv. 34. Easter.

This is the day which the Lord hath made; we will rejoice and be glad in it. Psalm cxviii. 24.

Seeing that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us come boldly unto the throne of Grace, that we may obtain mercy, and find grace to help in time of need. Heb. iv. 14, 16. Ascension.

Because ye are Sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father. Gal. iv. 6. Whit Sunday.

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High. Psalm xlv. 4.

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. St. John iv. 23. Trinity Sunday.

Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come. Rev. iv. 8.

III.

I acknowledge my transgressions; and my sin is ever before me. Psalm li. 3.

Hide thy face from my sins; and blot out all mine iniquities. Psalm li. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Psalm li. 17.

Render your heart and not your garments, and

turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Joel ii. 13.

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. Jer. x. 24. Psalm vi. 1.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John i. 8, 9.

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Ezek. xviii. 27.

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. Psalm cxlii. 2.

To the Lord our God, belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. Dan. ix. 9, 10.

I will arise, and go to my Father, and will say unto him: Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. St. Luke xv. 18, 19.

SENTENCES FOR EVENING PRAYER.

I.

The Lord is in His holy temple, let all the earth keep silence before Him. Hab. ii. 20.

From the rising of the sun even unto the going down of the same, my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts. Mal. i. 11.

Let the words of my mouth, and the meditation of my heart, be always acceptable in thy sight, O Lord, my strength and my redeemer. Psalm xix. 14, 15.

Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth. Psalm xxvii. 8.

Let my prayer be set forth in thy sight as the incense; and let the lifting up of my hands be an evening sacrifice. Psalm cxli. 2.

O worship the Lord in the beauty of holiness; let the whole earth stand in awe of him. Psalm xcvi. 9.

II.

Repent ye; for the Kingdom of Heaven is at hand. St. Matt. iii. 2. Advent.

Watch ye, for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping. St. Mark xiii. 35, 36. Christmas.

Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. Rev. xxi. 3.

Come ye and let us walk in the light of the Lord. And he will teach us of his ways, and we will walk in his paths. Isai. li. 5, 3. Epiphany.

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God. Good Friday.

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Eph. i. 7.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Col. iii. 1. Easter.

Christ is not entered into the Holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Heb. ix. 24. Ascension.

The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that thirst come. Whitsun-day.

And whosoever will, let him take the water of life freely. Rev. xxi. 17.

O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling. Psalm cxlii. 3.

Holy, Holy, Holy, is the Lord of hosts: the whole earth is full of his glory. Isai. vi. 3. Trinity Sunday.

III.

When the wicked man turneth away from his wickedness that he has committed, and doeth that which is lawful and right, he shall save his soul alive. Ezek. xviii. 27.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. Dan. ix. 9, 10.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. St. Luke xv. 18, 19.

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. Psalm cxlii. 2.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Psalm li. 17.

I acknowledge my transgressions; and my sin is ever before me. Hide thy face from my sins; and blot out all mine iniquities. Psalm li. 3, 9.

Render your heart and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Joel ii. 13.

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. Jer. x. 24.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 St. John i. 8, 9.

RUBRICS RELATING TO THE PSALTER, ETC.

¶ Then shall follow a Portion of the Psalms, as they are appointed, or one of the Selections of Psalms. And at the end of every Psalm, and likewise at the end of the Venite, Benedicite, Benedictus, Jubilate, may be, and at the end of the whole Portion or Selection from the Psalter, shall be sung or said the Gloria Patri: (which was ordered to be printed in Schedule A.)

Prefix to the Jubilate Deo the rubric, ¶ Or this Psalm.

In Morning Prayer, add to the present rubric in

the Standard Prayer-Book after the Prayer for the President of the United States, these words: Or the Holy Communion is immediately to follow.

RELATING TO THE LITANY.

¶ To be used on Sundays, Wednesdays, and Fridays, and on the Ember-days and Rogation-days.

¶ To be used also on any day in Lent, at the discretion of the Minister.

¶ NOTE, That the Litany may be omitted altogether on Christmas-day, Easter-day, and Whitsun-day.

RELATING TO SPECIAL PRAYERS.

¶ To be used before the General Thanksgiving, or, when that is not said, before the Final Prayer of Blessing or the Benediction.

In the Prayer for Meeting of Conventions, read "Council" for "Councils," and read, "to be with the Council of thy Church here assembled in thy Name and presence," for "to be present with the Council of thy Church here assembled in thy Name."

RELATING TO SPECIAL THANKSGIVINGS.

¶ To be used after the General Thanksgiving, or, when that is not said, before the final Prayer or Blessing or the Benediction.

RELATING TO THE CREED.

Then shall be said the Creed commonly called the Nicene, or else the Apostles' Creed; but the Creed may be omitted, if it has been said immediately before in Morning Prayer: Provided, that the Nicene Creed following shall be said on Christmas-day, Easter-day, Ascension-day, Whitsun-day, and Trinity Sunday.

RELATING TO THE OFFERTORY.

And when the Alms and Oblations are presented, there may be sung a Hymn or an Offertory Anthem in the words of Holy Scripture or of the Book of Common Prayer.

CONFIRMATION OFFICE.

Then the minister shall present unto the Bishop those who are to be confirmed, and shall say:

Reverend Father in God, I present unto you These Children [or these Persons] to receive the Laying on of Hands.

FEAST OF TRANSFIGURATION.

To be observed on the 6th day of August. Proper lessons and proper Psalms appointed.

Pastoral Letter of the House of Bishops.

Brethren, beloved of the Clergy and Laity, grace be to you and peace from God our Father, and from the Lord Jesus Christ.

The assemblage of this great Council of our Church, always an occasion of very deep interest, becomes increasingly impressive and important, with the growth and extension of the Church, and the added duties and claims of the day. Life is now so active and intense, the world moves on with such rapidity, that three years cannot elapse without changes of magnitude. The Church, like a mighty river issuing in the remote past from the everlasting hills, flows onward from age to age, through unfamiliar regions and amid varying scenery.

Of the progress made by our country we are impressively reminded by the spectacle presented to us in this great city, with its magnificent buildings, hurrying crowds, and immense business transactions. Standing here where, within the memory of living men, the wilderness was almost untroubled except by the foot of the savage, the marvelous increase, whereof this is a specimen, which astonishes the stranger, and which is contemplated by the citizen with pride and exultation, may well awaken the anxiety of the patriot and the solicitude of the Christian. In what a momentous period of the world are we living! In what a land is our lot cast! What immense responsibilities press upon the Church! In these novel circumstances and untried conditions she is brought face to face with new emergencies and perplexing problems. She has opportunities of unexampled usefulness, claims multiplying and cogent, a stewardship solemn and tremendous.

Shall these broad and fertile regions be the abode of an intelligent, righteous, and Christian people, united not only under one form of government and assimilated in various social agreements, but also bound together by faith in one Redeemer and by the principles which He came from heaven to establish? Shall there be a power for good contending constantly and successfully against the various forms of evil, and tendencies to

corruption, that are already working with baneful potency, and which, unchecked, will develop with terrific energy. Can the national heart be kept sound and the national life pure, where there are influences abroad so fraught with danger?

Among the most obvious and alarming of these perils we instance the temptations incident to a rapid increase of wealth, the contempt of lawful authority and the spread of unbelief. That the increase of riches and the means of indulgence consequent thereupon are hazardous, not only to the spiritual life of the Church, but also to the tone of public morality and the highest interests in the state, needs little argument to prove. History abundantly confirms and illustrates the warnings of the Divine word. Great nations, intoxicated with success, lifted up with pride, enervated by luxury, inflamed with covetousness, have fallen from their early and purer state into corruption, decay, and ruin. Under the conditions of modern civilization new dangers spring from the inequalities of the social state, the increase of poverty, discontent, and pride being as marked as the accumulation of fortunes and the growth of luxury. How shall this discontent and misery be remedied, wealth recognize its stewardship, affluence own the brotherhood of man, and the less favored and successful of the community be rendered cheerful and contented with their lot?

As a people we glory in liberty. Largest freedom inspires our institutions and our policy. Before the law all are equal. No invidious distinctions or privileged classes are recognized.

But liberty is not lawlessness. Nay, disregard of law and right is productive of the worst of tyrannies, whether it be exercised by an autocrat or by a multitude. How vitally important that this freedom, which we so dearly prize, be kept inviolate, and that people who have the right of self-government be capable of governing themselves and acquire those habits of self-restraint and cheerful submission to authority which are indispensable to security, order, peace, and stable prosperity!

With the enlargement of knowledge, scientific discoveries, activity of the press, fearless speculation and facility of propounding and urging the wildest theories, it is no marvel that unbelief should be rife and widespread. A period of prosperity and sensual indulgence tends naturally to irreligion and materialism. It is not surprising, therefore, that infidelity should raise its head, should vaunt its superiority to what it represents as the fables of an ignorant age, seek to subvert men's faith in the word of God, declaim against the institutions of Christianity, and venture to question the very existence of the Lord God Omnipotent.

Neither is it the open enemy that we have most cause to dread, but the insidious, lurking foe, creeping into our schools, colleges, and homes, infecting to a large extent the literature of the day, and spreading its latent poison in many unsuspected ways.

These and other unhealthy influences, which will be presented for our fuller consideration, threaten our peace and life. When we look them fairly in the face, we might well tremble for the Church and the country if we had only human weapons to wield in this warfare. But, blessed be God, we have something better than the arm of flesh in which to trust, something better than philosophy, education, learning, policy, or physical force. We have the word and spirit of the living God. There is one agency that has encountered successfully enemies as mighty as those now

arrayed, and triumphed over difficulties and obstacles as formidable as those with which we are now confronted. The Gospel has not lost its power. The Son of God is riding forth; conquering and to conquer. He must reign until He hath put all enemies under His feet. And to the task set before us, as a part of the Church of Jesus Christ, to extend His reign over this fair, broad land, and to make this American republic submissive to His sway, we address ourselves hopefully, because we trust and believe He is present with us. We feel as did the Holy Apostles at Ephesus, "a great door and effectual is opened unto me of the Lord, and there are many adversaries." The door is great indeed. Never was a Church called to a nobler work or impelled by sublimer motives. How much of the future destiny of this mighty nation may depend upon our fidelity, our diligence, our godliness and zeal, our consecration of energies, endowments, capacities of teaching and impressing the masses of our land! This great door and effectual is opened to us by the Lord, and all powers of darkness cannot close it. Shall we draw back and decline to enter, or retreat before these adversaries? In the past we confess that we have fallen far below the measure of our duty. We have been unprofitable servants. The Lord might have closed the door and removed the candlestick, and our mouth would have been stopped.

Instead He has been graciously pleased to accept our imperfect service, to give a large increase for the seed sown, to double our talents, and open a still wider door. Surely we serve a kind and bountiful Master. Let us not mock Him with the mere promise and semblance of obedience, and while, to the call to work of to-day in the vineyard, we answer, "I go, Sir," in reality, go not.

In our warfare with the adversaries of the Gospel, and with the growing evils of our time, we have imperfectly used many instrumentalities within our reach; but among them all none has been so much neglected as the Family. We have worked for and through the Church. Our care has been for the individual, or for society as an aggregate of individuals, or for the State as representing the order of society. Meanwhile the Family has been so loosely guarded that our hold upon it has been enfeebled, and its Christian tone has degenerated.

As the original mould in which all human life is cast, and within which authority blending with love first touches the will and lays the foundation of character, the Family, not the individual, is the true unit of society, and of the Church. As such both reason and revelation require us to treat it. Unfortunately for it, and for the Church and the Nation, we have not done so. Overmastered or beguiled by the spirit of the age, we have drifted out passively on the current of individualism, until we are now called to face the consequences of a wrong theory and a worse practice touching the very source of the strongest formative elements of the Church and of the State.

That household religion and morality have changed, and are still changing, for the worse, is recognized by all Christian people as one of the dark omens of the time. The causes are not far to seek. Two theories starting from opposite premises, but both alike the product of the anti-Christian and secular tendency of the day, have been eating like moth and rust into the domestic conscience, and thus sapping the very foundations of home life. The one theory declares the individual to be

the supreme unit of society, and so demands for every individual complete and equal freedom. It affirms all discriminating legislation based upon differences of sex to be degrading and tyrannical. It teaches that, as the only ground of marriage is the consent of the contracting parties, so the continuance of marriage is rightfully dependent on the circumstance of mutual agreement. It declares that any other view of marriage converts it into the worst bondage known to our law. Admitting no power or privilege or disability in one sex not common to the other, and claiming for woman an absolute control over her patrimony and acquisitions, as well as over her person, it does not hesitate to affirm as one of its ultimate dogmas that there is "no more reason why the woman should take her husband's name in marriage than why he should take hers." Thus the Christian law of the household is not only disparaged, but denounced as a degradation of woman and a social tyranny.

The other theory—an outgrowth of a school of political economy rather than of any settled philosophy of social life—starts from the radically opposite principle of the subordination of the individual to the State, and insists upon a modern equivalent to the old pagan doctrine formulated by the speculations of Plato, which place marriage absolutely under the sanction and supervision of the State. Both theories substitute the idea of contract for that of moral law as embodied in a solemn covenant, the former turning upon the freedom of the contracting parties to define and limit obligation; the latter upon the inherent subject matter of agreement as defining the duty and describing the duration of the covenant. Both theories encourage an unlimited facility of divorce. Both theories loosen the ligaments and corrupt the inmost fibres of home life by robbing it of its religious sanction.

Separation in any form should be regarded, and is regarded by the Church as a last and dreadful expedient, only to be justified by the gravest considerations, and, as it were, conceded to the unfortunate beings whose position constrains the grant of such relief. But no separation carries with it the right to seek another alliance; nor, except in one case, can a subsequent marriage be permitted. After parties have been lawfully joined together, according to the will of God, divorce with permission to marry again is not conceded by the Church, unless the ground of divorce be adultery, and in that case the guilty party is absolutely excluded from marrying again during the lifetime of the other, and to the innocent party only is permission conceded to contract another marriage.

Another cause of dogmatic degeneracy is to be found in that gross materialism of the time which rises to fever heat in the greed for riches, and for the things that riches command. This "accursed hunger," this consuming fire has in countless homes burnt up the habit, and burnt out the heart, of prayer, and with these even the inherited traditions of Christian living. Fathers have become too busy in the service of Mammon to serve God as priests in their own households; and mothers are learning to think more of a "social career," than of the divine beauty and tenderness and power of Christian motherhood. Parental authority stripped of its nobler attributes, with no Christ in it to guide, no worship to consecrate it, gradually abandons the cares and duties of home discipline, and the children grow up obedient to no law but that of passion and caprice, devoted to no ends in life beyond the range of their own selfishness. With

this drift of the family, this loosening of its sacred bonds, this drying up of the sources of its parent inspirations, this matter-of-course surrender of the life of the spirit to the life of the world, the flesh and the devil, we cannot wonder that, in spite of all our stupendous accumulations of wealth, the impoverished Missionary treasury of the Church threatens a reduction of the already meager stipends of the pioneers of the Cross; we cannot wonder that we search in vain among our Christian households for candidates for Holy Orders who shall recruit the wasting ranks of our clergy; nor that our young men nurtured by such a parentage, instead of being attracted by the sacrifices inseparable from a true priesthood in the Church of God, are, like so many Demasses, turned away from it by the love of the present world; nor further that the commandments of the law of righteousness are forgotten, or that the Lord's Day is profaned, or that intemperance or licentiousness reap their harvest of death at the very heart of a civilization, so many of whose homes, whose schools, whose riches, and even so much of whose poverty, know not God.

Verily there is a cry on the earth, in the air, and from the heavens, to work while it is called to-day, before the night cometh wherein no man can work. Fellow laborers with Christ, it is well that we see clearly on what lines we are to work in His name, and how we are to wield the power of His truth and the grace of His kingdom. Society at large, the State, the Church, are indeed to be the objects of our solicitude. In and through the Church we are to leaven all life with the Incarnate Word. But just now because of past neglect of its claims and of its safeguards, as well as because of its inmost hold upon all that lies beyond it, whether Society or the Church, our first and most urgent call is to care for the Family, and to build it up anew on the foundations originally built of God and consecrated by the Saviour of men. To this end these are the things we are to do. In opposition to the false theories concerning the relations of the sexes and the nature of the marriage bond, the people of God must be taught, as they have not been, that the Family, not the individual, is the unit of Society, and that the Family creates the State, rather than the State the Family. Without citizens there can be no State, and without the Family there can be no citizens. The law of the household must determine, not be determined by, legislation of the State which affects the well-being of the Family. The essentials of domestic life have been ordained and established by the will of God, and underlie the constitution of society. These it is the function of civil government to protect and regulate, but not to change.

Again, parents are responsible to God first, and to the State afterward, for their children. There must be authority in the household commensurate with this responsibility, and neither Church nor State may rightfully or safely interfere with that authority or with the responsibility bound up with it. How far the State has done so, and with what results, it does not fall within our province to inquire. But of the Church's action in this regard it is our duty to speak. It has been her purpose in all the agencies she has sanctioned for the religious training of her children to provide helps, not substitutes, for fathers and mothers in the foremost task which God has laid upon them. That these helps have ceased to be what they were intended to be, and have become something else, thereby devolving upon others

outside the home the work which God means shall be done inside the home, very largely explains the widespread decay of domestic religion and morality now so pregnant with disaster to the Church and to the Nation. To stop this decay, to plant again in the old soil of home the germs of a healthier growth, to restore the Family to the divine orbit of its power, to re-adjust on the old basis its relation to the Church and to the State, is by every consideration the most pressing problem of the day. As one way of dealing with this problem, the time has come when the Church of God must change her attitude, must take higher, stronger, more definite ground in regard to the education of the young life intrusted to her, as well as of the young life in the broader sphere of the Nation. She has a message to deliver, a duty to discharge in this matter. Too long already have both been held in abeyance. At the close of this first century of her own and of the country's history, so full of solemn warnings, as well as of great achievements, let her voice go forth, declaring that, whatever others may do she cannot without protest and resistance allow the salt of Christ's Gospel to be cast out, little by little, from the education of the children of this land; that she cannot without utter disloyalty to her divine commission acquiesce in what has grown to be the policy of the day on this subject, which, because of its inability to agree upon the fundamentals of religion to be taught in the public schools, has lapsed into the perilous heresy of modern secularism, that these schools can best do their proper work when giving no religious teaching whatever. We are the friends of these schools, sustained by such liberal expenditure; and because we are so, we desire all the more to see them placed on the only basis which will be at once enduring and beneficent. It is not to be denied that we are confronted with tendencies in the training of the children of the Church and of the Nation which indicate changes in the feeling and opinion of this generation as dangerous as they are profound; changes which strike at the Church's hold upon the loyalty and love of the children now being nurtured in her bosom, and threaten to inflict an incurable wound upon the mortal interests of the Nation. We are drifting into an apostacy from the eternal law of righteousness, the supreme factor in the making of public and private character, which can end only in an eclipse of the noblest hopes and franchises of a humanity redeemed by the precious blood of the Son of God.

There are those who regard the present widening divorce between education and religion as so general and pronounced as to render it a hopeless task to resist it. They seem to think that the thing which is, is that which shall be. We do not accept this conclusion. Already the secular spirit has gone far enough to disturb the equilibrium of the Nation's life, to say nothing of that of the Church's life. The day of reaction is inevitable. The old forces in the training of mankind and the old proportions in which these forces must sooner or later combine, will reassert themselves. Men cannot live by bread alone, nor by brain power alone. Any citizenship, however cunningly built upon its material and intellectual side, must topple over and go to pieces, if it refuse to recognize the image of God in the soul, and to obey the law of education which God has rooted in that image and clothed with a supreme sovereignty over the life of the flesh and the life of the intellect.

With hearty thanks to Almighty God your Bishops recognize an increasing

desire among Christian people for that unity for which our Lord prayed on the night before His crucifixion, and which he declared to be the visible evidence before men of the truth of His Gospel.

For this unity the Church has never ceased to labor and to pray, and now, especially, she is called upon to stand with open arms and earnest pleading, ready to yield to the utmost in any matter of human ordering or any choice of human will, so that she may join heart to heart with all who desire to stand upon the unchanging basis, without which no external unity is possible and with which, amid great diversities, unity is founded as on a rock—that is the unchangeable faith as expressed in the Creed of Nicea, the two divine Sacraments, the open Bible, and that Apostolic Order, which is the witness and keeper of these to the end of time.

These things are the deposit committed to the Church of God, not for her own sake, but for the sake of all men. For all men she holds them in trust, and in these latter days, pleads anew in deep love and all humility, that all who name themselves with the name of Christ would draw near and see, and with one mouth pray for that Apostolic unity and peace which is found alone in the Apostles' doctrine and fellowship, and rests secure upon the foundation of Apostles and Prophets, Jesus Christ Himself being the head cornerstone.

And yet your Bishops feel keenly that the differences which separate Christian folk are not the things which lie nigh the heart of the people. Thousands are asking in doubt—some of them in despair—Is there any Revelation? Is there any guide? Is there a God? We fear that much of the strife which has arrayed class against class is the result of the teaching of misguided men, that the Bible is a ~~myth~~ God a name, and religion a superstition; and feeling a profound sympathy for these men of toil who have filled our cities with creations of beauty, we know that they cannot afford to give up the Gospel of the Son of God. Their wildest dream of brotherhood has never compassed anything so surpassingly beautiful as that, by the appointment of God Himself, the poorest laborer may become "a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven." This brotherhood gives to the poorest man the inalienable right to appeal from the injustice of man to that God and Father who always hears the cry of His suffering children. It tells the rich man that the very condition of his fellowship with Jesus Christ is that he shall become the poor man's brother. The Gospel has not one law for capital and another law for labor. The truest political economy sustains the noble maxim of St. Paul, that "No man liveth unto himself." The voice of our divine Master speaks through all the centuries; "Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations." Our time, our talents, our wealth, are a sacred trust, not to be used in idle luxury, in wanton waste, or selfish indulgence, but used by us as stewards who must give an account to God. The problem which perplexes the wisest is solved by the divine law, "Love thy neighbor as thyself." These are not days to preach platitudes about doctrine, or to philosophize about religion. The Church must, in the spirit of Christ, be the mediator to reunite these sundered bonds. The rights of labor are primary rights, with which neither the tyranny of mobs nor the oppressions of capital may interfere. The rights of capital are not less sacred, to enjoy the reward of honest labor and wise fore-

thought, and use it for the benefit of others. Every form of misfortune has, by virtue of the Incarnation, a claim to the help of its prosperous brother. We cannot know how far-reaching is that awful truth until that day when our Lord shall say to each one of us, "Inasmuch as ye did it to the least of these my brethren, ye did it unto me."

Brethren of the clergy, an awful responsibility rests upon us. Our office is an offense to men and an insult to God, if we forget that the very terms of our commission are to represent Jesus Christ. The burdens which rest heavily on the people are not the gains which have repaid business ventures, but the vice, the crime which follows in the train of sin, and which costs this Nation more than all its schools, charities, and churches. Sin, and the evil which flows from it, can be cured only by the Gospel of the Son of God. For a time bayonets and police may protect our property and guard our homes. But no nation has ever survived the loss of religion. Whenever the tie which binds man to God is broken, all other ties are snapped asunder. Take from men all sense of accountability to an unseen power, all obligation to an eternal and unchangeable standard of right, limit men's horizon by the grave, admit no tie between man and man but selfishness, and then might will be right, and the armed force, which alone can protect the inalienable rights of the freeman, shall itself be a constant menace to his liberty. Your Bishops are devoutly grateful for all which loving hearts are doing to bind up these wounds and heal this strife. We affectionately urge those over whom the Lord has made us shepherds to give personal service, personal efforts, to stay this flood of infidelity which is sweeping over our land. We cannot silence these gainsayers by arguments about religion. They have scoffed, and will scoff, against Christ and His Church. But the Christ who dwells in your Hearts, the Christ who speaks through and works with you, none can gainsay or deny.

We rejoice, beloved in the Lord, that during the session of our General Convention now closing, so much time has been given to the consideration of the subject of Missions, for beyond a controversy, this is the great work laid upon the Church by her Lord, and therefore is the subject of paramount importance to be considered by her leaders in council. You will learn from this our Epistle, as from other sources, the measures we have been led to adopt for the furtherance of our work at home and abroad. We have amended the Constitution of our Missionary Society, we have provided for the appointment of a special Commission for the conduct of our work among the colored people of our country; we believe that our machinery is well ordered, but alas! what we need is not more, or more perfect, machinery, but fire, the moving power of an earnest spirit which will give time and care and money to make success possible. Must we not in honesty confess that during the past triennium of our Church's life the action of this missionary spirit has not been so powerful or so constant, so regular or so vigorous, as to keep the wheels ever in motion, and to justify larger enterprise of Missions. At the beginning of the current fiscal year of our Society, its Managers, our agents, men who have given long and faithful service in the conduct of our Missionary affairs, found it necessary to reduce the scanty stipends of our devoted Missionaries, because, taught by experience, they feared their inability to pay them if continued at their former rate. True, the

fear was groundless, true that in response to the earnest appeals of the Board of Managers the flagging interest of the Church was aroused, and the contributions before the year ended showed no falling off, but an increase in the amount given, and, better still, in the number of Parishes contributing. Yet the Managers have acted as honest trustees were bound to act. They could not make appropriations of money which the Church had failed to put in their hands. And the result has been necessarily a contraction of our Missionary work, and we cannot but fear positive suffering in the homes of many brave and self-denying men.

Men of Israel, help! Soldiers and servants of the Prince who has prevailed with God for our salvation, arouse to the consciousness of the crisis that is upon us, and do all that in you lies, that before this first quarter of the year shall have ended, the treasury shall receive such gifts that its custodians may be enabled again to provide for the support of the Missionaries who have been with drawn from the field, and to restore to the good soldiers of Jesus Christ the part of their ration which necessity compelled to be taken away.

Among cheering evidences of interest in this great cause, we are happy to notice the effort made by zealous laymen to commemorate our centennial year by the pledging of the sum of one million dollars, by individual subscriptions of five dollars each. Such an addition to our Missionary treasury would be productive of immense good at this time, and be a fitting thank-offering on the part of a Church so highly favored. We commend the Missionary Enrollment Fund to the general and hearty cooperation of our people.

Brethren of the clergy, suffer the special word of exhortation to you in this behalf. It is because our people know so little of the details of our missionary work that their interest in its progress is so slight, and in consequence their offerings so small. Labor, we beseech you, to inform this ignorance; regularly, at stated intervals, preach to your largest congregation of the battle and the soldiers; seek to place our Missionary periodicals in every family; that so our people may come to realize that the Missionaries are but the advance guard of the one great army to which we all belong. Then will their welfare and success be watched for and prayed for, and helped by hands that are willing, because hearts are aflame. Interest in Missions can come only from knowledge of Missions, and knowledge must come from the painstaking instruction of the pastor to his flock.

We must not fail to make further mention of the great enterprise of Missionary work among the colored people of our country, on which we have hardly entered. We bid you, beloved, to try to realize that there are now nearly eight millions of these people, our fellow citizens, nay, our brethren, the children of our Father, the redeemed of our Saviour, to whom we must carry the blessed Gospel which has made us free, and the mother love and care of that Church which has taught us how to live. We bid you realize that their ignorance is dense, that their helplessness is absolute. While we rejoice to believe that God has given them many teachers, who though walking not with us, have by His Spirit done miracles in His Name in bringing great numbers to the knowledge of the truth; yet is it still true of the larger number that they are blind followers of blind guides, and are, alas! satisfied wanderers in a wilderness of superstitious folly, believing themselves in the way of righteous-

ness. They need, though it may be the multitude of them know it not, they need to be taught the simple Gospel of Jesus Christ, and to be trained as little children in the habits of Christian living.

Shall we not, must we not, if we love our country, if we love our kind, above all if we love the Lord Jesus Christ, must we not go to them and gather them into the Church which he builded for all men?

The work bristles with difficulties, and yet the Bishops and Clergy of the southern Dioceses, in which these people in largest number live, are, we believe, eager to minister unto them, if the Church will give them the means.

Remember, beloved, that this great work of evangelization is too great for the resources of the Dioceses of the south; nay, is too great for the resources of our whole Church, and that only by the earnest co-operation of all can it be done in any measure. We ask that the rich will give of their abundance and the poor of their poverty; that the Churchmen of the north will give trustful sympathy to the laborers, and largest donations for their support; that the Churchmen of the south will give the personal sympathy and service which they can best give, and which can alone constrain them to come to our Gospel feast; that the Missionaries among these people may be held in special honor by their brethren everywhere; and that all will make unceasing prayer that a multitude of those for whom we ask your sympathy may come to share with us the treasures of the ancient faith and the precious ordinances of the Church.

One word more on this point. Within the triennium just completed, a Liberian has been consecrated as Bishop of our African Mission. Shall we not believe that our faithful ministrations to the colored race in America will raise up a great company of fittest helpers to the Bishop of Cape Palmas, in the work of evangelizing the dark continent? Shall we not recognize that in these children of exiles from their own land God would have us find the future Missionaries who, made ready by our teaching, shall go home to their own people to tell the wonderful things that God hath done for them here; that so shall be brought to pass the saying that is written, "Ethiopia shall stretch out her hands unto God?"

Among the incidents of these gatherings, that would greatly sadden our hearts but for the hopes and promises of the Gospel of Christ, are the voids made by death during the period intervening since our last assemblage. We miss from this Convention men long and favorably known in our counsels, whose voices were gladly heard and whose characters commanded respect and confidence. Both Houses have been thus deprived of members who were the ornaments and guides of their respective bodies. Gratefully we remember their former services, affectionately do we cherish their memories, and earnestly do we pray for grace so to follow their good examples, that with them we may be inheritors of the everlasting kingdom of our Lord and Saviour. Among those thus taken from us was the Rt. Rev. Benjamin Bosworth Smith, for many years our Presiding Bishop. The sole survivor of those upon whom had been laid the hands of William White, he was a visible link between the present generation and the past, the two Episcopates all but spanning the first century of our existence as an independent National Church. After a lengthened course of official duty, full of years, universally loved and respected, on the 31st day of May, 1884, he calmly laid down his

charge and his burdens, and entered into rest.

We bid you farewell, dear brethren, with sincerest affection, and pronounce the benediction you crave, with our whole hearts. Many of us, in the ordinary course of divine Providence, will not meet each other again in future Councils. May we part in undissembled love and good will, and with earnest purpose to give ourselves more fully to our Saviour's work. In our respective spheres of duty, may we look with an eye single to our great Exemplar, and when the Master of the House cometh and knocketh, be ready to open unto Him immediately.

Finally, brethren, we commend you to God and to the word of His grace, which is able to build you up, and to grant you an inheritance among all them that are sanctified through faith in our Lord Jesus Christ.

THE CLOSING SERVICE.

The Convention was to attend closing service, and listen to the Pastoral Letter on Thursday afternoon at one o'clock. The body of the Church was reserved for delegates and visiting clergymen. The sidetiers of seats were comfortably filled mostly by "faithful women not a few." The Bishops assembled, and waited nearly an hour for the arrival of the deputies. By a very painful misunderstanding, which is given in an other column under the proceedings for the day, they did not come, except about thirty who failed to understand the matter as did the rest. About two o'clock fifteen Bishops took their places in the Church, and united in a short service consisting of opening sentences, the Lords Prayer, Psalm 91 of the Psalter, one lesson from Romans x, verse 9, and following, the Nicene Creed, a few prayers and Hymn 202. Then followed the reading of the Pastoral Letter by Bishop Dudley. When he appealed to "brethren of the clergy," the few present listened with a deeper attention, as representing the great body of absent ones. The Gloria In Excelsis was sung at its close, and a few more appropriate collects and the Benediction by the Presiding Bishop closed a service in strong contrast with that grand opening service in St. James' Church, the like of which few ever heard, and few can ever forget. Those in attendance felt as the clergy feel, when on some occasion they expect a large congregation, and only a few appear to dampen their ardor and chill their zeal. The mistake was very unfortunate, and is only rendered excusable by the statement of its cause by the presiding officers.

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The Church throughout the land will learn with deep regret that the Rev. Dr. Huntington, of New York, positively declines to continue his work as Chairman of the Committee on Liturgical Revision. He has done a work that has not only shown skill, but wisdom—not only ability to lead, but judgment in leading. The criticisms which such a work has naturally received, by a failing in human nature, has in some cases passed over from the subject matter to the man whose steady hand was guiding it, and become personal in the heat of debate. But they all redound to his credit. Every criticism has only told all the more emphatically that the Church was wise in selecting this man as chairman of this Committee. He has had a clear purpose, which has been clearly expressed, and with it he has exercised much skill in following out that purpose, but always with deference to the mind of the Church. He has worked well, earnestly and long; and the Church owes him a debt of gratitude they would like some way to express. All they can do now is to deplore the fact that Dr. Huntington refuses to bear the burden longer, and in the future his name will always be named with honor as the one to whom is due the enrichment of our liturgy.

We have re-issued the first number, and send a copy to every subscriber.

The words on p. 183 attributed to Prof. Hart should have been reported as said by Rev. Dr. Harwood, of Conn.

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The General Convention of 1886 is over. Within a very few days the men who have worked upon the floor of the House in the interests of the Church will have reached their distant homes to still work for her in the place where Divine Providence has placed them. It has been in many respects a very important gathering. There have been very few idle hours, and as few idle words. With the amount of matter on hand, it is a pity another week might not have been secured to continue their deliberations. We need not dwell on the work that has been done—that has been carefully recorded in our columns day by day. It is a source of regret, however, that the two very important matters—

Marriage and Divorce, and Christian Unity—were crowded out without a full discussion and some definite action. They are, however, so important and so far-reaching in their results, that three years' delay will be a very brief period in the history of their legislation. They have been strongly presented, and are before the Church and world for consideration, and it may be the future will show the wisdom of delay—among those matters of which the President spoke when he took the chair when he expressed the hope that "what was left undone might be well left undone."

We give in this issue the Pastoral Letter, which so few heard.

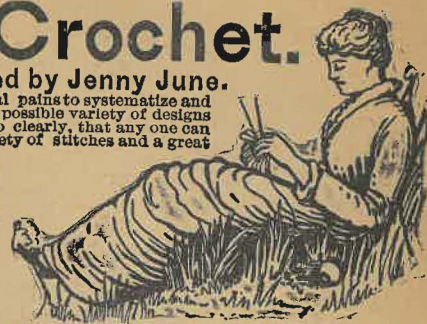
Knitting & Crochet.

Knitting and Crochet.—A guide to the use of the Needle and the Hook. Edited by Jenny June.

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Special attention is called to an error that has appeared in the advertisement of Mrs. Sylvanus Reed's boarding and day school of New York City; in each issue of the Daily the name of Dr. Labberton has been misprinted. We desire to direct all readers of this issue of the Daily to the corrected advt. as it appears to-day. The high character of Mrs. Sylvanus Reed's school is well known, and we congratulate her on securing such well-known educators as Dr. Labberton and others.

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