

but it had been largely colonized by Frenchmen and Spaniards; and there was a very considerable Roman Catholic population; but the American Church was able to hold her own, and he had received into communion more than four hundred Romanists. There was also a very numerous coloured people, who in former times were under the influence of the Church. Since emancipation they had broken loose from her; but he was happy to say that successful efforts were making to reclaim them.

The Bishop of Long Island (Dr. Littlejohn) referring to the remarks of the chairman, said that amongst Americans there was a great love for the virtues and graces which constituted royalty in the person of the Queen of this country, and which had rendered it so admirable and glorious throughout the civilised world. There was also a feeling of loyalty in the breast of every American Churchman to all that contributed to the stability of Church and State. They in America had solved some problems upon which England seemed about to enter, and he exhorted Churchmen to stand shoulder to shoulder in support of whatever affected the stability or the commonwealth of Old England. (Cheers.) He was first Bishop of his see, in which there was a population of 700,000 souls, with a hundred clergymen, and what promised to be one of the noblest capitals in the country.

The Bishop of Albany (Dr. Doane) said he was born in the town of Burlington in the first year of his father's Episcopate of New Jersey, and well he remembered that long before he knew the meaning of the Latin letters "S.P.Q.R." he had learned the meaning of the English letters "S.P.G." While he was rector of a church at Burlington, he used to celebrate the Lord's Supper in vessels marked with the crown and the initials of Queen Anne, who had presented most American churches with silver altar vessels. He had lately been reading a caustic article in the *Saturday Review* upon a habit which it was stated that Americans had of estimating "Sublimity by cubic measure;" and his people were perhaps rather addicted to dwelling on the vastness of their territory and the dignity of their two great cities; but their cathedral was perhaps the most unique in the world. It was originally an iron foundry in five stories which had been "razeed" into two; and now eight hundred people were constantly offering worship in it—a choral service not comparable indeed with the grand services to be met with in this country, but somewhat worthy of the great work of the Church.

The Bishop of Central Pennsylvania (Dr. Howe) said his diocese was largely peopled by Lutherans and numbers of the German Reformed Church. There were also a good many Welsh miners, but they were mostly Baptists and they worshipped in their own language. Still in the seven years of his Episcopate the number of his clergy had increased from fifty-seven to ninety-six. A Pennsylvania layman, Mr. Asa Packer, who had begun life in humble circumstances, and had amassed great wealth, had founded a University at a cost of \$500,000, and endowed it

with another \$500,000, besides building at a cost of \$100,000 a library which he was filling with books. Mr. Packer had placed that noble institution under the care of the American Church.

The Bishop of Colorado (Dr. Spalding) raised a laugh by repudiating all responsibility for the Colorado beetle, which he said might have got its name from its colour or from having been found in regions watered by a Colorado river, of which there were many. When, however, he was at Oxford a few days ago, Professor Westwood undertook to convince him that the beetle really did come from his diocese; but it turned out that one of the learned gentleman's specimens was from North Carolina, another from East Missouri, two or three from Mexico, and some from South America. Not one of them had come from any spot within a thousand miles of his diocese. That diocese had not, so far, been much indebted to the Society for the Propagation of the Gospel, although there were in it about 20,000 Englishmen.

The Bishop of Iowa (Bishop Perry) said that when he was a boy, there were but a few white men in his diocese, and the Indians were supreme. Now the Church had been planted at a hundred points in it; and he had a Cathedral only 8 ft. shorter than that of Long Island—with this difference, his Right Rev. brother's was not finished whereas his was. Repeating the story, which he had told at Oxford, of the little band of settlers from Canada who had carried on English worship and had actually sent to Omaha, a hundred and twenty-five miles off, for a priest to marry a couple, in blissful ignorance that there were American churches and clergymen within fifteen miles of them, the Right Rev. prelate suggested that the Society for Promoting Christian Knowledge should publish for the use of emigrants some tracts giving an account of the American Church.

The Bishop-Assistant of North Carolina (Dr. Lynam), who was the next speaker, said that in his diocese they were doing a great work amongst the colored people, who at the emancipation had withdrawn themselves from the Church, and had thrown themselves into the most extravagant forms of superstition. An effort was now making to reclaim them, and there were already in his diocese five or six coloured congregations. It was found that the Liturgy was singularly adapted to the wants of the coloured races. At his own city (Raleigh) he had a coloured congregation where the service was conducted with as much dignity and decorum and with as fine music as at any church in the Union.

The Bishop of Nebraska (Dr. Clarkson), spoke of the Missions of Bishop Hare, who had ordained five Indians who could not speak a word of English, and whom he had had to instruct orally. There were now fifteen native missionaries and 12,000 native communicants. Bishop Clarkson said that as reference had been made to cathedrals, he might mention that his had cost £550, and would accommodate 550 persons.

Some papers were to have been read, but the vast gathering seemed to have taken rather too literally the invitation to a "con-

versation. It was, therefore thought better to postpone them until the next day. The Hon. John Walsh, however, added a few words on the extent of the American Union, and the grateful feeling with which American Churchmen received the welcome that had been given them in this country. A vote of thanks to the Bishop of Carlisle, proposed by the Bishop of Pennsylvania, brought the proceedings to a close.

THE RECENT SYNOD AT BONN.

THE Synod of the Old Catholics has recently assembled at Bonn. The principal subject of discussion appears to have been that of priestly celibacy. In Switzerland the lawfulness of priestly marriage was asserted and accepted as a matter of course; it roused neither opposition nor enthusiasm, but in Germany so fierce and prolonged has been the struggle respecting it that the settlement of the question must shake the community into fresh life and growth, or else widen a breach and prepare for a downfall. The immediate result of the synodal decision, has been, as was threatened, a scission—it is hardly fair to write schism: four Professors (Reusch, Friedrich, Langen, Menzel) have "withdrawn," and it is popularity supposed that three parish priests (Cologne, Dortmund, and Essen) will resign. These "withdrawals" are not regarded as commensurate with secession. Friedrich announced that he "withdrew himself from the Old Catholic movement, so far as it was directed from Bonn," that is, that Bavaria will probably now separate organically from the rest of Germany, and go on on its own account; and the other three Professors have long withdrawn from very active co-operation with the movement, Dr. Reusch, as we know, having resigned his offices as Vicar-General, member of the synodal council, &c. In the case of the latter, secession from the Old Catholic community will certainly not ensue; but in the case of the other two professors, it is uncertain.

Last year the synod passed a resolution, instructing the council to inquire of the various German Governments what legal hindrances, if any, stood in the way of the abolition, and to prepare definite proposals for this year's meeting. Inquiries were addressed to the Prussian, Hessian, and Baden Governments only, for in Bavaria the Old Catholic community is not recognised, nor is the jurisdiction of Bishop Reinkens acknowledged. Prussia and Baden replied that they regarded the matter as purely concerning the Church itself, against which they had nothing to object, but Prussia declined to pre-judge the matter in the way of law. Hesse simply ignored the application and returned no answer. The conclusion drawn by the council was that in neither of these States, under present circumstances, would a priest's marriage be illegal, but in Bavaria the case was wholly different, and the abolition of the law of celibacy would very likely bring the Government out from its neutral position. The memorial dealt, moreover, with the question itself; it granted that public opinion