

received from the Crown in trust for the benefit of the Church for all time. The Canon provides Cap. IV. Sec 7. as follows:—"Every candidate for the Degree of B. D. and D. D. passed by the Board of Examiners shall have the right of proceeding to his Degree, either under the existing University powers at his University, or under the powers conferred upon the Metropolitan at the University or College to which such Candidate belongs. For the future therefore, candidates for Divinity Degrees having passed their examinations, have the option of taking their Degrees in one or two different ways. Either precisely as heretofore, by receiving it from one of the Universities under the powers of their several charters, or by taking advantage of the new powers to be conferred upon the Metropolitan, when the necessary legislation has been obtained. This last proviso is of course merely intended to meet the case of candidates, who from whatever cause do not desire to proceed to their Degree at one of the Universities. It would certainly be an ill return to the Universities who have exerted themselves so strenuously to get this thorny matter amicably settled in the general interest of the Church, if the idea should become prevalent that they had effected this by the simple expedient known as 'the happy dispatch,' on the contrary we may surely hope with some degree of confidence that as through the operation of this Canon a better feeling springs up, many clergy who might not now do so, will gradually recognize the fitness of applying for their Degrees to the Universities as the natural dispenser of such distinctions. In order to prevent any possible difficulty as to the relative value of the true classes of Degrees, viz., those granted by the Universities and those granted by the Metropolitan, provision is made that the 'Testamur' of the Metropolitan shall be added to the ordinary diploma of the Universities, whilst on the other hand the State is asked to invest the Metropolitan with the necessary powers to enable him to confer Degrees in Divinity upon such persons as apply to him.

I have just seen Canon Von Iffland's letter in your last issue I regret that we did not have the benefit of his valuable aid in the final drafting of the Canon. A few words of explanation may perhaps, remove some of his difficulties. It was impossible to put any 'Enactment' with regard to the Board of Examiners of the several Universities into the Canons because the Provincial Synod has no jurisdiction over the Universities in that matter.

The appointment of a Board of Examiners in any faculty is the right and duty of any University conferring Degrees in that Faculty, and the University cannot delegate this power to any other body. All that could be done therefore was to recite in the preamble the consent of the Universities to appoint from time to time as their Board of Examiners the Board constituted in accordance with the first chapter of the Canon. Thus, when the Board constituted under the Canon is determined, the names will be communicated to each of the Degree conferring Bodies, who will then appoint such Board to act for them under the powers and provisions of their several charters. Of course all this could have been simplified had the Universities surrendered their Degree conferring powers, but this is not, I am sure, what Canon Von Iffland would desire. As to the possibility of a vacancy in the chairmanship of the Board, the House of Bishops can meet at any time, and nominate a chairman, and the Board would have power to accept such nomination under the clause about appointing officers. It would no doubt have been better to specifically provide for this case, but this amendment can be made in the Canon at the next Session if thought necessary. I must demur to the statement that I considered the Canon perfect, or needing no amendment in its form. I an-

nounced my intention of moving the Canon clause by clause, and only agreed to move it as a whole in deference to what appeared to be the general sense of the Synod. When I made my appeal to the Synod I had in my mind not such matters of form and style as Canon Von Iffland notices, but small alterations of detail affecting the actual operation of the Canon. It was abundantly obvious that it is almost impossible for the Provincial Synod, with the small amount of time at its disposal, to properly perform the duties of a Committee of the whole House. Doubtless the proposed Committee on Canons may do good service hereafter in this direction.

Yours, &c.,
C. W. E. BODY.

Oct. 4, 1889

P. S.—With regard to the conduct of the examinations, may I call attention to clause 6 of chapter III, which makes it obligatory upon the Bishop of the Diocese to appoint one or more persons for each centre to assist the Examiners in charge. One such assistant must be present throughout the whole time of the Examination. This is surely sufficient to obviate any possible suspicion of unfairness.

THE LEPER CHILDREN OF MOLOKAI, HAWAIIAN ISLANDS.

AUBURNDALE, MASS.,
Sept. 2nd, 1889.

My Dear Mr. Editor:—The enclosed letters about the leper children of Molokai, Hawaiian Islands, received by me may be deemed worthy by you of a place somewhere in the October *Eclectic*.

As everything about Father Damien and his work is so interesting, I think these letters should have a wider circle of readers than those who simply see our local Church paper, the *Church News*, where they first appeared.

H. A. M.

Three letters lately received by the rector will interest, he feels sure, many others besides the children. The first is from Father Wendelin Moellers, who is now in charge of the leper settlement. He writes:—

"You kindly have sent for the lepers a check of ten dollars from the children of your Sunday School. Many thanks to the dear little ones under your care from the less fortunate children in the leper settlement. I hope one of them will write you a few lines, but they do not understand much English. The sympathy of happy and healthy children with those from family and human society expelled, and to death doomed (poor children!) is so charming, so touching, that it would give me pleasure to send to each of the little ones of your school a token to show them how much I appreciate their act. I cannot but trust that they will be pleased with one photograph representing a group of leper girls with the Good Franciscan Sisters. Look at that nice little girl sitting on a chair and her sister standing behind her. Poor little thing, a week after the photograph was taken I had the sad duty to bury her. All the others are waiting for the same ground; they all will sleep side by side, expecting a glorious resurrection because they are very good children. It is our greatest pleasure to make these innocent children, who can only live to die a premature death, as happy and merry as possible. Again, dear little ones of the Sunday School, thanks for your sympathy. The good priest, the father of the lepers, has left us for a better home. May he rest in peace! There are perhaps two hundred little children among the eleven hundred lepers at the settlement."

The second letter is from one of the little leper girls, and its cheerful tone is commended

to well and strong children, who often complain about trifles:—

"Dear Kind, Little Friends.—We are the girls of Punaai Home. We heard from Father Wendelin that you have sent us a gift of money, for which we thank you. It makes us happy in our exile to be so kindly remembered by our little friends in America. We hope God will bless you all for your kindness to us who are so sadly afflicted with leprosy. We have many pleasures here. Sometimes we go to the sea and have a bath, and sometimes we go to the mountain and get guavas and ferns; we are always having a nice time, as every one is kind to us, and also the Sisters take care of us. We are sending our best aloha to you all, and hope to hear from you again."

The third letter is from Father Conrardy, who came to work on Molokai from missionary service among the North-west Indians:—

"Your letter found me at Queen's Hospital, Honolulu, and not on Molokai. Before my companion, Father Damien, was dead I was suffering with dysentery, and as soon as I laid him to rest under the *pondanus* tree under which he lived the first six months he passed on Molokai (it was at his request I buried him there), I had to take to my bed. Growing worse, I was advised, having no care but such as young leper boys could give me, to go to Honolulu, where I arrived April 28. Poor Father Damien was glad to die, owing probably to his incurable infirmities, but not your servant. I prayed to God to be spared so as to continue to work among the lepers. I am now much better, but far from being well. I beg the dear children of your Sunday School to say some prayer for me that I may soon go back to Molokai. I thank you with all the effusion of my heart the good children of your Sunday School for having preferred the poor leper boys of Molokai to themselves, for they in their charity have deprived themselves of what was theirs, to afford some pleasure to the little unfortunates deprived forever of their fathers and mothers. May the Almighty shower His choicest gifts upon these generous little ones, and also upon their parents! As soon as I am back among the lepers I will tell the boys and girls about your Sunday School children, and recommend these latter to the prayers of the former. I am also much touched to hear that many outside of our communion feel the loss of my heroic and saintly companion very deeply. No doubt Father Damien will continue to pray for them, now that his spirit has left his earthly habitation, as he was accustomed to do daily when on earth."—*Church Eclectic for October*.

SILENCE IS GOLDEN.

Keep still. When trouble is brewing keep still. When slander is getting on to its legs keep still. When your feelings are hurt keep still till you recover from your excitement at any rate. Things look differently through an agitated eye. In a commotion once I wrote a letter and sent it, and wished I had not. In my later years I had another commotion, and wrote a long letter, but life had robbed a little sense into me, and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I leaned to reticence, and eventually it was destroyed. Time works wonders. Wait till you can speak calmly, and then you will not need to speak, maybe. Silence is the most massive thing conceivable sometimes. It is strength in its very grandeur. It is like a regiment ordered to stand still in the mad fury of the battle. To plunge in were twice as easy. The tongue has unsettled more ministers than small salaries ever did, or lack of ability.—*Dr. Burton's Lectures to Yale Divinity Students*.