THE COUNCIL OF THE CHURCH.

Yesterday's Sessions of the Protestant Episcopal Convention.

The Proposed Change in the Title of the Prayer Book Discussed.

Several of the Suggested Amendments of the Prayer Book Rejected.

Detailed Report of the Work of the House of Bishops.

PHILADELPHIA, Oct. 17.—At to-day's session of the Protestant Episcopal convention morning prayer was read by Rev. William Allen Fiske, D. D., of Maine, and Rev. James J. Vaulx, of Arkansas. The benediction was pronounced by the Right Rev. Bishop Whitehead, of Pittsburg. The house of deputies was then called to order.

Rev. Dr. Benedict, of southern Ohio, from the committee on amendments to the constitution, reported that the committee considered the tentative use of proposed alterations and addition to the prayer book as unwise. The report was placed on the calendar.

The same committee reported on the memorials asking for such legislation as will allow the establishment of a court of appeals that they deemed it inexpedient. Placed on the calendar.

Another report from the same committee was to the effect that they deem inexpedient the proposed canon for the trial of presbyters and deacons. The committee's request to be discharged from the further consideration of the matter was granted.

The committee on Christian education reported adversely relative to the resolution of Rev. Mr. Haskins for the raising of a fund of $100,000,000 for the establishment of church schools. Placed on the calendar.

Rev. Dr. Abercrombie, of northern New Jersey, presented the report of the committee on the memorials of deceased members, which was adopted.

The committee on expenses reported that the cost of the convention of 1877 was $11,400, and that of 1880, $9,500.

The present convention started with $500 in the treasury. The report contained resolutions that the salary of the secretary of the house of bishops be $300 for the first year and $100 for each of the succeeding years; that the salary of the secretary of the house of deputies be $1,200 for the first year and $500 for each of the two succeeding years.

The report was adopted.

Rev. Dr. Hall, of Long Island, moved that all reports of amendments to the constitution be made the order of the day for Saturday at 11 o'clock and discussed continuously until disposed of. Adopted.

Rev. Dr. Farrington, of northern New Jersey, from the committee on the general theological seminary, reported, recommending that the house of deputies concur in the action of the house of bishops relative to the amendments of the constitution. A minority report was also presented, the ground taken being that at the meeting at which the amendments were adopted there were not more than thirty trustees present; that the changes were of a radical and sweeping nature; that the amended constitution was imperfect in many particulars.

On motion the whole subject was made the order of the day for 11 o'clock to-morrow.

The calendar was then taken up and report No. 1 of the committee on the prayer book, relative to a change in the title of the prayer book and of the ordinal by striking out the words "Protestant Episcopal," was considered.

Rev. Dr. Thrall, of the diocese of Springfield, in the first place objected to "Protestant Episcopal" because it is distinctly Romish. [Laughter.] If we have authority to judge we do not protest—we act. When this word was first used it was precisely in this manner. If the panacea at that time had given respectful consideration to the protest their supremacy would have continued in Germany to this day. The words "Protestant Episcopal" are Romish and wholly Romish. There is no reason why the church should call itself Episcopal because some others have called themselves Presbyterian. The second objection was that the title Protestant Episcopal is false. When did the church of England ever protest? When the question arose in England the mother church did not protest. She turned the intruder out of doors. A much greater objection to the title is its inexpediency. During the last year and a half he had been laboring in a little mission, the diocese of Springfield. The people there are tired of sectarianism, of popular religionism. Who is gathering them in? Not the church, but Rome.

Rev. Dr. Thrall was at this point interrupted by a motion of Dr. Huntington, of Massachusetts, that the house should go into committee of the whole.

This was agreed to, and Judge Sheffey took the chair.

The committee resumed consideration of clause P, in the report of the committee on the prayer book.

Mr. Judd, of Illinois, moved to amend by striking out the proposed rubric, and inserting the one in the standard book of common prayer. The change consisted principally in leaving out all reference to the Nicene creed.

Mr. Judd hoped that this church will not undertake to place a bar by inserting the Nicene creed.

Rev. Dr. Abercrombie, of northern New Jersey, had intended offering the motion submitted by Mr. Judd. He stated that throughout the eastern church the Nicene creed is the great bond of faith. It is recited by the czar at his coronation; it is as dear to 100,000,000 Christians as the apple of their eye. There is often a rebound from the attacks of error which are fatal to truth. The American church did not originate the schism, and should not endeavor to perpetuate it. The Vicene council thought it enough to place in the creed. "I believe in the Holy Ghost." The words, "the Lord and giver of life," were subsequently added, and the church of Rome was the first to protest against it. Let us not place in the communion office that which will be a stigma to the church.

The chair ruled Mr. Judd's motion out of order.

Mr. George H. Bates, of Delaware, moved that the committee report favorably clause P.

Rev. Dr. Adams, of Wisconsin, moved to amend by restoring the punctuation as it was in the standard prayer book of 1871.

Dr. Adams thought the Romish the ablest of all churches in the way of organization. He did not want the convention to give a punctuation marked by stupidity to the creed. The matter of dividing it into twelve articles simply confuses the whole thing.

Rev. Dr. Richards, of Rhode Island, rose to a point of order that the committee was discussing the rubric and not the creed.

The chair ruled against the point of order on the ground that the rubric under discussion stated how the creed was to be said.

Mr. Malcolm Hay, of Pittsburg, said the discussion had been mainly doctrinal in character, and this discussion would have been avoided if the committee had allowed the rubric to remain as it is in the standard prayer book.

The chair stated that the proposition in Mr. Judd's motion was to adopt that which is at present the prayer book, and it would, therefore, not be an amendment. The chair would entertain the motion at the present time.

Rev. Dr. Knight, of central Pennsylvania, maintained that the punctuation adopted by the committee was one admirably adapted for the purpose.

Rev. Dr. Huntington said it seemed to him that they were mixing things up, and that the matter of the punctuation of the creed should come up afterward.

The amendment of Rev. Dr. Adams was adopted.

Mr. Henderson, of North Carolina, moved to amend, by striking out the words "commonly called the Nicene creed as it is." He said that if his proposition was adopted, the convention would not call the creed under discussion the Nicene creed.

The amendment was rejected.

Judge Wilder, of Minnesota, thought it wiser and better to retain the rubric in the standard prayer book than to relegate it to the communion office. The only argument he had heard as to omitting the Nicine creed in the morning service was the gaining of space. Relegating the Nicene creed to the communion office will practically result in its soon going out of sight altogether. Those born in the church will become familiar with the creed, but the church is constantly receiving accessions from those who have never attended her services. The majority of persons will confine their investigations to those portions of the prayer book that are constantly brought before them.

Rev. Dr. Huntington said that the object of the committee was not to save space, but to encourage its being said in the communion office, to which it properly belongs. Instead of placing it where it would virtually be banished, the creed had been placed in the most conspicuous part of the eucharistic office.

Mr. Abert, of Maryland, contended that in the canon of common sense he had no difficulty in believing that both the Father and the Son sent the Holy Ghost.

A vote was then taken on the motion to recommend favorably to the house section P as reported by the committee.

Clause P was rejected, the vote being—yeas, 107; nays, 150.

The committee then rose and reported progress.

The house took a recess until 2 o'clock.

On reassembling, the house resumed the consideration of the report No. 1 of the committee on the prayer book relating to a change in the title of the prayer book and of the ordinal.

A motion by Rev. Dr. Thrall, of Springfield, to amend the report by striking out "inexpedient" and inserting "expedient" was defeated by a vote of 15 yeas to 115 nays, and the report of the committee was adopted.

The house then went into committee of the whole on the prayer book, and section 2 was considered as follows: Insert the word "again" after the word "rose" in the apostles' creed, both here and wherever else the creed is printed in the prayer book.

Rev. Dr. Huntington said the object of the change was for the sake of uniformity with the English church.

Rev. Dr. Adams, of Wisconsin, submitted that the word "again" simply meant a second time. He thought our version is the most correct and the nearest to the Greek; he highly respected the English as a conservative nation, but conservatism can be carried to an extreme.

A vote was taken with regard to clause Q, and it was agreed to recommend it for adoption—yeas, 129; nays, 76.

The next section considered was R, as follows:

R. Omit the rubric after the apostle's creed, together with the creed that follows it.

Judge Wilder, of Minnesota, said that the question had been substantially decided in section P.

Dr. de Roset moved to add to the rubric proposed to be omitted the words, "commonly called the Nicene creed." This was not agreed to, and a vote taken on clause R resulted in its defeat. Clause S was then considered, as follows:

S. After the collect for grace insert the following rubrics:

"In places where it may be convenient, here followeth the anthem."

"The following prayers are to be omitted here, when the litany is said, and note, that save on the Lord's day the minister may here end the morning order with such prayer or prayers taken out of this book as he shall think proper."

Rev. Dr. Fiske, of Maine, moved to amend by striking out the words "collect for grace," and substituting the words, "prayer for the president of the United States and all in civil authority."

Rev. Dr. Norton, of Virginia, hoped and prayed that from generation to generation the church may offer up the prayer for the president. Yet, in his opinion, there was a great disadvantage in having the ruler named.

Rev. Dr. Peterkin, of Virginia, considered that it was most important to pray for rulers, even when it is doubtful which of the rulers had chief authority.

Rev. Dr. McNamara, of Nebraska, thought the President of the United States should be prayed for, without mentioning a name, and the people s hould have a right to pray for their rulers without having their churches closed.

Rev. Dr. Fiske's amendment was rejected by a very large majority.

Rev. Dr. Huntington moved that the first of the two rubrics in section S be approved.

Rev. Dr. Richards, of Rhode Island, moved to amend by substituting for the words "the anthem" the words "an anthem or hymn." Not agreed to.

The first rubic in section S was then adopted.

Rev. Dr. Harrison, from Albany, offered the following as a substitute for all the new provisions for shortened forms of morning and evening prayer: "The order for morning prayer and the order for evening prayer are appointed to be said daily [throughout the year]; yet upon week days and at morning service on Sundays, when the holy communion is immediately to follow, the minister may omit so much as he may think expedient of that which precedes the Lord's prayer and of which follows the third collect."

It has been said, remarked Dr. Harrison, that the first words prescribed daily services. It occurred to him that the words "throughout the year" gave undue emphasis, and he had therefore bracketed them, although it had been a frequent use in the church to omit morning prayer, the litany, or the sermon when the holy communion is administered. Personally he had not very largely shared in that feeling. An objection suggested was that when the holy communion is administered every Sunday it may result in abrogating altogether morning prayer. If this rubric is to be interpreted and carried into execution by faithful, loyal, earnest men, then there would be no danger.

Rev. J. F. Girault, of Louisiana, said that during his administration he had never found that there was too much prayer book. He could very well understand that in the west there was need of shortened services.

Rev. Dr. McNamara, of Nebraska, said: "Let us have liberty, and trust the loyalty of good men to keep us in order."

Rev. Dr. Huntington said it was argued that it was a disadvantage to have the rubrics scattered over the book. They were scattered precisely where they are needed.

Rev. Dr. McVickar, of Pennsylvania, was not willing to rest under the imputation of not fulfilling the church's direction because it might not be convenient to have morning and evening prayer daily throughout the year. It rendered him liable to the imputation of not being a good churchman.

The substitute of Rev. Dr. Harrison was rejected. Rev. Mr. Apjohn, of Maine, moved to amend by inserting between "here" and "when," in the second rubric, the words "on the days," so that it shall read "the following prayers are to be omitted here on the days when the litany is said," &c. This was not agreed to.

Rev. Dr. Gray, of Tennessee, offered the following amendment, which was rejected:

Add at the end of the rubric "and when the service is thus shortened one of the lessons with the canticle following the same may be omitted."

Rubric 2 of section S was then adopted, and it was agreed to report favorably the entire section.

An amendment of Mr. Cornwall, of Kentucky, to change the prayer for the President of the United States, so that it shall read "Bless all in authority over us," was rejected.

Sections T, U, and V were then agreed to as follows:

T. Omit the rubric after the prayer for the President of the United States.

U. 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 a marginal note. "This to be said when any desire the prayers of the congregation."

V. Insert in the general thanksgiving after the words, "to all men," the words, "particularly to those who desire now to offer up their praises and thanksgiving for Thy late mercies vouchsafed unto them," the same to be printed in italics, bracketed, and given a mark of reference to a marginal note.

"This to be said when any that have been prayed for desire to return thanks for mercies vouchsafed to them."

It was agreed to recommend resolution No. 3 relating to the order of morning prayer as amended to the house.

The committee rose, and the house adjourned until to-morrow morning.

HOUSE OF BISHOPS.

At the meeting of the house of bishops to-day a communication was received from the Right Rev. Bishop Scherechensky, of Shanghai, tendering his resignation of the jurisdiction of China. No action was taken by the house.

With reference to the communication from the Sewanee conference asking for a relaxation of the educational requirements for colored clergymen, title 1, canon 2, section 6, clause 2, was amended by the substitution of the words "sound understanding and judgment" for the words "extraordinary strength of natural understanding."

The house of bishops then resumed consideration of the book of prayer and adopted resolution 1. The title page reported by the joint committee on the book of common prayer. It has adopted part "A" of resolution 2. It has amended part "B" by the addition to the first paragraph, "concerning the services of the church," of the words "provided that no one of these services be habitually disused."

It has also amended part "B," by altering the first paragraph, under "hymns and anthems," so as to read "but only such hymns shall be used in this church as are or may be duly set forth or allowed by the authortity of the same."

On page 9 B A, under the order how the psalter is appointed to be read," it inserts the words "but note that" before the words "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," and also under the order respecting hymns and anthems to add after the word "sermons" these words, "and also with the consent of the ordinary before and after the second lesson at evening prayer in place of the canticles there appointed," and adopted the remainder of the resolution. The introductory portion as reported: On page 9 of the report, resolution 3, the order for daily morning prayer it has committed part "A" for the insertion of sentences for Ascension day, and has adopted "B," "C," and "D," and it has amended the exhortation by substituting the words "unto God" for the words "before God."

Part "E," proposing a substitute for the alternative absolution in the standard prayer book, it has amended by the omission of an alternative absolution together.

It has adopted parts "F," "G," and "H."

It has amended part "I," so as to read as follows: "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 may be, and at the end of the venite, benedictus and domine benedicte, benedictus, jubilate, de profundi, and at the end of the whole portion or selection from the psalter shall be said or sung, 'Glory be to the Father and the Son and to the Holy Ghost. Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.'"

It has adopted parts "J," "K," and "L," as corrected to "benedictus and domine," and parts "M" and "N."

It has amended part "O" by omitting the words "in double columns," and by substituting "de profundis" "levavi oculos." It has recommended that the gloria patri be printed at the end of each canticle where it is to be used.

It has amended part "P" by omitting "or else that commonly called the Nicene creed, as it is set forth in the communion office," and inserting "or this," followed by the Nicene creed; and also by changing "and any churches may omit," &c., to "and any churches may." Instead of the words "he descended into hell," use the words "he went into the place of departed spirits," which are considered as words of the same meaning in the creed.

It has adopted part "S." It has not adopted part "R." It has adopted the first rubric of part "S," and it has amended the second rubric to read as follows: "The following prayers are to be omitted here when the litany is said, but note that on Christmas, Easter, and Whitsunday the minister may proceed immediately after the third collect in the order for the administration of the holy communion, and note further that save on the Lord's day the minister may here use the morning order, with such prayer or prayers taken out of this book, as he shall think proper."

It has adopted part "T." It has adopted part "U," changing "to be said" for "may be said." It has adopted part "V," changing "to be said" for "may be said when and desire to return praise." On page 3 B A, "let us humbly confess our sins unto Almighty God," with the rubric following, as on page 17 B A, it has inserted.

In resolution 4, the order for daily evening prayer, it has adopted parts "A" and "B." It has adopted part "C," changing "before" for "unto." It has adopted parts "D" and "E." It has adopted part "F" by substituting the following alternative form of absolution, viz: "The almighty and merciful Father grant you true repentance, absolution, and remission of all your sins, amendment of life, and the grace and consolation of His Holy Spirit through Jesus Christ our Lord. Amen."

It has adopted part "G." It has amended part "H" so as to conform to the corresponding notice in the morning prayer, save as to the gloria in excelsis. It has adopted part "I." It has adopted part "J," omitting "and print in double columns." It has adopted parts "K" and "L." It has adopted part "M." It has adopted the first rubric in part "N." It has adopted the second rubrick as amended in the morning prayer, save as to the Nicene creed, in part "N." It has adopted part "O." It has amended part "P" by substituting, as in the English prayer book, "because there is none other that fighteth for us but only Thou, O God." It has adopted parts "Q," "R," "S," and "T." It has adopted resolution 5, the beautitudes of the gospel, with the insertion of "on any day" after the words in the first rubric of the beautitudes of the gospel "The third collect at evening prayer."

In resolution 6, relative to changes in the litany, it has adopted part "A" with the words "order for the" inserted before "administration."

It has amended part "B" by inserting after "fire," "and flood from."

It has amended part "C" by omitting "with thy favor." It has adopted part "D."

The following was inserted after the side rubric: "That it may please Thee to send forth laborers unto Thy harvest, we beseech Thee to hear us, good Lord."

It has adopted part "E."

The Custis Picture.

To the Editor.

WASHINGTON, D. C., Oct. 17.—I will thank you to correct a statement which appeared in your paper this morning, alleged to have been made by me in relation to the Custis picture of the surrender of Lord Cornwallis, first, because it is incorrect, and second, because I did not say what is reported. The facts are that in 1877 I purchased the then well known art establishment of Mr. Francis Lamb, No. 1236 Pennsylvania avenue. Among the articles then remaining there on storage, and which had been there a number of years uncalled for and probably forgotten except by persons connected with the establishment, was the Custis picture. Upon inquiry, I learned that it was the property of the District of Columbia; that it had formerly hung in one of the rooms in the city hall, but at a time when that building was undergoing repairs had been removed to Mr. Lamb's establishment and placed on storage. I thereupon notified the district commissioners and requested them to pay storage charges and have it taken away, which request was promptly complied with. I do not desire credit for a presentation which was never made.

Very respectfully SAMUEL HODGKINS.

The Y. M. C. A. Debating Society.

The Y. M. C. A. Literary society held a meeting last night in their room on New York avenue. The question, "Resolved, That success in life is due to circumstances, not personal effort," was debated by Messrs. Goodhue on the affirmative and Johnson and Phillips on the negative. Original poetry was read by several members, and excited a great deal of applause. "Resolved, That the telegraph should be under the control of the government" will be debated next Wednesday evening.

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Miscellaneous.

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THE WEEKLY REPUBLICAN PAYS SPECIAL attention to the news of the Capital. Every citizen should subscribe for it.

Travelers' Guide.

BALTIMORE AND OHIO RAILROAD.

THE MODEL FAST AND THE ONLY LINE BETWEEN THE EAST AND THE WEST via WASHINGTON.

DOUBLE TRACK! JANNEY COUPLER! STEEL RAILS.

Schedule to take effect SUNDAY, MAY 13, 1883.

Leave Washington, from station corner of New Jersey avenue and C street:—

For Chicago, Cincinnati, Louisville, and St. Louis, daily, at 3:30, 8, m., 10:15 a. m., 10:10 p. m., with through coaches and Palace sleeping Cars to above points, without change; 10:15 a. m. daily to Chicago, except Saturday.

For Pittsburg, at 8:30 a. m. and 8:40 p. m., daily; 8:40 p. m. to Pittsburg, Cleveland, and Detroit, with sleeping Cars to Pittsburg.

For Toledo and Detroit, via Monroeville, 10:15 a. m. daily, with sleepers for Toledo.

Trains for Philadelphia and New York at 8:10 a. m. daily, except Sunday; 4 p. m. and 9:40 p. m. daily, with Parlor and Sleeping Cars attached.

For Baltimore on week days, 5, 6:30, 6:40, 7:45, 8:15, 9, and 10:05 a. m., 12:10, 2:20, 2:55, 3, 3:30, 4:10, 5:20, 7, 8:10, 9:40, 11:30 p. m.

For Baltimore on Sundays, 6:20, 7:45, 10:05 a. m., 1:25, 2:55, 3, 4:40, 5:20, 7, 8:10 9:40 p. m.

For Annapolis, 6:40 a. m., 12:10 and 4:40; on Sunday, 9 a. m. 4:40 p. m.

For way stations between Washington and Baltimore, 5, 6:30, 9 a. m., 12:10 p. m., 3:20, 4:40, 7, and 11:30 p. m. For stations on Metropolitan Branch, 7:45 daily, except Sunday, 8:30 a. m., 4:45 and 5:45 p. m. daily; for Gaithersburg, 8:30 a. m. daily, except Sunday; for Hagerstown and Frederick, 8:30 a. m., 10:15, 4:45 p. m. daily, except Sunday.

For Hagerstown, 10:15 a. m. daily, except Sunday; 4:45 p. m. daily.

Trains arrive from the West daily, 6:20, 7:35 a. m., 2:35, 3, 9:25 p. m.

From New York and Philadelphia, 2:55, 8:20 a. m. daily, 8:10 p. m. daily, except Sunday.

From Annapolis, 8:20 a. m., 1:50, 6:37 p. m.; Sunday, 10:20 a. m., 6:37 p. m.

From Staunton, 2:15 p. m. daily, except Sunday.

From Frederick and intermediate points, 9:25 a. m., 10 a. m., 2:15, 4:20 p. m. and 8 p. m. daily, except Sunday. 10 a. m. 8 p. m. daily from Point of Rocks.

Trains leave Baltimore for Washington at 2, 4:40, 6:40, 7:15, 7:30, 8, 9:10, and 10:30 a. m., 12:15, 2:35, 4, 4:30, 5, 6:5, 7:20, 9, and 11:30 p. m. On Sundays, 2, 4:40, 7:15, 7:40, 9, and 9:30 a. m., 1:20, 4:40, 5, 6:25, 7:40, and 9 p. m.

All trains from Washington stop at Relay Station, except 6:20 p. m.

For further information apply at the Baltimore and Ohio Ticket Office, Washington station, 510 and 1351 Pennsylvania avenue, corner of Fourteenth street, where orders will be taken for baggage to be checked and received at any point in the city.

W. M. CLEMENTS, M. of T., Baltimore, and C. K. LOID, G. P. A.

THE GREAT PENNSYLVANIA ROUTE TO THE NORTH, WEST, AND SOUTHWEST. DOUBLE TRACK, SPLENDID SCENERY. STEEL RAILS, MAGNIFICENT EQUIPMENT. IN EFFECT JULY 8, 1883.

TRAINS LEAVE WASHINGTON, from station, corner of Sixth and B streets, as follows:

For Pittsburg and the West, Chicago Limited Express of Palace Sleeping Cars, at 9:30 a. m. daily; Fast Line, 9:30 a. m. daily, with Sleeping Cars from Harrisburg to Cincinnati. Western Express, 7:10 p. m. daily, with Palace Cars to Pittsburg and Cincinnati. Also connects, except Saturday, for Chicago, via Columbus and C., St. L. & P. R. R., with Sleeping Car Pittsburg to Chicago. Mail Express, 9:50 p. m. daily for Pittsburg and the West, with Palace Sleeping Car Washington and Chicago.

BALTIMORE AND POTOMAC RAILROAD.

For Erie, Canandaigua, Rochester, Buffalo, Niagara, 9:30 p. m. daily, except Saturday, with Palace Cars Washington to Canandaigua, and Harrisburg to Buffalo.

For Williamsport, Lock Haven, and Elmira, at 9:30 a. m. daily, except Sunday.

For New York and the East, 8 a. m., 10:40 a. m., 1:20, 4:30, 9:50, and 10:30 p. m. On Sunday, 4:30, 9:50, and 10:30 p. m. Limited Express of Pullman Parlor Cars, 9:50 a. m. daily, except Sunday.

For Boston without change, 1:30 p. m. every week day. On Sunday, 4:30 p. m.

For Brooklyn, N. Y., all through trains connect at Jersey City with boats of Brooklyn Annex, affording direct transfer to Fulton street, avoiding double ferriage across New York City.

For Philadelphia, 8 a. m., 10:40 a. m., 1:20, 4:30, 9:50, and 10:30 p. m. On Sunday, 4:30, 9:50, and 10:30 p. m. Limited Express, 9:50 a. m. daily, except Sunday.

For Baltimore, 6:40, 8, 9:30, 9:50, 10:40 a. m., and 1:20, 3:35, 4:20, 4:40, 5:20, 7:20, 9:50, and 10:30 p. m. On Sunday, 9:30, 10:40 a. m., 4:20, 4:40, 7:20, 9:50, and 10:30 p. m.

For Cope's Creek Line, 8:40 a. m. and 4:40 p. m. daily, except Sunday.

For Annapolis, 6:40 a. m. and 4:40 p. m. daily, except Sunday.

ALEXANDRIA AND FREDERICKSBURG RAILWAY, AND ALEXANDRIA AND WASHINGTON RAILROAD.

For Alexandria, 6:30, 7:20, 9:20, 11, and 11:30 a. m., 2, 3:30, 5, 6:00, 8, and 11:30 p. m. On Sunday at 9:30, 9:20, and 11 a. m., 8 p. m.

For Richmond and the South, 6:30 and 11 a. m. daily, and 5 p. m. daily, except Sunday.

Trains leave Alexandria for Washington, 6, 8, 10:03, and 10:20 a. m., 12:30, 3, 3:27, 5:10, 7, and 8:10 p. m., and 12 midnight. On Sunday at 8 and 10:03 a. m.; 7 and 9:10 p. m.

Tickets and information at the office, northeast corner of Thirteenth street and Pennsylvania avenue, and at the station, where orders can be left for the checking of baggage to destination from hotels and residences.

J. R. WOOD, General Passenger Agent.
CHARLES E. PUGH General Manager.

CHESAPEAKE AND OHIO RAILWAY.

TRUNK LINE TO THE WEST, SOUTHWEST AND NORTHWEST.

On and after SUNDAY, October 14, 1883, passenger trains of this route will leave Washington from B. & P. Depot as follows:

8:35 A. M.—Way Mail (daily, except Sunday) to Clifton Forge and intermediate stations on C. & O. Ry.

4:50 P. M.—LOUISVILLE AND CINCINNATI FAST LINE (DAILY). Solid train, with Pullman cars to Louisville: Richmond to Cincinnati without change; arriving, Columbus, Ohio, at 6:5 p. m.; Winchester, 2:15 p. m.; Cincinnati, 6:30 p. m.; Lexington, 8:15 p. m.; Louisville, 7 p. m.; connecting at these cities with through trains to all points West, Southwest, and Northwest.

10:35 P. M.—Night Express (daily, except Sunday), for Ashland, Ky., and intermediate stations on C. & O. Ry.

11:00 A. M.—For Newport News, Old Point, and Norfolk (daily, except Sunday), arriving, Newport News, at 7 p. m.; Old Point, 7:30 p. m.; Norfolk, 8:10 p. m.

Apply C. & O. Ry. Office, 513 Pennsylvania avenue; V. M. Ry. Office, 601 Pennsylvania avenue, and B. & P. Station.

H. W. FULLER, G. P. Agt. C. W. SMITH, Gen'l Man'r. FRANK TRIGG, N. E. Pas'r Agt.

THE VIRGINIA MIDLAND RAILWAY.

THE TRUNK LINE TO THE SOUTH, SOUTHWEST, AND WEST.

Schedule in effect OCTOBER 14, 1883:

8:35 A. M.—New Orleans Mail, daily, making close connections to all points South and Southwest. Daily, except Sunday, with C. & O. Ry. Pullman Sleeping Cars from Washington via Danville to Montgomery and Montgomery to New Orleans; also Washington to New Orleans via Lynchburg and Bristol.

4:50 P. M.—Louisville Fast Line daily, via Charlottesville, Huntington, and Lexington, to Cincinnati, Louisville, and all Western Points, making direct connections, and with solid train and Pullman Sleeping Cars. Washington to Louisville.

10:35 P. M.—Southern Mail and Express, daily, to all points South and Southwest, via Danville and Charlotte. Daily, except Sunday, with C. & O. Ry. Pullman Sleeping Cars, Washington to Augusta, via Charlotte, and Charlotte to Montgomery.

Manassas Division train leaves Washington at 8:35 a. m. daily, except Sunday. Warrenton trains leave Washington at 8:35 a. m. and 4:50 p. m. daily.

For tickets and all information inquire at Company's office, 601 Pa. ave., or at Union Depot.

M. SLAUGHTER, General Passenger Agent. N. MACDANIEL, Agent.
SOL. HAAS, Traffic Manager.

WASHINGTON, OHIO AND WESTERN RAILROAD COMPANY.

Trains arrive at and leave from B. and P. (Sixth street) Depot as follows:

Accom. arrives 8:25 a. m. daily.
Mail arrives 7:25 p. m. daily except Sunday.
Mail leaves 9:20 a. m. daily except Sunday.
Accom. leaves 4:20 p. m. daily except Sunday.
On Sundays only a train will leave at 8:00 p. m.
Commutation tickets not honored on Sunday trains.

se7-3w S. M. BROPHY, Superintendent.

Steamboat Lines.

Look at Low Fares.

Norfolk and Old Point.

FARE, 50 CENTS.

NORFOLK

AND

FORTRESS MONROE.

Elegant and Safe Steamer

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