

DIVORCE IN P. E. CHURCH.

REPORT OF THE COMMITTEE ON CONSTITUTION AND CANONS.

A Proposed New Canon Forbids the Remarriage of those who have been divorced. The committee on the constitution and canons of the Episcopal Church in 1892 for the purpose of revising the constitution and canons of the Church has revised its task, and has submitted to the general convention to be held in Washington, D. C., next October, the joint commission prepared a revision of the constitution and canons for the consideration of the general convention in 1895, but the report was not accepted, and the committee was directed to submit instructions to submit another report in 1908. The joint commission consists of the Bishops of Albany, Kentucky, Chicago, Eugene, New York, and Maryland; the Rev. Dr. Quincy A. Hoffman, the Rev. Dr. J. S. Stone, the Rev. Dr. Charles A. L. Richards, the Rev. Dr. Hall Hamilton, the Rev. Dr. F. P. Davidson, the Rev. Dr. J. Houston Eccleston, and the Rev. Dr. William H. Huntington, and Messrs. W. H. Lightner, Edward G. Bradford, F. B. Swayne, Charles G. Saunders, John A. Beall, Frank H. Miller, and W. S. Laidley.

The document is perhaps one of the most important in the history of the American Episcopal Church, and its provisions are likely to excite no end of discussion in the sessions of the general convention before they will be placed on the statute books of the Church. In fact, opposition to several of the proposed amendments was manifested in the deliberations of the commission, and several members have put themselves on record as dissenting opinion to this or that proposition.

One of the subjects which is likely to stir up girls in the Church at large is the revision of the canon on marriage, which forbids the marriage of either party to a divorce during the lifetime of the other. This is opposed to the existing law of the Church in this country, which permits the marriage of the innocent party in a divorce, the other party being held to the status of a "marriage" as follows:

SECTION I. No minister shall solemnize a marriage, the parties to which are within the degree of consanguinity at least in the eighteenth chapter of the book of Leviticus. Sec. 2. (1) It shall be the duty of ministers to admonish the people from time to time that the Church disapproves clandestine marriages. (2) No minister shall solemnize the marriage of any person who is a minor under the law of the place of marriage, unless the parent or guardian of such minor is present, or has given written consent to the marriage, or is permanently resident in a foreign country. (3) No minister shall solemnize a marriage except in the presence of at least two witnesses, himself or the witness being personally acquainted with the parties. (4) Every minister of the Church shall, at the time of the marriage, record in the register of the parish in which the marriage takes place the name, birthplace, age, and residence of each party, and such record shall be signed by the minister who performs the ceremony, and by at least two witnesses of the marriage. Sec. 3. No minister of this Church shall solemnize the marriage of either party to a divorce during the lifetime of the other party.

To the provisions of section III. of the above canon, the Rev. Dr. J. Houston Eccleston, William H. Lightner, Frank H. Miller, and the Rev. Dr. W. S. Laidley, who have already expressed their dissent, and recommend that the said section shall be made to read as follows:

No minister of the Church shall solemnize the marriage of any person who has a divorced husband, or wife, living. This shall not apply to the innocent party to a divorce suit on his, or her, part, with the minister, as evidence of such innocence, a legally written transcript of the record, showing a final judgment, or decree, of a court of record having jurisdiction on the subject matter, awarding him or her a divorce "a vinculo matrimonii" on the ground of adultery. Canon 27 provides that: "Until further order be made by the Oxford quarto edition of 1892 of the Holy Bible is recognized by the House of Bishops, the standard of typography and punctuation."

SECTION I. The Book of Common Prayer, as the same has been established by the general convention, shall be used by every minister of this Church upon all occasions of public worship for which the Church provides. When officiating at such services he shall use no other prayer than those of the Book of Common Prayer, except such as are authorized by the House of Bishops, and such as may be set forth by the Bishop for special occasions. Sec. 2. All ministers shall say daily the morning and evening prayer, either privately or openly, and shall use the Book of Common Prayer. Sec. 3. The Bishop of every diocese, or missionary jurisdiction, may, in his discretion, authorize the use of the Book of Common Prayer for special occasions, and such use shall be subject to the approval of the House of Bishops. Sec. 4. The section of the Book of Common Prayer referring to the communion shall be so amended as to read as follows: "The communion shall be used by every minister of this Church upon all occasions of public worship for which the Church provides, and such use shall be subject to the approval of the House of Bishops."

SECTION I. The Bishops in each province shall, within three months after the close of their annual conference, elect one of their number to be Primate. Sec. 2. The convention of each diocese in this Church may, at its first session to be held after its annual conference, elect five presbyters, canonically qualified in the diocese, to constitute the General Convention of the province, and for a uniform mode of trial of presbyters and deacons. No statute so enacted shall have force or validity in any diocese unless it has been approved by the Provincial Synod of the province, and for a uniform mode of trial of presbyters and deacons. No statute so enacted shall have force or validity in any diocese unless it has been approved by the Provincial Synod of the province, and for a uniform mode of trial of presbyters and deacons.

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NEW BOOKS.

Verita, a Story of Buddhist Philosophy.

Verita, a Story of Buddhist Philosophy, by Dr. Paul Carus, was printed and illustrated in Japan by the Buddhist Publishing Company of Chicago. It is beautifully and curiously done, and is Oriental in every particular. Printed on one side only of a web-like paper, it is crumpleable in the hand and feels like a silk handkerchief. Fluffy sections of pale blue seaweed, resembling those of a surgeon's stitches, hold the leaves loosely together. The illustrations are in soft colors, and represent the Japanese idea of matters in the region of the Ganges. One of the pictures presents a worthy Brahman who had retired into the woods in meditation on the attainment of Nirvana. He sat on the top of his head, which hair he has brushed severely forward as a mark of respect, and he has closely trimmed side whiskers. The impression is irresistible that he is an old-fashioned Boston lawyer masquerading.

This is the Brahman who was once served by the Buddha in an emergency. Bodhisattva, at that stage of his evolution, was a being in a fertile country where hares were so numerous that they had become a plague. He warned his fellow hares that the people whose rice and wheat they were destroying were likely to rise up and slay them. His fellow hares paid no attention to him. "Don't worry about us," they said. "Go and do what you think is best for yourself." So Bodhisattva went into the woods and found the worthy Brahman, who at that moment was sitting before a fire, suffering from hunger. "I must die before I have finished my meditation," he was saying to himself. "For I have no food." This is my chance for a higher incarnation," thought Bodhisattva; "I will offer myself as food to him, and at once he jumped into the fire, thus saving the worthy Brahman from starvation. Of course, no general deed secured for him the higher incarnation that he had supposed; and it is a significant circumstance that the people of the country shortly afterward drove the remaining hares into an inclosure and killed 100,000 of them with clubs.

The picture shows Bodhisattva in the act of jumping into the fire in order to supply the worthy Brahman with dinner. It is a beautiful, so beautiful that one can hardly believe that it was at all unpleasant for Bodhisattva to leap into it. It must be, however, that it was really unpleasant, for the higher incarnation comes only with pain and sorrow; it was the irrepressible instinct of beauty on the part of the Tokio artist which gave to the fire its positively alluring look.

There is a picture of Anuruddha, distinguished as a master in metaphysics and as a philosopher who had grasped the doctrine of the Tatparata, and who, by his begging rice for the sustenance of his body, had reached the state of the worthy Brahman for whom the rabbit jumped into the fire, which is certainly nothing against him; and there are pictures of Kachayana lighting a candle, of Subhuti striking with a great lightning of Buddha, "winning with indignation," and of a picture of a Buddha. As well as numerous anecdotes selected from the Buddhist literature, the text contains plenty of dialogue setting forth the doctrines of Buddha. Thus the learned and reverend Subhuti, who composed the "Katha Upanishad," which is "a book of the Buddha," says: "I have a remark to make, in what Dr. Carus calls 'the fire of the world.' Agni, the fire, does not lie hidden in the two fire sticks. The two fire sticks are wood, nothing but wood; and there is no fire hidden in either stick. The fire originates through the friction produced by your hands. In the same way, consciousness originates through the product of conditions and disappears when the conditions cease. When the wood is burned, whether does the fire go? And when the conditions of consciousness cease, where does consciousness abide? We are in the habit of saying 'the fire is blown out,' but it is not the blowing of the wind, but the blowing of the wind, that is the cause of the fire's ceasing to be. The fire is not blown out, but it is extinguished by the blowing of the wind."

Through an abundance of dialogue of this nature, and assisted and enlivened by the Tokio illustrations, we come at length to the anecdote of Chandala, a gambler, which impressively concludes the book. Chandala was a fortune teller in his business, and lost his entire substance in the pursuit of it. His philosophy, founded upon his experience, proclaimed that the meaning of life was misery. From the lips of Buddha himself he learned the true philosophy. He set himself to work, and in a short time he had, and there is nothing in the story to indicate that he did not attain Nirvana for his reward.

That which a clever woman writes is never uninteresting, and as George Egerton is a remarkably clever woman, it follows that any book of hers is worth the reading. "Keynotes" and "Episodes" were two of her brilliant writings in her frankness, but as to their brilliant writing, there was no question, but now in her latest bundle of brief tales, "Fantasies" (John Lane), she seems to have laid aside something of her old-time fire and humor. Perhaps the pressure was too high, the pace too hard to last, or perhaps she has fallen under the baneful influence of the "Lily" magazine. Certain it is that these poets looking for rapturous kisses and wild honey, and forced to live on porridge and domestic joys, and these young women disenchanted with life and love and driven to the writing of books to pay the tax collector are more conventional and far less interesting and amusing than those first, fiery, fighting heroines of hers. None the less they are all worth while, and there seems to be a certain solid moral lesson concealed in the tale she calls "The Well of Truth," and to which we would be inclined to give the title "The Evolution of a Female Sex Impressionist."

Verita was a woman with an iron tongue, and when she was born the fairies had anointed both her eyes and tongue with the tears that an elderly gentleman had let fall into a bottle that was thrown at him in the market place by a servant of the Honorable Company of Fishmongers. The elderly gentleman seems to have been a harmless but mildly obtrusive amateur clairvoyant, who had severely criticized the business methods of the Honorable Company of Fishmongers, and so they retaliated by throwing bottles at him. He was carrying a basket of fish, and an unfortunate effect upon Verita's eyes and tongue. They endowed her with a species of X-ray visual power and impelled her continually to say most unpleasant things. Nothing was hidden from her; she saw everything in advance. Men and women, she saw as they were, and she would speak of the heaviest sins of twined, and women might wear what the milliners call the daintiest of Parisian confections; but she could see that underneath it all they were just plain, ordinary men and women. Even as a child she was a sad trial to her mother, who had a tender heart, but who would person of liberal ideas and independent morals.

Once the father, seeing a strange gem in the mother's hair, asked her: "Where did you get that precious ornament, my love?" "As one of your Aunt Charlotte's," she answered smilingly, "an heirloom, you know." At this the little maid looked up into the limp eyes, like two drowned speewells, until the white iris drooped over them; for the child's eyes peered like a pair of X-ray glasses, and she saw that "You lie trippingly. Did I not see the cavalier lay in your palm with his yester eye on the terrace?"

Of course this was awkward for mother, and it is not to be wondered at that every one, even the servants, grew to dislike the child. She saw but worldly person of liberal ideas and independent morals. Once the father, seeing a strange gem in the mother's hair, asked her: "Where did you get that precious ornament, my love?" "As one of your Aunt Charlotte's," she answered smilingly, "an heirloom, you know." At this the little maid looked up into the limp eyes, like two drowned speewells, until the white iris drooped over them; for the child's eyes peered like a pair of X-ray glasses, and she saw that "You lie trippingly. Did I not see the cavalier lay in your palm with his yester eye on the terrace?"

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RELIGIOUS NOTICES.

JUDSON MEMORIAL. Wednesday Evening, March 11th, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "Healed Heart, but Driven." Special Platform Week. Monday, April 6th, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "A Lost Soul." Tuesday, April 7th, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "The Crucifixion." Wednesday, April 8th, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "The Resurrection." Thursday, April 9th, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "The Ascension." Friday, April 10th, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "The Pentecost." Saturday, April 11th, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "The Holy Spirit." Sunday, April 12th, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "The Church." Monday, April 13th, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "The Kingdom of God." Tuesday, April 14th, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "The Last Day." Wednesday, April 15th, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "The Final Judgment." Thursday, April 16th, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "The Eternal Life." Friday, April 17th, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "The Kingdom of Heaven." Saturday, April 18th, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "The Kingdom of God on Earth." Sunday, April 19th, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "The Kingdom of God in the Heart." Monday, April 20th, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "The Kingdom of God in the World." Tuesday, April 21st, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "The Kingdom of God in the Universe." Wednesday, April 22nd, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "The Kingdom of God in the Cosmos." Thursday, April 23rd, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "The Kingdom of God in the Galaxy." Friday, April 24th, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "The Kingdom of God in the Universe." Saturday, April 25th, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "The Kingdom of God in the Cosmos." Sunday, April 26th, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "The Kingdom of God in the Galaxy." Monday, April 27th, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "The Kingdom of God in the Universe." Tuesday, April 28th, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "The Kingdom of God in the Cosmos." Wednesday, April 29th, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "The Kingdom of God in the Galaxy." Thursday, April 30th, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "The Kingdom of God in the Universe." Friday, May 1st, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "The Kingdom of God in the Cosmos." Saturday, May 2nd, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "The Kingdom of God in the Galaxy." Sunday, May 3rd, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "The Kingdom of God in the Universe." Monday, May 4th, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "The Kingdom of God in the Cosmos." Tuesday, May 5th, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "The Kingdom of God in the Galaxy." Wednesday, May 6th, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "The Kingdom of God in the Universe." Thursday, May 7th, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "The Kingdom of God in the Cosmos." Friday, May 8th, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "The Kingdom of God in the Galaxy." Saturday, May 9th, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "The Kingdom of God in the Universe." Sunday, May 10th, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "The Kingdom of God in the Cosmos." Monday, May 11th, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. "The Kingdom of God in the Galaxy." Tuesday, May 12th, 8:30. Rev. W. S. Crowe, D. D., minister, presiding. 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