

tainly, had any State enjoyed itself in a more whole-souled way. The next warship to receive a silver service, the Spectator understands, is the Idaho. But

Delaware feels sorry for Idaho, for how can a State marooned among the Rockies get the fun that it ought to out of presenting a silver service?

THE EPISCOPAL GENERAL CONVENTION

STAFF CORRESPONDENCE OF THE OUTLOOK

THE assertion, so often made, that religion has ceased to interest men is refuted at every gathering of the great Christian Communions. It was refuted at Cincinnati, where more than three hundred laymen, including many men of distinction in the professions and in business, spent nearly three weeks, which no great corporation could have afforded to pay for, in discussing the spiritual interests of the world; for no narrower definition will cover the field traversed by the debates. It was refuted by the attendance of great audiences at all the general meetings held in Music Hall, which seats more than two thousand people. It was refuted by the deeply religious spirit, the keen sense of responsibility for the moral welfare, the enthusiasm with which every appeal to the missionary spirit was met. In such gatherings the interest of people at large is evoked, not by ecclesiastical questions or matters of church order and method, but by the attitude toward fundamental questions and the pressing needs of society. There was a noticeable absence at Cincinnati of those references to the Church as if it were an end in itself which used to be heard at Episcopal gatherings, and the presence of a devout and vital loyalty to the Church as the instrument of Christ for the healing of the diseases which afflict humanity.

It has been said that the Convention held in Richmond three years ago had a great vision, and there were many who feared that the Convention at Cincinnati would descend from the mountain. It did descend, not because the vision had faded, but because the vision had revealed a task, and the task was taken up resolutely in its light. It was, from beginning to end, a missionary convention to a degree

which registered a revolutionary change. Those who have regarded the Episcopal Church as a church of inertia would have found it at Cincinnati a church in motion, no longer defending the faith behind ancient ramparts, but an army in the field eager for service. There has been a vast change from the time when the Episcopal Church, like all other churches except the Roman Catholic, regarded missions as a form of Church work, a department of Church activity, to these days when the Church has become in its very essence a great missionary enterprise. "The Domestic and Foreign Missionary Society in the Protestant Episcopal Church in the United States of America" has long been "considered as comprehending all persons who are members of the Church;" but now, for the first time, the Church itself has become a Committee of the Whole in daily session for the establishment of the Kingdom of God on the earth. In every serious debate the missionary interest was present, and the missionary activity of the Church was the background of every discussion. Its missionary organization was revised to secure broader representation and higher efficiency.

The regular sessions of the House of Bishops and the House of Deputies were environed, so to speak, by meetings specially devoted to missions; the joint meetings of the two houses, of which there were nine, listened with deep interest to stories of work in all parts of the world; not formal statistics of the numbers brought into the Church, but moving accounts of human need and religious devotion, stirring appeals for help not in the interest of an organization but to succor humanity in the places where its spiritual poverty and moral misery are tragically

evident. The heroes of the Convention were the missionary bishops, men of exceptional vitality, vigor of judgment, and passionate devotion to the welfare of the people committed to their charge. If Bishop Brent, of the Philippines, and Bishop Rowe, of Alaska, were received on every occasion with eager enthusiasm, it was not only because both men embodied the Apostolic fervor, the Apostolic indifference to comfort and safety, the Apostolic breadth and greatness of vision, but because it was well known that both had stayed at their posts in imminent peril of health and life. Never for a moment did the Convention lose consciousness of its world-wide opportunity and responsibility; never for a moment were the interests of the Church considered apart from the interests of humanity.

The idea of the Church as in its very nature a missionary organization has brought into the field an army of laymen and women, and their interest and activity were conspicuous on every side and on almost every occasion. This means the liberation of a great force which was formerly largely dormant. It is true that laymen have been prominent in the affairs of the Episcopal Church in this country from the beginning; but it has been only of late years that they have added to active support of the Church leadership in its life and work. The frequent allusions to the Edinburgh and Chicago Conferences, in which laymen of many churches played so prominent a part, as deep and refreshing springs of inspiration, brought out the growth of the laymen's initiative and sense of responsibility in the religious life of the world. That the Laymen's Missionary Movement has taken hold of the imagination of the Church and stirred its pulses was evident at the great meeting in Music Hall at which Mr. Marling was introduced as a Presbyterian and was received with spontaneous applause; but it was even more strikingly apparent in the large number of lay conferences and the wide range of responsibilities assumed by the laymen.

This liberation of a partially used force in the life of the Church is significant of a deeper desire for reality in the religious life, a keener sense of individual responsibility, a growing passion to put the Church

in the forefront as a leader in the moral life of the Nation. The Episcopal Church has a long way to go before it makes itself an expression of the religious life of the Nation and casts out all narrow and sectarian ideas of its mission and methods, but it is moving in the direction of this catholic thought of its work and duty.

This feeling undoubtedly influenced many who helped make up the large vote for a change of name. Stripped of technicalities, it was a vote to drop the word Protestant from the title-page of the Prayer-Book, and it failed to carry by a single vote. At any earlier Convention this would have been a victory for what is called the Catholic party in the Church. It would be a mistake to interpret it as the triumph of a party. The debate was on a very high level of thought and spirit; it was penetrated by religious feeling. Only one speaker introduced the party note in a characterization of Protestantism which was a gross caricature, and he was met by a disapproval which was as chilling as a wall of ice. The large vote was due to the irenic temper of the discussion, to the feeling of many men that Protestant Episcopal is essentially a sectarian name, and to the desire to drop divisive terms and stand on the fundamental truths and facts of the Christian religion. The Catholic and Protestant elements in the Church—historical continuity and freedom and responsibility of the individual conscience, the historic creeds and sacraments and the "godly, sober, and righteous life" as the fruit and evidence of religion, balance and proportion between worship and work, between faith and works—are wrought into the fiber of the Episcopal Church, and neither can be lost without an abandonment of the Church idea. There is no final sanctity about a name, but a change of name needs an interpretation, and to-day such a change as was proposed would have been premature and probably disastrous. The country must understand first that discarding the word Protestant is rejecting a negative and divisive word and not casting out a group of permanent principles and forces; and before the Church can wisely adopt the great and sorely misused word Catholic it must interpret the word by the breadth of its thought,

the power of its devotion to the work of regenerating society, and the purity of its spirit and habit of service.

Throughout the Convention one felt an undercurrent of deep feeling for the unity of the Christian world; and this feeling, and the real attitude of the Convention towards its work, were expressed in a resolution as nobly expressed as it was nobly conceived; a movement inaugurated in a spirit of humility and confidence, not as an assertion of the leadership of a Church, but an expression of the growing desire of all Churches. It was offered in the House of Deputies by Dr. Manning, Chairman of the Committee on Church Unity and Rector of Trinity Church, New York, and was unanimously adopted by a standing vote:

Your committee is of one mind. We believe that the time has now arrived when representatives of the whole family of Christ, led by the Holy Spirit, may be willing to come together for the consideration of questions of faith and order. We believe, further, that all Christian communions are in accord with us in our desire to lay aside self-will and to put on the mind which is in Jesus Christ, our Lord. We would heed this call of the Spirit of God in all lowliness and with singleness of purpose. We would place ourselves by the side of our fellow-Christians, looking not only on our own things, but also on the things of others, convinced that our one hope of mutual understanding is in taking personal counsel together in the spirit of love and forbearance. It is our conviction that such a conference for the purpose of study and discussion, without power to legislate or to adopt resolutions, is the next step toward unity.

With grief for our aloofness in the past and for other faults of pride and self-sufficiency which make for schism, with loyalty to the truth as we see it and with respect for the convictions of those who differ from us, holding the belief that the beginnings of unity are to be found in the clear statement and full consideration of those things in which we differ, as well as of those things in which we are as one, we respectfully submit the following resolution:

Whereas, There is to-day among all Christian people a growing desire for the fulfillment of our Lord's Prayer that all his disciples may be one, that the world may believe that God has sent him:

Resolved, the House of Bishops concurring, That a joint commission be appointed to bring about a conference for the consideration of questions touching faith and order, and that all Christian communions throughout the world which confess our Lord Jesus Christ as God and Saviour be asked to unite with us in arranging for and conducting such a conference. The commission shall consist of seven bishops appointed by the Chairman of the House of Bishops and seven Presbyters and seven laymen appointed by the President of the House of Deputies, and shall have power to add to its number and to fill any vacancies occurring before the next General Convention.

This report, drawn up, it is said, by a missionary bishop whose vision is as great as his task, goes straight to the heart of the disunion of Christendom by asking men of every communion who believe in Christ to come together and frankly define and discuss their differences of belief and of organization, in the confident hope that what Bishop Brent has aptly called "a synthesis of differences" will clear the air and bring Christians of all communions face to face. Years ago Dr. Philip Schaff said that the reunion of the divided followers of Christ had ceased to mean for him a united Protestantism, and had come to mean a reunited Christendom, in which the Roman, the Greek, the Anglican, the Episcopalian, the Protestant of every name, would become one family. This was a great vision of a Presbyterian scholar; it has long been in the heart of devout men in all churches; the action of the Cincinnati Convention may be the first practical step towards its realization. It commits no church, it provides for no action, it proposes no conference about the things on which men agree; it proposes a face-to-face statement of differences.

Cincinnati, Ohio.

H. W. M.

MY PRISON STORY

BY NICHOLAS TCHAYKOVSKY

The first part of Mr. Tchaykovsky's story of his arrest, imprisonment, and acquittal in Russia, together with a note explanatory of the circumstances, will be found in The Outlook of last week, the issue of October 22.—THE EDITORS.

WHEN I was in New York in the spring of 1907, my attention was accidentally called to the experiments in the Western States with the dry farming system. It struck me at once as a timely innovation in modern agriculture suitable for the black soil of South Russia, and I made up my mind to investigate the subject at the earliest opportunity. Therefore, when I visited Denver, I made inquiries of competent people about the results of the system, collected literature and information, and brought it with me to Europe with the intention of working at it whenever I had time to spare. When I found myself in prison, with twenty-four hours in the day at my disposal, I thought this was the proper time to enter into the details of the dry farming system, and to make my countrymen acquainted with it. My first intention was to translate W. H. Campbell's "Manual of Scientific Soil Culture," but when I began to work I found that what was actually wanted was not a literal translation of this or any book, but an exposition of the system in such a popular form that it would reach the large mass of Russian agriculturists. So I started to carry this work out. It absorbed my attention to such an extent that at times I forgot the prison walls. I had something that was useful and really ingenious to offer to my countrymen even while shut up within four stone walls. That feeling of estrangement and isolation which naturally fills the mind of every one in my position vanished. I enjoyed the new knowledge I acquired, and imagined myself taking part in the actual work in the field among Russians who began to learn the new methods and to enjoy the final results. The applicability of the system to the South Russian black soil became more and more clear to me as I read some new Russian books on agriculture which I had never seen before. And later events showed that my present-

ment did not fall far short of the truth. Although, according to prison regulations, prisoners are not allowed to publish any literary work of theirs until they are liberated, I succeeded in writing a book in popular style and in passing it through official hands, publishing it, and spreading it through the country with a very considerable success. It came about in this way.

On finishing the manuscript, I sent it to the Minister of Police asking that it be handed to my wife for publication. In a few days the manuscript was returned to me with the reply that, according to prison regulations, it was impossible. In a few weeks I was called up for an examination. Sitting at a table with a pile of papers referring to my case in front of me, I said to the examining officers:

"What trifling things occupy your attention here, gentlemen!"

"What do you mean?" said the Procurer.

"I mean that you are collecting a lot of useless documents against me," I replied. "While the country is being brought to the edge of starvation, and robberies are every day committed through extreme need, you are wasting the last resource of the nation by gathering piles of useless documents and keeping hundreds of people in prisons instead of letting them do useful work."

"What would you do yourself if you were in our position?" asked the Procurer, looking at me and expecting an outburst of political enthusiasm.

"I should certainly try to increase the productiveness of national labor," I answered. "For instance," I added, "I have a manuscript in my possession which shows you how to treble the productiveness of the Russian black soil, and you forbid me to publish it!"

The Procurer said, "What are the contents of that manuscript? You may write us a paper explaining exactly the nature