

Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protest against any narrowing of the limits which define the membership of our branch of the Catholic Church.—**BISHOP MACLAGAN.**

MAY IT REST IN PEACE.

THERE are certain phenomena of the senses which, like taste, are not properly matters for disputation, although they are really at the base of the vast mass of controversies, just as a man's peculiar taste it is folly to dispute with him about, yet discussions are interminable arising wholly out of differences in taste. It is a familiar fact among painters that one artist sees in a landscape colours, and colour tones, which others fail to observe, and one will represent a certain colour as seen by him by pigments which another portrays by a different shade. This variety of vision exists in the higher realm of spirit, and the judgment of a man is turned this way or that largely by the idiosyncrasy of his mental vision. It has been for many years a source of great mystery to us how any person could see Popery in a surpliced choir, as great a mystery as for one to pronounce a certain object in a landscape to be green, when to us it appears a decided shade of yellow. There is a familiar trick of showing how the eyes can be deluded in judging colour by first gazing intently at a red object and suddenly changing the eye to look at a white one, the result being that the red rays so continue to affect the vision that the object which is white is not seen to be white. Many good Churchmen are so fond of gazing upon the Scarlet Woman, the Church of Rome, that when they turn to look at the white garments of a surpliced choir, they see the flaming colours of Popery, instead of the colour which is emblematic of purity. By a very happy persistence on the part of those who know how free from any taint of Rome a surplice is, by their keeping it constantly before the eyes of objectors, their vision has become clear of the red tones by which they were temporarily obscured, and now of course they see that a choir in white surplices is no more Popish than a preacher in a black gown. It is all a matter of eyesight, and the way of looking at things. To see objects in their natural forms and natural colours, the eye must be quite clear of impressions received from gazing at other objects. We ought to learn to judge things on their own merits, not according to any fanciful relation they bear to other things. That is rarely done in matters open to religious controversy, hence the vitality of discussions upon such matters as Surpliced Choirs, which a few moments of clear vision would have closed up directly the dispute was opened. That the dispute is now dead is a very happy circumstance indeed for the Church, and the sooner the funeral is over and the whole affair forgotten the better. The burial certificate authorizing the interment of this unhappy corpse reads as follows. It is addressed to the Rev. Canon Innis, of London, Ont., but it will be to all who have known the deceased an assurance of a decent putting out of sight, with a clergyman to give the burial proper ceremonial sanctity. The Rev. W. S. Rainsford says:

"I am so glad to hear that you are clothing your choir in surplices. By all means let us do anything and everything that helps to make the boys and men more reverent, the services orderly. I have

done it in my church, where we have a surpliced choir of fifty, and the change in conduct is remarked by all. The similarity of dress obliterates all distinction between the children of the rich and the poor. Ten years ago there was still some idea that a surpliced choir was a party badge. IN ENGLAND, AS IN THE UNITED STATES, THAT DAY IS PAST, AND SUCH MEN AS CANON ELLIOT, OF BOURNEMOUTH, AND THE REV. MR. GOE, OF LONDON, AS WELL AS ALL EVANGELICAL MEN REJOICE THAT IT IS SO."

Now let us all say "Dust to dust, ashes to ashes" over the departed. Whoever attempts to resurrect this buried controversy will merit the severest penalty of the law. May it rest in peace.

THE PHILADELPHIA CONVENTION.

FROM A SPECIAL CORRESPONDENT.

SO many Canadians visited the Centennial Exhibition in the year 1876 that it is hardly desirable to describe this magnificent city. Suffice it to say that a deep and pleasing impression is made on all visitors by its noble streets, stately, palatial private dwellings, its handsome churches, and the appearance of solidity mingled with a spirit of dignity and calm which distinguishes Philadelphia from all other American cities. To us who have been privileged to take part in the Centennial of the Church which has recently been held here, this impression has been enriched by memories which will be a life-long pleasure. Surely never before was an assembly held like unto this! Within the brief space of one century, a space covered by the life of living persons, the Catholic Church was planted here under circumstances of peculiar difficulty and unparalleled disadvantages, arising from political and social feelings against the mother land and the mother Church of England, and at this celebration no less than sixty-four Bishops were present from the remotest dioceses of this continent, and some four hundred delegates, clerical and lay, who most honourably represented that great company of Christ's ministers and people who form the Catholic and Apostolic Church of the United States in communion with the old Church of England. It was natural, indeed, that those who organized the Church a century ago should feel it prudent to manifest some marked signs of that independence of feeling which had given birth to the Revolution. The young man just of age is apt to emphasize the fact of his manhood. But if we look over the Prayer Book these noble pioneers arranged, we cannot but feel how they were restrained by the spirit of Wisdom, the spirit of God, who is ever present in the Church for its guidance and for its guard, from any heretical departure from the form of sacred words embodied in the Prayer Book of the old Church, out of whose loins they sprung. Thankful as the Church has ever been for this mercy, how much more thankful should we be to find welling up from the great heart of the American Church so passionate a devotion to the Mother Church of England, so profound a spirit of reverence for her Catholic position, her historic prestige, her faithfulness to the divine Commission under which she works and lives, that all with one consent cordially welcomed every proposition to bring back the Prayer Book of the Church in the States to the form and the order of the Prayer Book of the Church of England! Truly a marvel of harmony, truly an outward and visible sign of the working of the Spirit of God.

The desire to bring out the historic point of union, derivative union, between the Church at

home and the Church here gave rise to a very singular but most impressive and deeply interesting arrangement of the interior of the edifice wherein the convention met. The Church was temporarily restored, at great cost, to the condition, so far as possible, in which it was in when the Church pioneers met a century ago to plant the new branch of the Catholic Church which has so flourished. The old pulpit was restored, the old pews in all their simplicity of white paint, and everything done to enable the delegates to realize in fancy the memorable days of the founders. The citizens of Philadelphia displayed a noble generosity in their prolonged hospitality to so numerous a delegation. All seemed touched deeply by the home-like reception they received, and the quiet, unostentatious, but ever thoughtful efforts being put forth on all hands to make the stranger feel he was amidst brethren in love and faith, even by those who are, unhappily, not in visible communion with us. Perhaps what made the happiest impression on Canadian visitors was the consciousness of unity, the realization of the bond of brotherhood in Christ, being so tenderly, yet so vigorously, manifested wherever any approach was made to topics or modes of speech leading towards discord, or any phase of party narrowness. The very atmosphere seemed difficult for the breath of egotism or party champions. Difficult as it was for them, it was absolutely choking to those who seemed moved now and again to criticism, leading to no practical result. One who has had large, wide, very varied experience in connection with deliberative assemblies, one who is not without honor as a member of one said that he never saw so many men in an assembly of any kind before of so high an average of ability in all that could adorn a Senate or make a Parliament great in executive talent, and powerful in administrative skill. The fame of the Episcopate of the American Church is great in Israel. No Church, ancient or modern, can boast of so many Bishops of equal talent as orators and rulers. For three days the Convention sat listening with wrapt attention to Bishop after Bishop, who were given a brief space each for addressing the Convention on the Mission work of their own dioceses. A strain like this would have become unendurable had not the genius of the speakers given such freshness, lucidity, originality to their addresses, as made the hours pass as when one listens to a sweet singer, or one skilled on an instrument. Then when the work began how orderly the business was conducted, how strictly the lines of debate were observed, how loyally each speaker submitted to the chair, and how marvellously full of the matter obtained by wide historical, theological, and liturgical reading, were the speakers, and how ready in presenting it as the debates called for information or proofs of challenged statements. Dr. Huntington, the secretary, was a host in himself in the discussions and business. He represented the committee which had prepared the order of business, more especially that relating to the enrichment of the Prayer Book upon the whole of the liturgical points, relating to which he was not only fully informed, but in bringing them to bear upon the business in hand was full of sagacity in again and again suggesting a course which harmonized all the varying opinions and aims of the debates. One delegate was making much of the *Gloria in excelsis* being only appropriate for "morning hymn," and emphasized his opinion strongly. The moment he ceased speaking Dr. Huntington said his mind was fixed upon a very memorable occasion when *Gloria in excelsis*