

departments attached. In the opinion of General Armstrong, "It is not a question of brains with the blacks. It is easy for them to acquire knowledge, but to attain a character is a very different thing. To educate them wisely, properly, requires attention to the whole routine of daily life."

Now read the opinion of a colored priest (a Bachelor of Divinity from the General Theological Seminary in New York), the Rev. W. V. Turrell, of the Diocese of Long Island. "What is the relation," he asks, "of the American Church to the various types, among whom, under God, her lot is cast?" "The mission of the American Church," he replies, "is to prove her Catholicity by breaking down the barriers of race and caste separation, and so bringing these representatives of all climes into the one fold under the One Shepherd." "Our brother is black," he adds, "through no fault or original desire of his, is here, and here he intends to stay. Educationally he has made progress, as is shown by books, periodicals and newspapers edited and published by him, and by the colleges, universities and seminaries, wherein professors and students are all of his race. Industrially he has made progress. In Georgia alone he owned 680,000 acres of land, and paid \$9,000,000 taxes. According to the same census, in the cotton States he owned \$2,680,000 acres; that is, in seventeen years two-thirds of the negro race had accumulated property equal in extent to the State of Connecticut. Morally the movement upward has been perceptible. The indictment laid against him, that he is destitute of moral sense, and hopelessly depraved, is daily losing its point. It should be considered that the negro's progress is to be estimated from the moral depths to which he has been plunged, not the heights of purity to which he may attain. Slavery did not teach him to be truthful and chaste and honest; cotton plantations and rice swamps were very indifferent seminaries of morality, so that his moral advance, rightly estimated, equals what he has learned, plus what he has had to unlearn. Thus this indictment recoils on the heads of those who make it. Morally, he is no better and no worse than any one else. He is human with all that implies of inherited tendency to sin. He has been a slave with all that connotes of broken spirit and vitiated manhood. The wonder should be not that he is what he is, but that he is not infinitely worse."^{*}

Now what is the American Church doing for her colored population?

It seems that there are only two theological schools, especially for colored people. These are in Petersburg, Virginia, and Raleigh, North Carolina. But the General Theological Seminary and the Philadelphia Divinity School have graduated colored clergy, several graduating with exceptional honors, and these are among the most efficient. At the present time there are about eleven colored

ministers in the United States, north of Washington, District of Columbia, including that city. Altogether there are, say, seventeen colored congregations in the Northern States. In the Southern States there are twenty-two colored clergy, viz: one in Florida, one in Kansas, one in Louisiana, one in Missouri, three in North Carolina, two in South Carolina, ten in Virginia, one in Western Virginia, and two without present employment. There are also missions served by white clergymen in some Northern and several Southern States.

The appropriations of the "Domestic and Foreign Missionary Society" for all this work in 1887 are \$21,077.50. Granting, as we must, that this is a small amount, and that the Methodists and Anabaptists have worked far more heartily among the colored people than the Church, yet there is no question that when the church's services are made bright and attractive there is no difficulty in interesting, and so helping them.

Bearing all the above mentioned facts in mind, it is, indeed, sad to record that at the last Diocesan Convention of South Carolina, held in St. Philip's Church, Charleston, in May, fifty-two of seventy-two lay delegates in session left the convention on the question of the bishops and clergy insisting upon the equal rights of the Reverend H. M. Pollard, the colored priest at St. Mark's, Charleston, with his brethren.

Before the late unhappy war between the Northern and Southern States, there were nearly as many colored communicants as whites in South Carolina. To-day there are only 654 colored communicants, the baptisms recorded for the year being 112, and confirmations, 47.

It is to be hoped that a better spirit will come over South Carolina's lay delegates before another convention meets, so that the diocese, which contains about one million of souls, may learn how best to educate the majority of its inhabitants in healthy Church principles. For it is a fact—and a serious one—that there are a majority of 30,000 colored voters in South Carolina.

In addition to the number of converts which are reported, and the considerable number of secret disciples among the men, it is believed that there are thousands of women in the zenanas of India who are Christians. They are unable to declare their faith, but the influence of their Christian lives will be powerfully felt in their homes.

THE Moslems of Delhi have opened a seminary in which preachers are taught all the objections of Western infidels against Christianity that they may go forth to oppose the Christian preachers in town and country.

STANLEY puts the population of Africa at 250,000,000.

^{*}The "Church Electric," 1887.