

# The Living Church.

No. 2.

CHICAGO, THURSDAY, OCT. 8, 1886.

Price 5 Cents.

## The Living Church.

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

Rev. L. W. APPELEGATE, Editor,  
Rev. C. E. HODGE, Ass't Editor.

SUBSCRIPTION FOR THE SESSION, \$1.

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Entered as second-class Mail-matter at Chicago P. O.

The Chicago Branch of the Woman's Auxiliary meets to-day in St. Mark's Church.

Friday—the day when both houses meet together as “the Board of Missions.”

Our space is filled before we reach the adjournment. We shall need to give a double issue soon to catch up.

The rush of subscriptions has made it utterly impossible to prepare the mailing lists in time to mail all copies on the first day, and some of our readers will receive the first two issues together.

The Christian Unity Society will hold an informal meeting on Monday evening next, in the secretary's room, 14, 70 State St. All secretaries and others interested in the movement are invited to be present.

After to-day we shall issue only enough papers to supply subscribers, and daily sales on the floor of the house and at the book-stores. Parties desiring extra copies of any issue to send to guests, will kindly indicate the number during the previous day.

A lady of culture and experience desires a position as teacher in a school or private family. Refers by kind permission to the Right Reverend F. D. Huntington, D.D. and Right Reverend A. C. Coxe, D.D. Address J. C., Living Church office.

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

The Triennial Reunion of the Alumni of the General Theological Seminary will be held in Chicago, October 18th and 19th as follows: Monday, Oct. 18 at 8 p. m. Evensong at the Church of St. Clement, State and Twentieth streets. Preacher, the Right Reverend, the Bishop of Quincy. Tuesday, Oct. 19 at 7 a. m. Celebration of the Holy Eucharist in the same Church. At 8 a. m. Breakfast at the Hotel Woodruff. Tickets one dollar, to be had of Rev. J. H. Knowles, 2009 Wabash Ave., Chicago.

Our stenographers are doing excellent work as the reports of yesterday and to-day show, but in the present issue there are two or three unavoidable oversights, caused by the heavy work of caring for so many speakers. We regret that they could not understand the Rev. Dr. Adams, of Nashotah, while he was speaking in support of his resolution on the change of name, even though they changed position to secure his language.

## GENERAL CONVENTION.

SECOND DAY.

CENTRAL MUSIC HALL, Chicago, Thurs-  
day, 9:00 A. M. Oct. 7, 1886.

Morning Prayer was said promptly at nine o'clock, by Bishop Scarborough, of Northern New Jersey, assisted by R. v. Hobart Chetwood, of California.

The House of Deputies was called to order by the President at 10 o'clock A. M.

The President; The first thing in order is the calling of the roll.

A Deputy: I move that the calling of the roll be dispensed with.

It was further suggested that the Secretary call the names of the deputies who did not answer to their names on the convening of the Convention yesterday.

Motion to dispense with the calling of the roll was carried.

The President: The next business in order is the reading of the minutes by the Secretary.

The minutes were read by the Secretary.

The President: The House has heard the minutes read. The question is upon the approval of the minutes. Is the house ready for the question?

It was moved that the minutes be approved.

Motion carried.

The Secretary made the following statement: The Secretary would request that the deputies who were not present at yesterday's session, who have since arrived, hand in their names to the Secretary.

The Secretary requested that the gentlemen, whom he had selected as assistant Secretaries, be approved by the Convention, and announced the following gentlemen as assistant secretaries;

The Rev. Henry Anstice, D. D., the Rev. A. C. Stilson, the Rev. E. Worthington and the Rev. A. J. Miller.

A Deputy: I move that the appointments of assistant secretaries be approved by the House.

Carried.

The President: The next business in order is communications from the President.

The President: The President respectfully communicates the names of several Standing Committees on this body, to be read by the Secretary.

ON THE STATE OF THE CHURCH.

The Rev. Mr. Beard, of Alabama, the Rev. Dr. Morrison, of Albany, the Rev. Mr. Miller, of Arkansas, the Rev. Dr. Beers, of California, the Rev. Dr. Gibson, of Central New York, the Rev. Dr. Hopkins, of Central Pennsylvania, the Rev. Mr. Morrison, of Chicago, the Rev. Dr. Hart, of Connecticut, the Rev. Mr. Gibson, of Delaware, the Rev. Mr. Harding, of East Carolina, the Rev. Mr. Hilliard, of Easton, the Rev. Dr. Carter, of Florida, the Rev. Mr. Prescott, of Fond du Lac, the Rev. Mr. Rees, of Georgia, the Rev. Dr. Jenckes, of Indiana, the Rev. Dr. Ringgold, of Iowa, the Rev. Mr. Ellerby, of Kansas, the Rev. Mr. Estill, of Kentucky, the Rev. Dr. Moore, of Long Island, the Rev. Mr. Duncan, of Louisiana, the Rev. Mr. Little, of Maine, the Rev. Dr. Eccleston, of Maryland, the Rev. Dr. Courtney, of Massachusetts, the Rev. Mr. Seabrease, of Michigan, the Rev. Mr. Tanner, of Minnesota, the Rev. Mr. Suort, of Mississippi, the Rev. Dr. Schuyler, of Missouri, the Rev. Dr. Doherty, of Nebraska, the Rev. Mr. Renouf, of New Hampshire, the Rev. Dr. Hills, of New Jersey, the Rev. Dr. Swope, of New York, the Rev. Dr. Smith, of North Carolina, the Rev. Dr. Stansbury, of Northern New Jersey, the Rev. Dr. Atwill, of Ohio, the Rev. Dr. McVickar, of Pennsylvania, to Rev. Mr. Carstensen, of Pittsburg, the Rev. Mr.

Shrimpton, of Quincy, the Rev. Dr. Henshaw, of Rhode Island, the Rev. Mr. McCollough, of South Carolina, the Rev. Dr. Kendrick, of Southern Ohio, the Rev. Dr. Thrall, of Springfield, the Rev. Dr. Gray, of Tennessee, the Rev. Mr. Bird, of Texas, the Rev. Mr. Collins, of Vermont, the Rev. Dr. Nelson, of Virginia, the Rev. Mr. Tate, of Western Michigan, the Rev. Dr. Hitchcock, of Western New York, the Rev. Mr. Cobbs, of West Virginia, the Rev. Dr. Ashley, of Wisconsin.

On the General Theological Seminary: The Rev. Dr. Farrington, of Northern New Jersey, the Rev. Dr. Littell, of Delaware, the Rev. Dr. Atwill, of Ohio, the Rev. Dr. Davies, of Pennsylvania, the Rev. Mr. Mann, of Missouri, the Rev. Mr. Gallor, of Tennessee, the Rev. Dr. Carey, of Albany, Mr. Pierrepoint, of Long Island, Mr. McWhorter, of Central New York, Mr. King, of Long Island. Mr. Fuller, of Albany, Mr. Lamberton, of Central Pennsylvania, Mr. Cutting, of New York.

On the Domestic and Foreign Missionary Society: The Rev. Dr. Greer, of Rhode Island, the Rev. Dr. Runcie, of Missouri, the Rev. Mr. Leffingwell, of Maine, the Rev. Mr. Boone, of Georgia, the Rev. Dr. Bodine, of Ohio, the Rev. Dr. Browne, of Long Island, the Rev. Mr. Baneroff, of Western Michigan, Mr. Stark, of Connecticut, Mr. Coffin, of Pennsylvania. Mr. Davis, of Massachusetts, Mr. Richardson, of Texas, Mr. Gibbs, of California, and Mr. M. Neal, of Tennessee.

For the Admission of New Dioceses: The Rev. Dr. Hanckel, of Virginia, the Rev. Dr. Girault, of Louisiana, the Rev. Dr. Snively, of Long Island, the Rev. Dr. Richards, of Rhode Island, the Rev. Dr. Huske, of East Carolina, the Rev. Mr. Washburne, of Maine, the Rev. Dr. Thomas, of Minnesota, Mr. Delano, of Ohio, Mr. Balcom, of New Hampshire, Mr. Craighill, of West Virginia, Mr. Wilmer, of Maryland, Mr. Perry, of Fond du Lac, Mr. Clarkson, of Albany.

CONSECRATION OF BISHOPS.

The Rev. Dr. Scott, of Florida; the Rev. Dr. Franklin, of New Jersey; the Rev. Dr. Hoffman, of New York; the Rev. Dr. Dalzell, of Louisiana; the Rev. Dr. Vibbert, of Chicago; the Rev. Mr. Chetwood, of California; the Rev. Mr. Jones, of Central Pennsylvania; Mr. Robinson, of Kentucky; Mr. Taylor, of Virginia; Mr. Nicoll, of Long Island; Mr. Irwin, of Indiana; Mr. Robinson, of Western Michigan; Mr. Hay, of Springfield.

AMENDMENTS TO THE CONSTITUTION.

The Rev. Dr. Hal, of Long Island; the Rev. Dr. Benedict, of Southern Ohio; the Rev. Dr. Huntington, of New York; the Rev. Dr. Harwood, of Connecticut; the Rev. Dr. Elliott, of Maryland; Mr. Wilder, of Minnesota; Mr. Parker, of Northern New Jersey; Mr. Bennett, of Massachusetts; Mr. Jas. M. Smith, of Western New York; Mr. McConnell, of Louisiana; Mr. Davis, of Maryland; Mr. Woolworth, of Nebraska; Mr. Jackson, of Maine.

ON CANONS.

The Rev. Dr. Goodwin, of Pennsylvania, the Rev. Dr. Hodges, of Maryland, the Rev. Mr. Converse, of Massachusetts, the Rev. Dr. Brown, of Western New York, the Rev. Mr. Davenport, of Springfield, the Rev. Dr. Harris, of Mississippi, the Rev. Dr. Bolles, of Ohio, Mr. Sheffy, of Virginia, Mr. Judd, of Chicago, Mr. McGuffey, of Southern Ohio, Mr. Burgwin, of Pittsburg, Mr. Earle, of Connecticut.

ON EXPENSES.

Mr. Shattuck, of Massachusetts, the Rev. Dr. Knight, of Central Pennsylvania, the Rev. Dr. Doty, of Western New York, the Rev. Mr. Spaulding, of California, the Rev. Mr. Capers, of South Carolina, Mr. Baldwin,

of Michigan, Mr. Coffin, of Pennsylvania, Mr. Nelson, of Alabama, Mr. Gilbert, of Long Island, Mr. Moss, of Central New York, Mr. Morgan, of New York, Mr. Stettinius, of Southern Ohio, Mr. Trotter, of Rhode Island.

ON UNFINISHED BUSINESS.

The Rev. Dr. Beatty, of Kansas; the Rev. Mr. Leveatt, of Central Pennsylvania; the Rev. Mr. Roberts, of New Hampshire; the Rev. Mr. Dafter, of Fond du Lac; the Rev. Dr. Van Antwerp, of Iowa; the Rev. Dr. Barber, of Easton; Rev. Mr. Blanchard, of Michigan; Mr. Eaton, of Michigan; Mr. Lurten, of Tennessee; Mr. Quinlan, of Springfield; Mr. Doe, of Wisconsin; Mr. Wilkinson, Quincy; Mr. Battles, of North Carolina.

ON ELECTIONS.

The Rev. Dr. Locke, of Chicago; the Rev. Mr. Magill, of Rhode Island; the Rev. Mr. Rogers, of Texas; the Rev. Mr. Faude, of Indiana, the Rev. Dr. Hughes, of East Carolina, the Rev. Dr. Buel, of North Carolina, the Rev. Mr. Williams, of Nebraska, Mr. Mather, of Ohio, Mr. Adkins, of Easton, Mr. Keese of Albany, Mr. Haskins, of Vermont, Mr. Ross, of Arkansas, Mr. Bever, of Iowa.

ON THE PRAYER BOOK.

The Rev. Dr. Paine, of Albany, the Rev. Dr. Adams, of Wisconsin, the Rev. Dr. Stringfellow, of Alabama, the Rev. Dr. Perkins, of Kentucky, the Rev. Dr. Brooks, of Massachusetts, the Rev. Dr. Brainard, of Central New York, the Rev. Dr. Battershall, of Albany, the Rev. Dr. Hart, of Connecticut. Mr. Moss, of Ohio, Mr. Goldsborough, of Easton, Mr. Nash, of New York, Mr. Smith, of South Carolina, Mr. Biddle, of Pennsylvania.

ON EDUCATION UNDER THE AUSPICES AND CONTROL OF THE PROTESTANT EPISCOPAL CHURCH.

The Rev. Dr. Coit, of New Hampshire, the Rev. Dr. Bates, of Ohio, the Rev. Dr. Gray, of Wisconsin, the Rev. Mr. Barrett, of Kentucky, the Rev. Mr. Talbot, of Missouri, the Rev. Mr. Bliss, of Vermont, Mr. Coppee, of Central Pennsylvania, Rev. Mr. Chapin, of Western Michigan, Mr. Curti, of Delaware, Mr. Atwater, of Minnesota, Mr. Stotsenburg, of Indiana, Mr. Fairbanks, of Florida.

ON MEMORIALS OF DECEASED MEMBERS.

The Rev. Mr. Clark, of Michigan, the Rev. Dr. Hinsdale, of Mississippi, the Rev. Dr. Schuyler, of Missouri, the Rev. Dr. Wells, of Minnesota, the Rev. Mr. Vaulx, of Arkansas, the Rev. Mr. Gordon, of Delaware, the Rev. Dr. B. Adley, of Indiana, Mr. Cornwall, of Kentucky, Mr. Burr, of Delaware, Mr. Wells, of Wisconsin, Mr. Dorrance, of Rhode Island, Mr. Shoenbeiger, of Pittsburg, Mr. Corover, of New Jersey.

ON RULES OF ORDER.

Mr. Woolworth, of Nebraska, Mr. Sheffy, of Virginia, Mr. Nash, of New York, Mr. Bate, of Delaware, the Rev. Dr. Farrington, of Northern New Jersey.

The President: The next business in order is the report of Standing Committees. The Standing Committees having just been appointed, no reports from them can be expected. The next business is Memorials.

A Deputy from New Jersey: I wish to present a memorial from the diocese of Kentucky.

The President: The Chair would call the attention of the House to the standing rule of order with regard to the presentation of memorials: “When memorials or petitions are presented, their contents shall be concisely stated by the Deputy presenting them and they shall be referred or laid upon the table, unless by a majority vote the memorial or petition shall be ordered read.”

Deputy from Louisiana: The object of that memorial is to refer to the proper commit-



tee the restoration in the liturgy of the order for the administration of the Holy Communion to that arrangement which existed in the first Prayer Book of Edward VI. An arrangement has grown up which has changed that service, dislocated it, and the object of this memorial is simply to call the attention of the Convention to that fact, and present the proposition, that the service shall be restored to its natural order.

The President: The proper reference will be to the Committee on the Prayer Book. The question is upon the reference to the Committee on the Prayer Book.

A Deputy—Is that the proper committee? The President—There is no other committee appointed, other than the Committee on the Prayer Book, to which the memorial can be referred.

The Deputy—I move to lay the memorial on the table.

Motion carried.

A Deputy from Kentucky—I have a memorial from the diocese of Louisiana. The object of that memorial is to petition the General Convention to instruct the Committee on Liturgical Revision to abandon its passive position and take active measures.

A Deputy—I move that the memorial of the gentleman from Louisiana be referred to the Committee on the State of the Church. Motion carried.

Mr. Cornwall, of Kentucky, presented a memorial in the name of that Diocese, which was laid upon the table to be referred to the proper committee.

Mr. Burgwin, of Pittsburgh, presented two memorials. One on Prayer Book Revision, and the other on a Uniform Judicial System—which memorials were laid upon the table to be referred to the proper committee when appointed.

Dr. Hoffman, of New York—I hold in my hand from the Diocese of New York a memorial on a Supplemental Hymnal, which I ask be laid upon the table and referred to a special committee to be appointed.

Mr. Shattuck, of Massachusetts, presented a memorial of the Free and Open Church Association, and asked that the same be referred to the Committee on Canons.

Rev. Mr. Spalding, of California, presented a memorial from the Diocese of California on Prayer Book Revision, and asked that the same be referred to the proper committee.

Rev. Dr. Buel, of North Carolina, presented a memorial on the Revision of the Prayer Book, which was laid upon the table to be referred.

Rev. Mr. Hilliard, of Easton, presented a memorial with reference to proposed changes in the Prayer Book, which was laid upon the table to be referred.

Rev. Dr. Swope, of New York, presented a memorial from the Diocese of New York, in regard to Prayer Book Revision, which was laid upon the table to be referred.

Also a memorial in reference to the General Theological Seminary, which was referred to the Standing Committee on the General Theological Seminary.

By Rev. Dr. Swope—I do hereby certify that the following resolutions were adopted by the Convention of the Diocese of New York, on the first day of October, 1886.

Resolved, That the General Convention be requested to take action in order to secure uniformity in the law of marriage throughout the United States.

Resolved, That the General Convention be requested to define the tenure of office of the Trustees of the General Theological Seminary to be chosen by the Dioceses.

FRANCIS LOBDELL,

Sec. of the Diocesan Convention of New York.

NEW YORK, Oct. 1, 1886.

Rev. Mr. Egar, of Central New York, presented a memorial upon the Prayer Book, which was laid on the table to be referred.

The Secretary—I have received a copy of the resolution adopted by the Diocese of Massachusetts in its convention held in Boston, May 27th and 28th, with reference to the proposed changes of the Prayer Book, and I now place the same before the Convention.

Resolution laid upon the table to be hereafter referred.

Rev. Mr. Ashley, of Wisconsin presented a memorial of that Diocese in reference to

the Prayer Book, which was laid on the table to be referred.

Rev. Dr. Hopkins, of Central Pennsylvania, presented the memorial from the Diocese of Pennsylvania, which was received and laid upon the table to be referred.

The following report of the committee in reference to the visit to Canada was read:

The deputation appointed to attend the meeting of the Provincial Synod of Canada begs leave to present the following report:

The Bishop of North Carolina and Mr. Abert were prevented by imperative engagements from taking part in this pleasant duty. The remainder of the deputation attended the opening service of the Synod and a number of its meetings. Nothing could have exceeded the cordiality and hospitality with which we were received; all the Bishops in their robes welcoming us in the presence of the Lower House. Each one of us was requested to address the Synod in turn, and in your name we extended to it an invitation to send a deputation to this Convention. We were deeply impressed with the appearance of the Synod and greatly cheered by the missionary zeal and spiritual earnestness which marked its proceedings.

(Signed) SAMUEL S. HARRIS,  
E. A. HOFFMAN,  
GEORGE S. CONVERSE,  
R. M. NELSON.

The Chair—Before we proceed further, it is the duty of the Chair to announce that the hour of 11 o'clock has arrived, for which time there was a special order made yesterday. It is in the power of the House, if they choose to change that order to do so, but the Chair announces the arrival of the hour, and the order of the day is before the House.

Rev. Dr. Huntington—The passage of the resolution which I had the honor of offering would doubtless be a great disappointment to those who have come up here from different quarters to see the battle: for it is a resolution offered in the interest of peace, and couched in terms that make for peace. After all, why should we desire a battle? We have assembled here for the furtherance of the Gospel. Our war is not against each other, but against a common enemy. The friends of Liturgical Revision have no wish to see a Prayer Book which shall interest only a little more than one-half of the Church. The resolution I proposed provides for the appointment of a committee, not so large as to forfeit the advantage we gain by compactness, but large enough to allow of the representation upon it of varying forms of thought. To this committee would be referred all resolutions and memorials sent to it from the various Dioceses that have taken action in this matter. The first step for the committee would be to ask this house for a leave of absence from the business sessions so that it might hold a prolonged session, first of all of the Book Annexed as suggested by the last convention, 2ndly, Of all memorials presented, 3rdly, Of all new suggestions of importance that may be brought in, and 4th, to listen to those who might wish to be heard by word of mouth. Having agreed upon their plan of action they would first present their report to the Bishop. They having acted upon it, it will come down to us for final discussion and disposition. I now propose briefly to consider some of the objections that may be urged against it. It has been stated, and undoubtedly will be stated, upon this floor that the action of the committee that first framed the Book Annexed and the subsequent action of the Convention of 1883, were too hasty, and that what we really need now is to begin *de novo* with a new set of men and take up the consideration of the subject, not as a national Church alone, but in connection with the other legislative branches of the Anglican communion, so-called, throughout the world.

Just before I left home on Monday I saw in the telegraphic column, a dispatch dated Chicago, relating to what would probably be the action of this Convention, relative to the subject of revision. Undoubtedly that report emanated from the pen of a journalist, but, sir, it struck me as having some of the characteristics of the type of journalism, known as "inspired." The hands were the hands of Esau, but the voice was Jacob's voice. I turned with much

interest to the suggestions of the dispatch, and I found the programme for the committee on revision was substantially as follows: I shall paraphrase the dispatch, for I made no memoranda of it, but I hold myself responsible, Mr. President, for the substantial accuracy of my quotations. The mode in which the revision is to be made, says our journalist, is to introduce a proposition that this whole matter shall be committed to a new commission, with instructions to report to this body at a future time with reference to a final consultation with the Convocation of the Church of England. It is estimated—and it is a most interesting point—it is estimated that ten years will be required for the making up of the report, and it is estimated that the report having been made, ten years more will be necessary to perfect the negotiation with Canterbury and York. Mr. President, I share the journalist's opinion. I believe that he has undervalued the length of the delay, but, sir, I ask you what are these twenty years of which this journalist speaks so jauntily? What are they? They are the concluding years of the nineteenth century and the opening of the twentieth century. They are years full freighted, as no other twenty years perhaps have been, or will be, with the destinies of the Republic. In that marvellous little book, and every one who has read it will accept my statement, in that marvellous little book lately published, which may be said to draw its inspiration in almost equal measure from the New Testament and from the census of 1880,—I refer to the book entitled "Our Country," put forth in the interests of Home Missions, strong reasons are given for believing that these twenty years, which it is proposed to use in perfecting this negotiation, are the most important twenty years that can occur while the process of the settlement of this country is going on. I do not rehearse those reasons, but this I do say: That so far as the charge of Americanism that has been brought against this movement is concerned, I am not careful to repel it, if by "Americanism" be meant a readiness to concede anything for popularity's sake to those traits of boastfulness, recklessness, irreverence, supposed by some to inhere in the national character. If that be what is intended by Americanism, I would have no pity on it; but, I ask, where in the pages of the Book Annexed, is there ground for any such criticism? Where do you find a blemish of that sort? The only passage that I recollect that at all touches upon it is in one of the prayers that "reads Bless our land with honorable industry, sound learning and pure manners, defend our liberties, preserve our unity, save us from violence, discord and confusion, from pride and arrogance, and from every evil way."

If, sir, by Americanism again, be meant any departure from that standard of pure and wholesome English set forth to be the perpetual heritage of the people of our blood, in King James' Bible and in the Book of Common Prayer, if this be what is meant by Americanism, then I say again I will have no pity on it; but, sir, it is a notable characteristic of the criticism of the Book Annexed that the principle charge thus far brought against it is one that deals largely with general assertions, the fact being that by far the greater portion of whatever is new in the Book Annexed has been drawn from the best English authors, and the fact also being that in cases where individuals or committees have ventured to improve, they have generally discovered that the crudeness inhered in the critic rather than in the thing criticised. But if, sir, by Americanism be meant a keen appreciation of those features of our national life that are confessedly unique, extraordinary and unparalleled, if by Americanism be meant sympathy with those longings of the national mind and heart for a better unity, which some think God has planned, which problems some think God has Himself especially solved in this land between the oceans, why, then, I say, that the only criticism which can be passed upon the committee of Revision of the American Common Prayer Book is that which did not lack "Americanism."

Now, Sir, one word more. (Applause.) Mr. President, at the risk of alienating some of

my friends, I am bound to say that I am in hearty agreement with my honorable and reverend brother from the Diocese of Long Island in deprecating applause in this place. Let friends of the revision show that they reverence the subject for what inheres in it, and not resort to applause. But, Sir, I was going on to say—let no consideration—

The President—Will the deputy from New York kindly suspend his remarks one moment. I have listened to the Reverend Doctor with very great pleasure, but it is the duty of the chair to enforce the rules of the house. The Chair is compelled most reluctantly to call the attention of this house to the rule that no member shall speak more than fifteen minutes at one time without leave be given.

A Deputy—I move that the requisite consent be given.

Rev. Dr. Huntington—No sir, I have said substantially all I wish to say; it is a most wholesome rule and should be enforced.

The President—The House requests the reverend deputy from New York to proceed. The Chairman was simply discharging his duty in calling the attention of the house to the rule. The deputy will proceed.

Rev. Dr. Huntington—Mr. Chairman, in my judgment the Chair performed a most important duty, for which I thank him. I had said substantially what I intended to say. I merely meant to add my deprecation of applause in this place.

A deputy from Louisiana—This being one of the most important questions to come before this convention, I deem it most important that we should hear the gentleman upon this subject. I move, sir, that this House request the Rev. Doctor to proceed.

Motion carried unanimously.

The President—The deputy will proceed.

Rev. Dr. Huntington—I understand that under the general rules of order, if not under the special rules of this House, any one introducing a resolution has the privilege of closing the debate, and that being so, I will have ample time to say anything further which I may desire to say.

A Deputy from Maryland—I move that the blanks in the resolution be filled with "three bishops, three clergymen, and three laymen."

Calls of five, five.

A Deputy from Maryland—I will say five then.

The President—It is moved and seconded that before proceeding with the debate, the blanks in the resolution be filled. Five is suggested; is any other number suggested?

Calls of seven, seven.

The President—Seven is suggested. The question will be first taken on the higher number. Is it the pleasure of the House to fill the blanks with the number seven?

Motion lost.

The question of filling the blanks with the number five was put by the President and carried.

Deputy from New York—I have no desire, sir, or intention to occupy the time of the convention with any lengthy remarks.

I will start with the proposition and assertion that I am not an obstructionist, that I am not an enemy or an opponent to any proper revision of the Book of Common Prayer.

I would also say that my sympathies are entirely with the remarks of my Reverend colleague from New York in his desire that such action as shall tend to peace; only the peace that I desire is a peace that I trust will be a lasting peace, not a peace of to-day or to-morrow, with confusion following.

Now the whole question is of the difference between the amendments and the resolutions he has offered. We are both aiming in the same direction; the amendments and the resolution follow to a very great degree the very same line. In some phases there is an important distinction. We both ask that this subject which is now before the house shall be referred; one asks that it be referred to a committee of this house. The amendments ask that it be referred to a commission of this Church. The difference is this: I do not believe, and I believe I will have the concurrence of the whole house in this belief, that all of the liturgical science and knowledge of this country is in this house, in this Convention. There is learning and ability outside of this house, and the ob-



ject of my asking that a commission be instituted, is that this Convention be not limited, but may be at liberty to choose from the presbyters of this country, of the Church of the United States of America, the men who in its judgment will best effect the purpose. I ask also that there may be longer time given to the consideration of the subject. Now, sir, if you will observe, and if the house will observe, that according to the resolution offered by my reverend colleague, the Book Annexed—and I will say the alteration and additions proposed and contained in it and given to the dioceses, contain thirty propositions or resolutions submitted to this General Convention,—that these are to be made the basis of the action of this committee, and whatever action is taken and reported to this house is to be considered by this house, and that book with its alterations and additions, if ratified by this house, becomes then and there, and for all time, or until another revolution, a part of the Prayer Book of the American Church. I say, sir, that we have not yet arrived at that point where we are prepared to incorporate into the Book of Common Prayer any proposition.

The President—Will the deputy please suspend his remarks; a message from the House of Bishops.

(Message No. 1 from the House of Bishops was read by the secretary as follows:)

In General Convention, Chicago, Ill., 2d day of the Session.

HOUSE OF BISHOPS.

Second Day, October 7, 1886.

Message No. 1.—The House of Bishops informs the House of Deputies that it has organized, and elected the Rev. Wm. Tatlock, D. D., of the Diocese of Connecticut, as its Secretary, and is ready to proceed to business.

Attest: W. TATLOCK, Secretary.

This subject of Prayer Book revision has been for some time under consideration. Proposed changes and amendments have been made, and in the meantime, Mr. President, and I appeal to the members of this House if they do not know it to be so, in the meantime, there have been great liberties taken with the Prayer Book, and in many places to a very large extent portions of the service have been omitted at pleasure; having been taught that the subject had been ventilated, and that the general opinion was in favor of such omission, that the reading of those portions was a burden to the service. And additions are often made which it seems to be the tendency to make. Omissions and additions are made to the Prayer Book. It is an evil, Mr. President, and a growing evil. I do not know but some may think it desirable that we should have merely a directory of public worship, and not a perfect form of worship for the Church, which we are required to use, and nothing else; as it was said the largest liberty and the greatest latitude are desired in the service; and a proposition I find is made also that the Articles of Religion should be abolished; so that we should have nothing left except the Apostles' Creed, which I suppose is received by all Christians. I say that it is not a movement that I can approve, and I trust that it is not the idea of this House. I want to make this suggestion, that if this matter is put off for three years, leaving this laxity and uncertainty in the use of the Prayer Book, I want to say that it will result in very great evil, and bring this Church down to a practice which it will be very difficult to change; indeed, the strongest party in this Church would find it exceedingly difficult to change. That is the evil which I think is avoided by this resolution, and which we will fall directly into by the amendment.

Then, Mr. President, I think that the longer this subject is had in consideration, instead of our coming nearer and nearer to a common agreement we are diverging more and more, and I refer to the case of the Hymnal, of which it is said that the Hymnal that was first adopted was better than could afterwards be obtained, and that after fighting through three years, matters got into such a state that we could agree upon nothing except a certain negative matter that nobody can object to, so we got a Hymnal.

I believe it will turn out to be the same here.

We want to do what we have to do and finish it, and if it won't last but three years, let it be three years. It will be a better guide than as now used.

If it will last thirty years, let it be for thirty years, or if for fifty or a hundred years let it be for that time. You cannot make it permanent by saying we will make a book that will last for one hundred years; that will not settle the matter; it won't last for one hundred years unless the church is satisfied with it. We can change these things if we please. The convention can change it, the convention has control of the business; and I suppose that it has in this house a tolerably fair representation of the learning of this Church, a pretty fair representation of the churches and dioceses; if that is not true then the churches and dioceses have erred in not sending the right men to this house, and the House of Bishops is not what it ought to be. (Laughter) Let us do what we can agree to do, and not make the matter worse by carrying on this contest for amendment, and keeping up this divergence. The multifarious propositions and suggestions that are brought forward are enough to craze a man. Every man has some doctrine that he wants to present, or some suggestion to make. I have this to say, that I have no very great regard for what I call experts. Any of the men that have experience, and common sense to follow, with a large intelligence and a reasonable degree of learning will do this work well, and I have no doubt that they will be able to procure the assistance of experts. But they are not the men to do such a business as this, and carry it through for they are often found to be the most narrow-minded.

Mr. Parker, of New Jersey: I rise Mr. President, to propose a substitute for both of these resolutions, that substitute I now propose to read: Resolved, that alterations and additions in the Book of Common Prayer which were proposed in the General Convention of 1883, and which were made known by resolution of that Convention to the dioceses, shall be made the order of the day for Monday, October 10th, at 11 o'clock A. M., and that this House proceed to the consideration of them continuously at the same hour, on any legislative day thereafter until such additions and alterations shall have been acted upon.

Mr. Parker, of New Jersey—In company with a great many others upon whose head the snows of age are beginning at last to fall, I desire to be able in my day to sing by authority of the Church the whole of the 95th Psalm as the Psalmist; the Benedictus as it fell from the lips of Simeon. The Church has sung these songs in all ages; until a hundred years ago, and then this Catholic Church resolved she would sing them no longer. There were remonstrances then against such changes, but it was politic, for various reasons, to make them, and from that day to this, Christian men, laity, the bishops, the priests and the deacons have all been looking forward to the time when that should be corrected. It has been well said by the Reverend Deputy from Pennsylvania, Dr. Goodwin, that this matter has been before the Church for a long while. Dr. Huntington has been agitating it for years before he could be able to get it considered by the General Convention. In 1877 he could not even get his motion through, but in 1880 he succeeded. The committee appointed upon that, I venture to say, was as good a committee as could be found in the Church. After three years of prayerful consideration, they came into this house and presented their report, and it was immediately torn to pieces. There are some things upon which we are agreed. Every one that has spoken about it, so far as I know, has said that there are certain things that would suit him; and there are things about which we differ. I am not satisfied with the Book Annexed as it stands, nor am I satisfied with the whole of any one of the resolutions, but I am satisfied with some portions of almost every one of the resolutions as they stand. Here is one resolution that I now read: "Resolved, that the following changes be made in the order for daily Morning Prayer, and that the proposed order of alterations be given to the several

Dioceses in order that they may severally adopt them in accordance with the provision of article 70 of the Constitution." That enables us to reject the proposed rubric or leave the rubric as it now stands in the Prayer Book; or it enables us to accept it in part.

If my resolution is adopted we can then proceed and take up such portions of those amendments proposed in last convention as we choose.

Dr. Moore, of Long Island—Mr. President, I cannot but prefer the proposition of the Rector of Grace Church, N. J., to the amendment which is proposed by the other clerical delegate from New York. I am constrained to do so because I am convinced that in this manner we can more readily adjust the different views held, respecting the proposed alterations in the Prayer Book, of those who desire to secure some alterations and those who desire the rejection of all.

The proposition of Dr. Huntington is that there shall be a committee to whom all propositions, and the pending resolutions submitted to the several dioceses, shall be submitted, and who shall consider these resolutions and propositions, report to this House those which they believe to have the general consent of the Church and ask for their adoption, and who will report those of whose acceptance and need by the Church there is no such general consent and whose rejection they believe would be advisable. The first class of cases would undoubtedly receive the favorable consideration of the Church; and unanimity would be thus secured in respect to all those changes which are generally felt to be needed.

The amendment to Dr. Huntington's resolution looks to the postponement of all consideration of the proposed amendments and of all further additions for three years more, and thus delay still further even the most desirable changes, and, I may say, changes which are necessary to be speedily made to save the Church from serious evils. For I concur in what the deputy from Pennsylvania (Dr. Goodwin) has said of the advantage which has been already taken by some to anticipate the enactments of the propositions which have been submitted to dioceses and to introduce variations in the conduct of our services which the Church has not authorized.

Any delay of action upon the proposed change will act disastrously, especially in the case of clergymen in various parts of our land who, having large parishes and missions, are obliged to have double Celebrations and multiplied services, when Sunday various and relaxations would be useful. But then, brethren in a spirit of loyalty to the rules of the Church, and of loyalty to their ordination vows, they are refusing to depart from the directions of the rubric, and are awaiting anxiously to be able to do what some now do by due authority. The proposition of Dr. Huntington gives promise that something can be done at once to bring the relief desired, and some brethren from being unjustly tried. His proposed committee will tell us in ten days what we may well accept and what we ought to reject of all the resolutions and amendments to the Prayer Book which are proposed.

Continued on page 6.



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Convention reports continued from page 11.

The idea of looking for time to obtain the aid of persons more competent to deal with liturgical changes I cannot acquiesce in. For I believe there are persons in this House, whom the President will select, who are well acquainted with liturgical lore—though I am not one of them. We have among us those who have made this a subject of study for years. And really there is no mystery in this matter. All the authorities on liturgics are well known—the members of this House know them.

I trust then the proposition of Dr. Huntington will receive the approbation of this House, being well assured that what they present for our favorable consideration we shall be ready to adopt, and the changes we resolve on will receive the approval of the Church, and will endure for ages to come, even as what our fathers did has been useful and blessed to us.

Rev. Dr. Gold, of Chicago—The amendment of the Rev. Dr. Swope, of New York, I still prefer to that offered as a substitute, and will briefly state two reasons. The first of these reasons will be drawn from a consideration of the effect of the passage of the resolution first offered. When I heard the words of the gentleman who offered that resolution, when he lifted his voice in favor of peace, I was reminded of an ancient familiar rhyme. You will pardon me if I am not familiar with the precedent of this House, and may therefore possibly fail in due respect—the first words of which were: "Will you walk into my parlor?" Let me draw your attention to the effect of that resolution. Under that resolution, the Book Annexed with all other memorials and propositions, go to this proposed committee, who are to report in not more than ten days; then it goes to the House of Bishops, to be returned to this House during the closing days of the session. Such action will postpone the most important business which can come before us to the closing days of the Convention, when it must be rejected or rushed through. The second reason is this: I am not prepared to agree with the deputies from Pittsburgh or New Jersey in their assertion that the longer this discussion continues, the further we are from reaching a harmonious result. I have endeavored to keep a careful watch of the discussion on this subject during the last three years, or, I should say, during the last eighteen months, since the notification of these proceedings were issued to the dioceses, and in the course of that discussion I have observed that almost all the important reports and essays upon this subject, while not in favor of the Book Annexed as a whole, do yet exhibit a gradual approach to a common platform, and the same thing is true if we consider the reports of the committees from the various dioceses and the resolutions passed by those dioceses. So far as they formulate a platform, I believe there has been a gradual approach to a common agreement on this subject instead of a wider divergence. I am perfectly aware of what has been referred to so emphatically by one of the former speakers, that is to say, the very wide differences existing in the mode of rendering the services which we now find, but I would like to ask that gentleman whether he thinks that under the revision of the Book Annexed these differences will disappear and we shall have uniformity in the celebration of this Church. In conclusion I wish to say one word with regard to the reference which has been made to the Diocese of Chicago. The deputy from New York, in presenting his resolution, referred to a telegram, dated Chicago, which indicated that the policy of the General Convention was to be that of obstruction upon this subject. He thought he saw in that telegram signs of inspiration. Now, if the gentleman had been better acquainted with the Chicago journalist, he would have understood that he needs no higher inspiration than that which has its source in the reporter's brain or the editorial sanctum. A description of the services yesterday morning, informs us that "The choir entered singing The Churches' Three Formation." The inspiration which dictated this, was doubtless capable, without aid from other sources, of composing the telegram referred to by the eloquent speaker.

I desire, not only on my own behalf, but on behalf of my colleagues, and I may say of the Diocese of Chicago, to repudiate the policy thus attributed to us. In rejecting the Book Annexed, we are not calculating upon indefinite delay; but we believe that the mind of the Church is so nearly made up as to the most desirable changes, that it would now be easily possible for a commission of "experts" if you will (for what is an "expert," properly defined, but one who has special knowledge of the subject with which he undertakes to deal)—such a commission I say, appointed for the very purpose of amending the Prayer Book, and not simply to tell us whether such action is expedient, which was all that was contained in the Resolution under which the former Joint Committee was formed—such a commission would be able to give us and would give us a book of Public Devotions of which the Church might be proud,—a possession forever.

Rev. Dr. Perkins, of Kentucky—

[We regret that a change of stenographers at this point lost the first part of this speech.]

It is the great thought of union, and when Englishmen come over to these shores and find themselves in the different parishes of the Dioceses of these States, when they come as they do perhaps from England more than from any other country, in great numbers, so that the whole congregation of one of my churches is almost composed of them, they bring their Prayer Books with them, and they are able to use those Prayer in the service of the Church. I admit that when they come to the prayer for All Conditions of Men they find that we were afraid in 1789 to use the words "Catholic Church," although we did not dare to strike out the Apostles' Creed, but these are trifling matters, as really on the whole an Englishman can use his Prayer Book in our churches and we can use our Prayer Book when we cross the Atlantic. Inter-union is complete. We are invited to preach there and to officiate in England, and they to do so here. Now, sir, if the Book Annexed, or even a modification of it were to become the law, what would be the result? The result, as I have ventured to prove in writing, would be that arising out of the choice which is permitted to every man who is eccentric, and there are priests, unfortunately, who are eccentric, as well as laymen; perhaps the laymen think there are more. If that should become law—

A Deputy—I rise to a point of order.

The President—Will the gentleman kindly take his seat until the point of order is stated.

Rev. A. Batte, of Easton—I beg to state, Mr. President, the only question under consideration. It seems to me we are prolonging unnecessarily the discussion upon this whole matter. I respectfully submit, the question is on the Prayer Book as a whole, and not as a substitute; not an amendment, but the original proposition.

The President—The chair would state upon this point of order raised that it has occurred to him that this discussion was taking somewhat too wide a range; and he would decide that the question now is upon the substitute proposed by the lay deputy from New Jersey, which proposes to proceed on Monday next with the consideration of every resolution contained in the book of resolutions adopted by the last General Convention. The speakers will kindly confine their attention to that point and the Reverend Deputy from Kentucky will proceed in order.

The Rev. Deputy from Kentucky—I am subject to the rulings of the chair. I understand that the vote will be taken upon the substitute first.

The President—The first vote is upon the substitute. The question is now solely upon the substitute and not on the merits of the question.

The Rev. Deputy from Kentucky—Then, sir, having stated my point I will content myself by saying that I shall vote against the substitute.

A Deputy from New Jersey—Inasmuch as the rules of order do not provide for a recess, I move that we take to-day a recess of one hour, beginning at one o'clock.

Motion carried.

Mr. Shoenberger, of Pittsburgh: I desire to state briefly the issues which I think are before this House. It has been attempted here, by a substitute introduced by the clerical deputy from New York, to refer these propositions which have been adopted by a previous convention, to a commission which is to report at a subsequent convention. A subsequent amendment was proposed to that. Now, Mr. President, it seems to me that this convention, neither the House of Bishops nor the House of Deputies can escape the present responsibility; we have either to adopt or to reject, in full or in part, these resolutions proposed and adopted by the preceding convention. We can do nothing else. It is only therefore for this House to decide whether we shall refer those resolutions again to a committee to report on a subsequent day, or to adopt the resolution, proposed by the deputy from New York and to act upon them in committee of the whole. I raise the point of order on substitute offered by the reverend gentlemen from New York; he is not in order for this reason, that under the constitution as it is, no subsequent convention can act upon such resolution. We have to face the music. We have to shoulder the responsibility. The law so says, and it is simply now a question for us whether we shall to-day, to-night or to-morrow or any other day, act here in general committee, or whether we shall adopt the plan of the gentleman from New York. It is not a question of the merits of the proposition. It is a question of convenience of time, and the place for the adoption or rejection of the resolution. I submit as a matter of law that the case stands thus, that no deputy can propose an amendment or alteration of this resolution. We have got to take it as it is, to adopt it or reject it as it is, either in whole or in part, because this is the law of the Church, as you will find by reading the Constitution. We cannot appoint a commission to report on this matter three or six years hence. I therefore, Mr. President, make the point of order that the substitute offered by the clerical deputy of New York is out of order for that reason.

The President: The original resolution was offered by Rev. Dr. Huntington, it was moved to amend that by Rev. Dr. Swope of New York, and Mr. Parker has offered a substitute for the amendment. The chair would rule that the substitute was first in order and is now the proper matter before the House.

Rev. F. W. Hilliard, of Easton: Mr. President, the memorial of Easton was presented to this convention, and it seemed as if no other voice would be heard in the same direction. The memorials presented from various dioceses cover pretty much the same ground as our memorial. In order that the memorial might go before any committee that might be appointed, it was then presented, but it would be more properly have come in some such shape as the substitute offered in the present instance by Mr. Parker of New Jersey. The substitute of the lay deputy from New Jersey embodies just the ideas contained in the memorial of the diocese of Easton, and we are rejoiced by it, that the strong diocese of New Jersey, and the Diocese of Quincy and others are with us, and are preparing to sustain with their louder and stronger voices the feeble voice which comes from a diocese without a head; but when I say without a head, allow me for one moment to refer to him who was once our head. Unless I am very much mistaken, the part that was sustained in the last General Convention by the Clerical deputy from Massachusetts, and now of New York, in this House was sustained by the Bishop of Easton, in the House of Bishops at all events.

Rev. Dr. Thrall, Springfield: I rise to a point of order, which is simply this, that a personal reference of such character as that made by the deputy from Easton is not in order under the general rules of parliamentary law.

The President: The Chair decides that personal allusions of this kind are not in order at this stage of the proceedings. The gentleman from Easton will proceed in order.

Rev. Mr. Hilliard, Easton: Then sir I will avoid such personal reference. The other

point is that the Convention has come back under the call of the gentleman who last spoke, to a consideration of the constitutional position of the House in this matter, and, inasmuch as it seems to me that this constitutional position and responsibility is best provided for by the substitute of the lay deputy from New Jersey, I shall support that, otherwise I shall be only too glad to sustain the resolution offered by the clerical deputy from New York; but here is the difficulty, Mr. President; that committee, if appointed, must take in hand all the memorials from all the different dioceses. Now, these memorials, very many of them, do not touch upon the adoption or rejection of the particular recommendations contained in the Book Annexed, but upon all sorts of other things; and as all these matters must go before this committee, they make their report from each memorial, something which does not bear upon the constitutional duty of this convention. Why, sir, three years ago, under the law of the Church, this Convention undertook to review certain propositions in reference to the Prayer Book. Now, then, this action had been taken, and it may be said, by the way, that this action was taken with very considerable unanimity. Now comes the next Convention, when, according to the constitution, these identical propositions, and no other, are to be, each by itself, containing a resolution or subdivision of a resolution, brought before this Convention for revision or rejection. It is not to cast discredit upon the committee, it is not that we cast discredit upon the last Convention, but, in my judgment, Mr. President, it is that we cast discredit upon the constitution of the Church, and try to do in some other way that which the constitution has shown us precisely what we must do. For these reasons I shall vote for the substitute.

Mr. Roots, of Arkansas—Mr. President, it seems to me that for sensible people, gathered together to consider immensely important interests, we are taking up a great deal of time which ought not to be taken on the simple subject before us. Forty-nine dioceses are represented in this body. Forty-nine dioceses have taken some action on this very important subject of liturgical changes.

Now there are three propositions before us. We are not to discuss at present the meat and matter of the various subjects, but merely the three propositions as to the methods of considering them. The first proposition simply provides that all the wisdom which has been sent up here from these various forty-nine dioceses, shall be placed in the hands of a commission, who shall make it their religious duty to carefully study the necessity, and to report to us with as much promptness as possible their conclusions. That is the first proposition, pure and simple to report what they, in their wisdom, shall determine best to this Convention. Now, the next proposition is simply that this whole subject, the most important subject which we have to consider, shall be at once postponed for three years. The first proposition, sir, is simply that on next Monday at 11 o'clock, without any careful digesting of the action of these forty-nine dioceses, that these deputies here, with an opinion of their own, without any careful deliberation, shall express for the various dioceses their views upon this subject. The people of Chicago have been grandly liberal, sir, in providing for our entertainment, but I venture the assertion without being a prophet or a son of a prophet, that if this body, without any previous consultation as to the various views which come up from all these forty-nine dioceses allow the expressions of individual opinion or opinion by dioceses concerning this question, the grand liberality and hospitality of Chicago will be exhausted long before we strike any other subject. There is no doubt here, sir, that the gentleman who introduced the resolution cannot but be convinced thereof. Therefore I say: why waste our time when a proposition is before us that will prevent the presentation of the views of a carefully selected body of men, gifted with knowledge and wisdom, and capable of suggesting some scheme which this body shall be ready to adopt? Therefore, I propose that we shall desist from further discussion of the proposition to send it over for three years, and then adopt the resolution.



which shall send it before this commission, and let them consider what is best to be done, and present it to us for our consideration not later than the tenth day of the session.

Rev. Mr. Taylor, of Springfield—I would like to say one word, Mr. President. In steering clear of Scylla, it would not be well to run into Charybdis. There is one point which the last deputy who had the floor has omitted to state. It is the point that has been touched upon once before, and it is simply this, that it will not be possible, in the natural run of business, for the report of this commission provided for by the first clerical deputy from New York to come before this House at the end of ten days, as the resolution provides that a report shall be made first to the House of Bishops. I ask you, gentlemen, how long will the House of Bishops be in considering the matter of that report? Naturally, they will have a report and action of their own. That will then come before this House for our action. It may take several days to debate the report of that committee, and for us to determine our action. I do not believe that this House will take action upon the report of that committee, however able, however learned it may be, in the course of a few hours. I believe that it will go on from day to day for several days, before all can be satisfied. By that time there will be differences in the report on the resolution in the action of this House and the action of the House of Bishops, and then there will have to be a Committee of Conference appointed to settle differences between the two Houses. By the time we have done, gentlemen, it will be towards the end of the session.

The President—The deputy may resume.

The Deputy—I was saying that I was asking in this amendment for more time. I think, sir, that the experience of the past three years will bear me out in the assertion—I mean by the experience of the past three years—I mean the experience that we have been able to get by the communications from the several dioceses in this country, and perhaps less than three years, in the last eighteen months, for that is all the time we have had that book before us—that the experience that we have had during that time will lead to the conclusion, with which I believe my reverend brother will concur, that the Book Annexed, with all the alterations and additions to it, is never destined to become the Prayer Book of this Church. There are objections from all sides, and of all shapes and characters, some to the matter contained in the book, and some to the form. Those portions in which comment is as to the substance are not in regard to the form, that is, the work is unexceptional in form, but all wrong in matter. I will say that no one of the separate resolutions contained in the report that has been presented to the Church can be adopted as it stands. Moreover, I would say that if this committee, which has done such extraordinary work in many respects, both in the amount and character of it, that if that committee were appointed *de novo* to act in this matter, I think they would present to us something totally different from the Book Annexed.

Now what we ask for in this amendment to the resolution is that more time be given. It may be that the very members of that committee may be on the committee asked for in the amendment, and I hope some

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of them will, but I want a commission from the Church at large, and not a committee of this body alone, which will take into consideration the whole subject resolution and notification to the dioceses, and communications that have been presented by the various churches of this country, and all matter which has heretofore been presented, and which may be presented hereafter, that they may take all this into consideration, and at the end of three years report to the convention, using all the experience gained in the last three years, and be able to recommend something that should be adopted.

I believe that there will be no loss of time, if we arrive at some conclusion, and that in the mean time we can make such provision, as I believe this convention has it in its power to make, such provision for larger liberty in the use of the Prayer Book, and occasionally revise the services as they may require.

We cannot make any alteration in any integral part of the Prayer Book without taking three years, but this action can be provided for.

Now does not all this tend to peace? I am not going to discuss how; all I say is that it would tend to peace.

Somebody has said that if we let this opportunity pass, twenty years will elapse before we can get anything more done. I disagree entirely with that view. I believe that if we do this as it is now proposed, that it will postpone and stave off anything better for fifty years to come. We are not to be continually tinkering with our Prayer Book; we ought not to touch that Prayer Book, except for the best of reasons. If we start out with all the information that we have gathered upon this subject; we will get something that this Church will be satisfied with. Then we will have peace, and we will have something that we shall be willing to abide by for another hundred years.

I merely wanted to draw a line to show the distinction between the amendment and the resolution.

A Deputy from Pennsylvania—If I understand the amendment proposed it involves no action on the part of the Convention until three years hence; do I understand that?

The Deputy from New York—I say sir, that I desire that everything that can be done be referred to a commission to report at the end of three years, or, in other words, start *de novo*.

A Deputy from Pennsylvania—Mr. President, I should much prefer the original resolution, for the same reason which I will now endeavor to state briefly as possible.

Now I ask you who were here at the last session, and who listened to the report of the Committee of Conference, I ask you, gentlemen, if you are prepared to take action on such an important matter at this time?

Mr. Nash, of New York: I desire to ask for time for the consideration of those amendments for the purpose, if possible, of illustrating the question now under consideration. As I understand the language of the proposition of Mr. Parker of New Jersey, there is to be a vote upon the different resolutions *seriatim*—that is, the House acts upon them one by one, and that would lead to a consideration of the subject, and end in an interminable discussion. The object sought to be obtained, was to refer these thirty resolutions and their amendments, by the action of this House, to a committee, which could consider them entire, and report.

The report, when it comes before us, will be the report of a Joint Committee, in which the Bishops have a part, and then we shall be prepared to act upon such of the resolutions as have passed through the constitutional ordeal.

Now let me state, by way of illustration, one thing, it is in regard to the resolution notifying the dioceses,—I will not stop to read it, but if the gentlemen will examine it they will find that it refers to the evening and morning service on week days.

Now there is a desire upon the part of the Church, which has been expressed over and over again for a number of years. As long back as 1880, I think there has been a call for the re-formation of the Book of Common Prayer, and from that time to this, this con-

stitutional amendment has been before us.

Now suppose that this Committee should recommend them for passage by this convention. But it cannot be done unless it is constitutional, and that is for the Committee to consider.

The object of this sifting committee is to discuss these propositions, that we may be prepared to act upon them.

The committee will not report upon, but will arrange the propositions and alterations in proper shape, and form and remove incongruities, and present those resolutions to this Convention for the purpose of having their attention, and be ready for consideration in the convention of 1889. That convention may be wiser and more judicious than this. All this tends to peace and harmony.

Now what is the objection to this resolution of the Rev. Dr. Swope? It is this—it tends in the same direction.

We must go through some of these forms, and after we have gone through the constitutional ordeal, we are prepared to have the benefit of the large number of these propositions for the action of this House.

Deputy from Louisiana—I would not think it just to this Convention if I should allow it to vote without calling its attention to the constitutional provision to meet this difficulty.

It is for this convention to act, and it cannot remit its action. I call attention to Article 8 of the constitution.

(Read by the Secretary.)  
Now Mr. President allow me to say that that very clause has been acted upon. These matters have been referred to the different dioceses of this Church, and these dioceses have acted upon them, and are represented here by their delegates who come here instructed.

Rev. Dr. Vibbert of Chicago—I wish to remark that it is near the hour for adjournment, and I wish to make a motion to adjourn as our committee on hospitality do not desire that the first lunch in this convention shall be a cold one.

The President—Unless my watch is wrong, it is not yet the hour for adjournment. A Deputy from Long Island offered a resolution in regard to Church unity.

Mr. Nash, of New York, moved that the resolution be referred to the committee on ecclesiastical relations. The Rev. Dr. Hopkins moved that the resolution be referred to the committee on the state of the Church.

Carried.

Mr. Burgwin, of Pittsburgh—On the question of amendments and alterations, in whatever shape they come, there is raised the question as to whether we must vote upon the resolution of the Convention of 1883 as a whole, or in severalty, and no doubt a great deal may be said upon the subject. I think it will be the part of wisdom on the part of this house to formulate its opinion on the constitutionality. I therefore offer the following resolution: I hope we will get a report from that committee.

Resolved, That the Committee on Constitutional Amendments be requested to report whether, in their opinion, the proper constitutional mode of voting upon the resolutions, proposing for the action of this House certain additions and alterations in the Book of Common Prayer, should be upon said amendments and alterations severally, or as a whole.

Deputy from Virginia—I have no special reason for objecting to consulting with the Committee on Constitutional Amendments, but there is nothing in this which requires any special reference to a committee. I desire simply to call the attention of the House to the action of the Convention inaugurating these propositions for amendment and attention; and in every letter it is stated that it is to be voted upon severally; and how are we to go behind that phraseology, by reference to a committee, I do not understand.

We are bound hand and foot, by the order of the last Convention, to vote severally upon each proposition, and in that final action each measure, according to the direction of the resolution, is to be voted for alone, and, for that reason upon each proposition severally, and decided. I cannot see any use for this reference.

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The Woman's Auxiliary.

Grace Church was well filled this morning by members and friends of the Woman's Auxiliary, who partook of the Holy Communion and listened to the suggestive address of Bishop McLaren, on "The Importance of Cultivating the Symmetrical Character," which, with the spiritual aspirations of Mary as a basis, develops also the external or active devotion of Mariha, by the co-operation of the two with the Almighty power of the Godhead.

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The Bishop pointed out the necessity of learning a right interpretation of the Gospel, "Take no Thought." Thought must be taken for the Lord's work to the sacrifice of life if necessary, but it must never lose sight of the fact that it is the Lord's work and not ours, and it is for Him to choose and direct us in doing it right. As we work under and in Him, He will bless our effort and cause us to accomplish that whereunto He designs us.

After adjourning to the Methodist church, the "members of the Woman's Auxiliary of the Board of Missions of the Church in the United States" were formally welcomed by the Bishop of Chicago in a brief address, beginning with hearty thanks to the representatives for their presence. He feelingly alluded to the fact that this week is the anniversary of the awful calamity of 1871, from which the Church in Chicago still suffers temporarily and spiritually. He regarded the present status of the Woman's Auxiliary here as one of the happiest tokens of the advance Church activity has made in Chicago during the last five years. He humorously alluded to Chicago's reputation for blowing her own trumpet, and said his words might confirm that, but he thought the facts justified the trumpet.

Summary of Mrs. Vibbert's welcome: The words of welcome have been so well said by the Bishop, that it only remains for me to say that on behalf of the Chicago branch we are very glad to welcome you. We are one of the youngest branches of the Auxiliary, and we are proud that the General Convention brings you here to meet us in our youth and innocence. We wish, however, to welcome you for your own sake as well as for ours. We think Chicago is worth seeing and are glad to have you see her. We feel especially thankful for this meeting because it brings before us somewhat the corporate character of the Church. Each in our own way tries to advance the work of the Church—but a meeting like this gives a better understanding of that work. Eastern people cannot always realize the difficulties the Church has to encounter in the west, where she has not an inheritance of prestige, and the sympathy of mee ing in this way will, I am sure, be a help to us all, making us feel that we are not alone in our efforts.

At 1 o'clock the ladies partook of a bountiful lunch at the Woodruff Hotel, and at 2:30 resumed, or rather began their work, Mrs. Vibbert presiding, at the Methodist Church. The addresses will be reported in a later issue of THE LIVING CHURCH.

It was with difficulty that the session came to an end about half-past five, there being much of interest that, as suggested by the President, there being but twenty-four hours in the day and night together, would have to be omitted.

Resolutions of thanks were passed to the rector and vestry of Grace Church for the A. M. service, to the minister and officers of the Methodist Church for the use of their building, and to the sisters of the W. A. for the bounteous lunch. A resolution was also passed that in the printed list of officers the date be given of formation of each Diocesan branch, and of the original appointment or election of the Diocesan officers.

An interesting feature of the afternoon was the roll-call, the representatives from each Diocese rising, showing the following results:

- Albany, 2. California, 1. Cen. New York, 1. Cen. Penn., 1. Connecticut, 4. Delaware, 3. Florida, 1. Fond du Lac, 1. Indiana, 11. Kansas, 3. Kentucky, 2. Long Island, 4. Maine, 3. Maryland, 2. Massachusetts, 3. Michigan, 7. Minnesota, 5. Missouri, 6. Nebraska, 5. Nevada, 1. New Hampshire, 1. New Jersey, 9. New York, 2. N. Carolina, 1. N. New Jersey, 1. Ohio, 6. Pennsylvania, 3. Pittsburgh, 7. Quincy, 1. Rhode Island, 1. So. Carolina, 1. Southern Ohio, 12. Springfield, 1. Tennessee, 1. Texas, 1. Vermont, 3. Virginia, 1. W. Michigan, 4. W. New York, 2. Wisconsin, 10. Oregon, 1. New Mexico and Arizona, 1. Montana, 2.

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