

The Canadian delegation when presented was received with the utmost demonstrations of respect and honour, the whole house standing and greeting them with prolonged applause. The welcoming address of the presiding bishop was a perfect model of English composition and of warm hearted brotherly greeting. It was replied to by each member of the Canadian delegation in a brief speech which was unstintingly applauded by the whole august assembly. In fact nothing could exceed the manifestations of affectionate brotherhood which worked that day.

The Canadian delegation were one and all impressed with the courtesy and kindness of the American people. Bishop, clergy, and laity seemed to vie with one another in extending the most bountiful hospitality to their Canadian brethren. Everything was done that could be thought of for their entertainment and pleasure. Free excursions to neighbouring towns, Pullman Racine, &c. were arranged, and delegations were appointed to escort the Canadian delegates to the various places of interest in magnificent Chicago itself—its parks and boulevards and public buildings.

It is needless to say that the convention was one of great interest, not only from the fact that it had in it a large number of America's most talented, learned, and refined citizens, but also because it was constantly occupied with subjects of the deepest interest to all Churchmen.

The convention was far more thoroughly organized than our Provincial synod. The first days of each convention are occupied in the appointment of a number of standing committees to one or other of which all questions needing the action of a committee are at once referred. Much time is thus saved.

The members of the convention all spoke like men who were accustomed to take part in deliberative assemblies. They displayed far more the graces of oratory, and were far more deliberate and dispassionate than our speakers usually are, but they certainly did not surpass our best speakers in logical power of argumentation or in passionate persuasiveness. The convention was more self-restrained and dignified than our Provincial synod, and we might learn a lesson from the patient perseverance with which they address themselves to the full consideration of every subject that claims their attention. After a week, or at the most ten days, our delegates who have come a thousand miles or more must needs hurry away, no difference what important subjects may be awaiting their consideration. The American delegate business man or bishop sits himself down for weeks of work and wearies not until it is done. The Canadian delegation will carry with them till their dying day the most grateful remembrance of their visit to Chicago, and will not soon forget the kind, courteous, warm-hearted friends they made while there.

—It is highly virtuous to say we will be good, but we cannot do it all at once; and it takes a long pull, a strong pull, and a pull altogether, before some of us even got our feet set in the right way.

AMERICAN CHURCH LITERATURE.

BY SACERDOS.

THE literature of a Church is a fair index of its people. That of the Church in America evidences a high standard of learning, but its limited support argues badly for the earnestness of the Churches' children. The various works on theology and its kindred subjects, if not so numerous as in England, are certainly of a type which maketh not ashamed, and were the Churchmen as advanced as their clergy, the demand for works suited to the needs and necessities of the American Church, would call out an immediate supply of sterling theological works. Unfortunately, however, the laity are quite content to receive their knowledge on such subjects second hand, and are, as a rule, too apathetic or too frivolous to take the trouble to search and see for themselves whether what they hear from their clergy is so or not. Hence the dearth of standard theological works by American writers, and the want of encouragement afforded to authors and publishers to produce more, when nothing but loss is the outcome. Of course, the number of excellent works published in England affects the market for American Church literature to a sensible degree, and the names and teaching of Liddon, Knox-Little, Baring-Gould, Luckock, Sadler, and the like, of more modern days, and of Newman, Pusey, Keble and Williams, of an earlier date, are familiar in their mouths as household words. But the tendency of the American mind is towards a slightly different style of writing—brighter, lighter, and fuller of home-thrusts—not deeper; unfortunately the average American is averse to deep thinking. This bias is contrary to that of the profounder Anglican divines, hence their works hardly fill the vacant niche.

But if the American theological treatise, in the proper sense of the word, is more rarely found on this side of the Atlantic than among English Churchmen, the same remark does not apply to the periodical literature of the Church in this country. If in the multitude of counsellors there is safety, then the multitude of advisers which, week by week and month by month, give their counsel to bishops, clergy and laity, ought to render the American Church the best buttressed-up, and the most thoroughly bulwarked of any in the world. Nearly every diocese, and very many parishes have their own organ, some of which are beginning to take airs upon themselves, and to assume the functions of organs of Church opinion, instead of being mere recorders of the work done in the diocese during the month or the quarter. Of Church papers proper, that is journals which profess to represent the Church in the United States, no less than six, the *Churchman*, the *Living Church*, the *Standard of the Cross*, the *Church*, the *Southern Churchman*, and the *Church Press*. Of heavier periodical literature there is a positive want. The monthly *Church Review* and *The Church Eclectic* are the sole representatives of this class, and at present, owing to the lack either

of energy or of harmony on the part of the bishops and clergy, the former blocks the way, and prevents men of instincts far more scholarly, of journalistic knowledge far more competent, of business and financial management far less liable to censure and reproach, and of theological lore students and professors far deeper and far sounder, from starting a quarterly that shall be more creditable to the Church as its professedly representative review.

It will thus be seen that, however unequally distributed, the journalism of the American Church is far beyond the requirements of its communicants: not yet half a million. Even supposing all of these able to read, or, if readers, able to appreciate even a third-rate religious journal, it seems ridiculous to suppose that in addition to the existing diocesan and parochial organs, Churches of themselves form the staple of religious reading to more than one half of the communicants, there should be room for six weekly newspapers, besides the monthly organ of the Church Temperance Society, and the monthly *Church Review* and *Church Eclectic* already referred to. Even allowing for the existence of different schools of thought in the Church, two weeklies would more than meet the demand. Or if the go-ahead and as yet initiative Churchmanship of the West must be catered to, then let the Western organ, the *Living Church*, with its sharp, short, and snappy articles, supply the wants of that territory. This would leave these papers to minister to the religious and social wants of American Churchmen. The question thus arises, which should there be? The natural answer is—that the fittest only should survive. This narrows the number to two at the outside, those which have the best claim to be looked upon as strictly representative journals, having, as such, the largest *bona fide* circulation.

The *Church*, published in Philadelphia, can lay claim neither to being representative nor to have circulation sufficient to raise it to any rank beyond that of an organ which represents only the peculiar tenets of the city, and a certain portion of the diocese of Pennsylvania—the low and slow type of theology, now happily nearly extinct. The articles, though not lacking ability, are ponderous reading; its correspondence from other dioceses gossipy and twaddle—as a rule, utterly colorless, and while its book notices are invariably dull and seldom devoid of bias, if possible, never mentioning, certainly never praising any book published by firms, whose works and tendencies are of a stripe different from its own. The paper is an expensive toy, virtually the property undoubtedly subsidized by a rich Philadelphian, for the purpose of advocating what he looks on as the principles of Evangelicalism—that professed by Simeon and Venn in olden times. We shall return to this subject next week.

—There is an ocean of love in the world, only it gets out of sight in the rush, wasted on those that don't deserve it, or dammed up by adverse circumstances. It exists, though, the real genuine article, waiting for a market.