

cannot in consequence help in their utterances, sitting in judgment, or making comparisons; but we do want young theologians whose hearts, souls, and brains have not been too hardened by Western preconceived notions."

#### The Confirmation of Canon Gore.

We do not intend to go over this question again, but to note one peculiar result. That is that the sympathies of the extreme Ritualist party in England were in favour of the contention of the Church Association in the legal fight, namely, that the confirmation should be a real ceremony, and the hearing of objections a decorous and serious matter. On the other hand, the manly stand of Canon Gore and his repeated wish to answer all questions has raised him immensely in the estimation of the diocese. At a meeting held in Birmingham, the following resolution was unanimously adopted: That all present desire to place on record their cordial appreciation of the prompt and fearless manner in which the Bishop-elect of Worcester (the Rev. Canon Gore) has at great personal inconvenience delayed his consecration in order to accord the fullest consideration of all the legal points raised in connection with the appointment.

#### Increase of Christianity in India.

Some striking figures have been sent to the "Times" by Sir Charles Elliott, formerly Lieut.-Governor of Bengal, showing the increase of native Christians in India in the past ten years according to the Government census. The statistics are not quite complete, as they include neither the Bombay Presidency nor Burma. But without these, the increase is from 1,952,704 in 1891, to 2,501,808 in 1901. In 1891, Bombay and Burma added 331,468 to the former figure, so that probably the present total should not be far short of three millions. This, however, includes Europeans. In 1891 they were about 250,000, and Sir C. Elliott thinks they have not increased. In that case, the entire increase is among the native Christians, who would be about 2,700,000. What proportion of these are the fruit of Protestant missions is not yet known. In 1891, more than two-thirds belonged to the Syrian and Roman Churches, and were for the most part the descendants of converts made in past centuries.

#### THE MISSIONARY CONVENTION.

During the last four days of the past week, the city of Toronto was invaded by a multitude of students who represented, as a whole, nearly all the colleges and universities both of the United States and Canada. There were nearly 3,000 of them, all told, and the object of their visit to Toronto was to attend the Student Volunteer missionary convention, which meets once in every four years. Members of both sexes attended, the members of the fair sex being just as enthusiastic as were their brethren from the men's seats of learning, in the cause of the spreading of

the Gospel far and wide, even to the uttermost parts of the earth. Amongst those who attended this most successful gathering were not only students, but quite a number of the various members of the different Faculties at numerous universities and colleges, as also a fair sprinkling of returned missionaries from the field. One of the most interesting of these was Mr. Montagu Beauchamp, one of the famous Cambridge seven, who volunteered for missionary work in China some ten or twelve years ago, and who has worked under the auspices of the China Inland Mission for that length of time. The convention was also honoured by having in its midst the Rev. Henry Elliott Fox, M.A., one of the prebendaries of St. Paul's Cathedral, London, and clerical secretary of the Church Missionary Society, whose headquarters are in Salisbury Square, in the City of London. The chief meetings during the convention were held in Massey Hall and the Metropolitan Church at 9.30 a.m. and 8 p.m. each day. On each afternoon, also, there were a number of sectional meetings held at various centres in which missionary work of every sort and kind was discussed. The morning and evening meetings at the Massey Hall and the Metropolitan Church were very well attended, so much so that in some instances overflow meetings took place elsewhere. Opportunity was given during the convention for people to hear news of missions and of missionary work, which is taking place in all parts of the world, and the workers themselves, who came to tell their story, had the gratification of meeting and of greeting their fellow-workers in the mission field from every corner of the universe. The convention was undoubtedly a great success, and it is confidently believed that it will stir up a large amount of and a lasting interest in the cause of missions amongst the many thousands of people who were privileged to attend its various gatherings. Large sums of money were subscribed to help on the work, and a number of those who attended the convention volunteered for active work in the mission field.

#### FRANCIS XAVIER KRAUS

Is a name unknown to most of us, an ignorance shared by most English journalists, for with the exception of the Athenaeum, the Church Times, and a few others, the death at 62 of this professor of the University of Freiburg, passed unnoticed. Among Roman Catholic scholars he occupied a foremost place, his writings being remarkable for their boldness, thoroughness of research and clearness. For many years Professor Kraus had occupied a leading position in Germany, as the most learned and capable representative of what is understood among Romanists as liberal Catholicism. He defended what is styled Americanism, and his sympathies went out in favour of Gallicanism and the opponents of Jesuitism. It may be that his regard for Cardinal Newman influenced him in many

ways. Certainly as a young man in 1870, he found it hard to submit to the new dogmas of infallibility. His decision was virtually the same as that of Bishop Hefele, namely, that "Unity is so precious and indispensable a treasure to the Catholic Church, that the clergy ought to make any sacrifice, however bitter, for the sake of retaining it." Readers of Mrs. Humphrey Ward's novel of Eleanor, may remember the real hero, Father Benecke, who submitted to the Vatican, withdrew his book, was then excommunicated, and finally joined the Old Catholics. Professor Kraus caused consternation in 1872 by publishing three volumes of his Church history for students. A second edition was quickly demanded, whereupon Dr. Kraus was denounced as a "renegade Catholic," as a "spokesman of liberalism in theology and history," and was suspected of being an "Old Catholic" in secret. The Redemptorist Father Haringer, to whom the new Church History was handed over for examination and opinion by the Roman Congregation of the Index, reported that the work of the Professor was "not Catholic"—by which he meant that it was not Vaticanist. This Church History, written for aspirants to the priesthood by a professor in the Catholic Theological Faculty of Freiburg, would probably have been thrust into the Roman Index of prohibited books, but for an accident. The eminent scholar chanced to be in Rome at the very time when the fate of his book was in suspense. He had the boldness to appeal to the Pontiff himself to stay the proceedings against him. The good nature of Leo XIII., and his love of genuine scholarship, aided, perhaps, by the political importance of the historian, saved the Church History from utter condemnation. The terms imposed by Leo XIII., however, were very bitter to Dr. Kraus. He was ordered—firstly, to recall the entire impression of the second edition; secondly, he was to issue a new edition with corrections of all the passages which had been condemned by the Congregation of the Index; thirdly, he was to send the new edition to Rome as soon as it was printed, and to refrain from publishing it until it had received the approbation of the Index. To these hard conditions, Professor Kraus "laudably submitted himself." The third edition appeared as "corrected," and "approved" in 1887, and it need scarcely be said, is far inferior in value to the uncorrected and disapproved original. In his later years, crippled with gout, he contributed anonymously ecclesiastical, political letters to the Allgemeine Zeitung, and was denounced as a dangerous enemy of the Church; his letters as having a sleek and fascinating outside though inwardly full of poison. These letters of Dr. Kraus were so eagerly read and in such great demand that, as the Athenaeum stated, as much as a shilling has been offered for a copy of the newspaper known to contain one of them. Mrs. Humphrey Ward made her Father Benecke rewrite his great work, and Professor Kraus thought it his duty during his later years,

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