

make large allowance for occasional errors of judgment. But, for this very reason, it is of the utmost importance that the bishops should be guided by principles which they can make intelligible to their people, and which will commend themselves to the general conscience. Some of these principles will be tolerably evident. For example, the bishops may properly give or withhold their sanction in the case of men undertaking the study of Divinity. Where a man is physically, intellectually, or otherwise disqualified, it is no hardship, but a kindness, to keep him from making the fatal mistake of undertaking work in which he can never hope to excel. This is a preliminary. With regard to education, a bishop should certainly accept candidates, who have satisfactorily passed through any of the accredited Church universities—that is to say, institutions under the control of the Church, and not governed by private corporations. Such institutions are King's College, Windsor, Bishop's College, Lennoxville; Trinity College, Toronto, and St. John's College, Winnipeg. No bishop could be justified in rejecting a candidate from one of these schools, unless some serious objection were urged against him. With regard to the other schools and Colleges, a bishop would have a perfect right to decide whether, in any case, the college provided such an education as he approved of. But at least he should make it quite clear whether he would or not, and what qualifications he would require in any particular case. This is the point to which we would direct particular attention. We have now come to something like a crisis in episcopal government, and the authority which will be conceded to bishops in the future will depend very much upon the judgment and impartiality with which they discharge their important duties. Here is one of the points to which our attention has been specially directed; and it would be well that the principles enunciated should be duly considered by our bishops.

#### AMERICANISM.

Students of contemporary ecclesiastical affairs have for some time been aware that Roman Catholicism in the United States is something very different from the religion so-called in many European countries and in some American countries. People who read "Our Christian Heritage," by Cardinal Gibbons, Archbishop of Baltimore, are tempted to turn back to the title page to make quite sure that they are perusing the work of a Roman Prelate, and not that of an Evangelical Divine. Speaking from memory, we should say that the removal of about a page of the whole volume would leave nothing or hardly anything that would be objectionable to an ordinary Protestant reader. It would appear that this adaptation of the faith to modern requirements does not give entire satisfaction in the Vatican, and a pronouncement has for some time been expected from His Holiness on the subject. It has now appeared, and, although its utter-

ances are far from definite, we learn that "Americanism" is not quite satisfactory. The papal letter is addressed to Cardinal Gibbons, and it declares (we are translating from the Latin), "From these things it is evident, beloved son, that those opinions cannot be approved by us, the general meaning of which some indicate by the name of 'Americanism.'" The principal representative of the new school (as appears from the papal letter itself), is the late Father Hecker, the founder of the community known as the Paulist Fathers. Hecker was a very remarkable man, born in the United States in 1810, and becoming a convert to the Roman Church at the age of 22. He studied Divinity in Germany, was ordained by Cardinal Wiseman in 1840, and returned to the United States in 1851. The society of the Paulist Fathers had as a chief object, to improve the conditions, temporal and spiritual, of the poorer Roman Catholics in New York. They differed from most of the religious orders in not taking vows and in being able to leave the order when they pleased. Father Hecker died in 1880, and his life, written in the states, and translated into French, His Holiness says, "has excited not a little controversy, because therein have been uttered certain opinions concerning the way of leading a Christian life." All that we are told concerning these new opinions is "that, in order to conciliate those who differ from her, the Church should shape her teaching more in accordance with the spirit of the age, and relax some of her ancient severity and make concessions to new opinions." His Holiness declares that all this is wrong, and that no concessions can be made. The faith is ever the same, and is faithfully preserved and infallibly declared. The papal letter is happily so indefinite that even those who seem to be aimed at will have little difficulty in accepting its statements. Archbishop Ireland, who is regarded by many Roman Catholics on this side of the Atlantic as an innovator and a latitudinarian, expresses himself as quite satisfied with the letter, and thanks His Holiness for it. The Paulist Fathers of New York are equally submissive, assuring the Holy Father that he has been misled by the French translation of Hecker's life, and by comments made upon it by a French priest; so that it is not the Americanism of Father Hecker that has been condemned, but the misrepresentation of his teaching. Whether the Vatican will be satisfied with this remains to be seen. Probably it will be thought that enough has been done by way of warning, and if things proceed no further, all will be well; but there can be no doubt that the Roman Catholicism of the United States is a very different thing from that of Spain or even of Ireland.

#### THE UNVEILING OF THE SEABURY MEMORIAL TABLET IN ABERDEEN.

A ceremony of much interest to Churchmen on either side of the Atlantic, took place in Aberdeen, Scotland, upon March 16th, and

was participated in by a large assemblage of clergy and laity. Last year a small committee was named by Bishop Williams, of Connecticut, to take the necessary steps for erecting a memorial tablet in the Longacre, Aberdeen, and for thus marking the place where Dr. Seabury, the first Bishop of Connecticut, and of the American Church, had been consecrated by the three Scotch bishops in 1784. The arrangements for the ceremony were made by Bishop Douglas, of Aberdeen, who procured also the co-operation of the Marquis of Lothian, Lord Lothian, as a friend of the late Bishop Williams, was pleased to undertake the duty of unveiling the memorial. The memorial takes the form of a polished granite tablet, and, by permission of the university authorities, it is built into the wall of Marischal College, where the university buildings have been extended into the Longacre. It bears in black letters upon the gray granite, the following inscription, which is placed beneath a Seabury Mitre in bronze, and above the seal of the State of Connecticut in granite: "This Tablet is, by permission of the Authorities of this University, erected by Churchmen of Connecticut to preserve the memory of the place in Longacre, very near this spot, where on the 14th November, 1784, Samuel Seabury, D.D., was consecrated the First Bishop of the Church in America." Prior to the unveiling ceremony, the company assembled in St. Andrew's church, the present representative of "the upper room" in the old Longacre, and thence went in procession to the place designated. Chief in the company were the Bishop of the diocese, and the Lord Provost of the city, the Marquis of Lothian, the Principal of the university, the Dean of the diocese, and Dr. Danson, rector of St. Andrew's church. When introduced by Bishop Douglas, Lord Lothian, who was loudly cheered, expressed his pleasure in consenting to come north for such an agreeable duty, and all the more as he had already partaken in the centenary celebrations of 1884, and been much impressed with the presence of the venerable prelate, now recently deceased. His Lordship then entered into a minute detail of the circumstances which led to the application of Dr. Seabury to the Scottish Bishops, and dwelt upon the prospects of constant amity and friendship between the two churches, and also between the two nations, which are of one blood and of mutual interests. Rev. Dr. Danson spoke with his usual eloquence about some of the manifold issues that flowed from the event that the tablet commemorated, and the influence that it had produced upon the expansion of the Church of England, and the higher tone throughout America. Bishop Douglas paid a lofty tribute of respect to the deceased prelate, who had so long graced the American Episcopate, and had been called upon to lay down his burden within the last few weeks; thanked the university authorities for the permission so readily granted to have the memorial placed in the wall of the university buildings; and expressed the plea-

sure which it gave to the university. William D. Geddes, Chancellor of the university, thanks for the memorial, which had been given to the university in giving the memorial, a valuable protection. He referred especially to one of their own, the successful viceroy, while Bishop Williams of his name and disposal, the real Bishop was the James Gammas at West Hartford, Connecticut, who, as had given shape to public feeling, and the successful viceroy. Principal drew coincidence that the birthplace of Americans provided a window there, was to be the bury. "He concluded, "in been uttered with this memorial, interest on either at a time when were being of university might that memorial time." At the Saints Who sung, and the with the Apostles =

Her Memorial Price, \$1.25 1899.

Mr. Maarten, or, as our father man, who, was both in England, and both testify to the Jewish. Mr. Maarten of "God's Fiction, which tion; and if it up to his high than some of of them is re a man who I married, and memory and she had left interesting slender mate what surpris for the read than this w the plot.

The Hill Ca Friday. kee: You We are s come into we might