

Church at the church of the Saviour, Bishop Stevens presiding, who was assisted on this occasion by the late venerable Bishop of Delaware, the Rt. Rev. Dr. Lee.

THE *Southern Churchman*, Richmond, Va., furnishes us the three following notes:

(1) We have several times referred to Archbishop Whately's Essays on "The Errors of Romanism Traced to Their Origin in Human Nature." This nature being the same the world over, there is a tendency to like errors even in those we think furthest removed from them; for here is the *Richmond Religious Herald*, speaking of the Baptist Convention soon to be in session when it wrote, affirming: "The High Church party in the Convention is growing more and more aggressive. Sacerdotalism is rampant." We never expected Baptists to be high-church or that it would develop "sacerdotalism." Our neighbor tells, too, of "an eminent Baptist in a State south of this," who writes: "I am distressed about the trials that are coming, I think, in the early future, to our Zion in the South. It looks as if some of our brethren were intent upon wrecking the denomination. Baptists with an Episcopal form of government is what some seem to be aiming at."

(2) But why should not Baptists have "Episcopal form of government?" This is one purpose of the Chicago-Lambeth proposals for Church unity, that all English-speaking Christian denominations should form one Church on the basis of the Old and New Testaments, the Creeds, the Sacraments and the Historic Episcopate. We long to see all our Christian brethren one Church in accordance with these simple proposals; Presbyterian Dr. Shields affirming, there is no hope for Church unity unless through the Historic Episcopate, adapted to the needs of each and all.

(3) One of the eminent Methodist ministers of England, the Rev. Hugh Price Hughes, in opening his ministry at Craven, stated "that he proposed to introduce at the Sunday morning services a liturgical service. He remarked that he was in favor of a common form of prayer in order that the people might take part in it. It was impossible to secure an element of active congregational praying unless you had a common prayer." Mr. Hughes, we believe, is not opposed to the Historic Episcopate, and now, with wise liturgical services, we trust he will be able to lead the way among the Wesleyans of England to unity with the Church of England.

THE CHURCH'S TRAINING.

The need seems to be that the Church should make a more determined effort to impress upon the pupils in her schools and colleges that particular type of character which is the highest result of the Christian faith, and Sacraments in men and women of the English speaking race. This cannot be accomplished by merely giving the name of a saint to a school, or by teaching the Catechism in a perfunctory way, or by marching the scholars to "church parade" two or three times a week. To teach religion merely as one of the departments of the curriculum is not Christian education. Rather the aim must be to deal with every study, not excluding mathematics and gymnastics, from the point of view of a living faith in the Incarnation. This is, of course, impossible where those who teach are not themselves possessed by such a faith, where they are not themselves seeking to have their characters conformed to the type that they are set to reproduce in the boys and girls under their charge. On the walls of the little oratory at Pusey House, in Oxford, runs the legend, repeated again and again as the most fitting of decorations, "Deus Dominus Scien-

tiarum." Only those who feel the inspiration of that motto can be trusted to make all their teaching Christian and Christ-like. We say this not as passing any unkind criticism upon the efforts being made by the Church, in many directions, to give instruction to her youth. Those efforts are made often under hard restrictions as to means wherewith to pay the salaries of teachers, or facilities with which to instruct. As yet but a few women and fewer men have devoted themselves to teaching as the result of a life dedicated to God, in poverty and self-surrender. All this we recognize. Yet, at the close of this academic year, and looking forward to the next, we would urge upon our readers the importance of Church teaching, and upon those who have the appointment of teachers, the importance of choosing such as will, both by their "unconscious tuition" and their spoken words, make their scholars true to that character which only true Church teaching can produce.—*The Churchman*, N. Y.

LETTER TO THE ROMAN ABLEGATE.

BY THE RIGHT REV. A. CLEVELAND COXE, D. D.

The following is part of the final letter of a series to the Ablegate Satolli, which has appeared from the pen of the Bishop of Western New York. The Octave will be published entire at the office of "The Citizen," No. 7 Bromsfield street, Boston, Mass., at a nominal cost.

After preliminary remarks the Bishop proceeds as follows:

I have been very careful to speak of the 'Court of Rome,' dominated by the 'Black Pope,' and not to enter any reproach upon the venerable Leo XIII. I respect him as a man of letters, and as the most worthy successor of Hildebrand, who has filled the popedom since the virtuous Ganganelli. I believe that Leo really feels the awful responsibility which his predecessors have incurred, by taking the Holy Scriptures out of the hands and hearts of the people, thus depriving them of the means of grace which maketh 'wise unto salvation.' I pity the aged pontiff whose recent Encyclical, in behalf of the Scripture reading, has elicited the derision of fanatical Roman Catholics of the Jesuit school; one of whom, in the *Contemporary Review*, London, has been upbraiding him, personally, while professing the most abject subjection to the Papacy. The Papacy? Yes—he means when the 'Black Pope' speaks through the mouth of the nominal pontiff. This very clever writer, who contrasts very favorably with orators of your 'Summer School,' scruples not to overrule and override infallibility itself; which he shows to be worth nothing, save as the Jesuits inspire it. He scorns the Bible, like another Tom Paine. But St. Hippolytus traces all heresies to ignorance of Scripture, and appeals to Scripture to refute them. You have changed all that. This reviewer boasts that the Encyclical is virtually suppressed; obsolete already! He is not ashamed to brag that not one in a hundred of your co-religionists ever opens the Bible. He considers papal decrees—that is, such as emanate from the 'Black Pope'—as all that Christians need. Liguori and Gury and Busenbaum and Dens; these and other nasty and wicked compilers of casuistry to be poured into the ears of wives and maidens and ignorant peasants, he considers far better than the Gospels for their souls. Such is the system you are here to substitute for the Gospels in our schools; and such is the wickedness which Leo XIII. is powerless to correct. Of this take the overwhelming proof which I furnish in the following details.

There lies before me a superb book, the luxurious edition of the Holy Gospels, translated by a fanatical professor of Ultramontane reli-

gion, but a sincere and pious man, worthy of the respect of his contemporaries. Henri Laserre received, long ago, good effects for his diseased eyes at the waters of Lourdes, and became, in a manner, the inventor of the fabulous credit now cried up for that shrine. Gifted with a charming style, he wrote for it, and advertised it; nay, he created it. 'Our Lady of Lourdes,' said a French archbishop, 'owes you a recompense.' He became a devotee of the Virgin (that is the Madonna of Fable); but he was recompensed indeed when his eyes were cleared to discover something more to the purpose than Mariolatry. He found and drank deep of the 'Water of Life.' He became acquainted with Scripture and was delighted with the Gospels. He began to bewail the fact that—"the Gospels are read, almost never, by those who profess themselves fervent 'Catholics'; absolutely never by the multitudes accounted 'faithful.' Of a hundred persons he says, who frequent and use the Sacraments, there is seldom one who has ever opened the Evangelists. 'Nay,' he adds, 'the most illustrious book in all the world has become a book unknown.'

Now, in America, your complaint against the Bible in schools, is 'because it is the Protestant Bible.' Let us see what sort of a Bible they would allow to be read in your own schools. Henri Laserre resolved to bring out the Four Gospels in a form equally orthodox and attractive, and without the fragmentary look of chapters and verses. His aim was to present the Gospels in popular form, such as Frenchmen demand in other books. And his success was brilliant. He produced what he designed. It commanded the approval of the Archbishop of Paris, and thus became a book which by your canon law, Christians may read—of course, under the eye and directions of a confessor. Its history is very remarkable. It obtained the sanction of many other French bishops and archbishops. It secured the approbation of the venerable Leo himself, who sent it 'from the bottom of his heart his apostolic benediction.' What is more, the pope approved even of the preface, which laments the long suppression of the Scriptures among the Roman Catholics, and shows how different it was in old times under the ancient fathers and bishops of a genuine catholicity. Finally, Leo attests his 'earnest desire that the object of Laserre's efforts, as indicated in said preface, may be fully achieved.' The work met with unparalleled success. More than twenty editions appeared in a few months. During the first year, twenty-five editions had been sold. Then, at the instance of bishops and other clergy, was put forth the superb edition now lying before me. It is the gift of a valued friend, and all the more precious because, just now, the book can hardly be obtained in any shape, anywhere. The disposition of Americans to be 'liberal' has been carried so far as to illustrate what the French often profess as their creed. 'Good Lord and good devil.' Everything is to be 'good' in the name of liberality. Truth perishes, of course; but no matter. Truth is not very true, and lies are not so very false. Hence many of the most 'evangelical' pulpits among us were turned to rapture, when a few grudging words fell from 'the Council of Baltimore,' about the Bible, and in favor of reading it. 'Who can say that the Roman religion discourages the use of Scripture?' 'Who can deny that a new spirit has appeared in the Roman Church?' Nay—'Who can any longer protest against a Church which has so far reformed itself as to put the Scriptures into the hands of children; and urges all to read and study them, in schools and families?' Such have been the voices of popular pulpits. The press, not less, gushed, as with treacle, in sweet eulogies of the 'misrepresented Catholic Church, which can no longer be charged, etc., etc.' All this *ad nauseam*.

How can intelligent students of history suffer such dust to be thrown into their eyes? 'No