

that policy be generally adopted or not is one of the gravest considerations for Churchmen. In the case now before the Diocese of Chester it is officially abandoned, and in all probability with distracting consequences—consequences which affect the harmony of the Cathedral staff, the unity of the clergy, and the peace which has for the most part prevailed in the Diocese of Chester. For these consequences the Bishop will be considered responsible, and no one will feel more poignant regret for their existence or for their expansion than the wise and learned and moderate Dean, whose labours, whether as Principal of the Liverpool College, or as the restorer of the Cathedral over which he presides, entitle him to all the esteem and even the affection by which he is regarded."

The matter of Prison Reform is of pressing and vital importance. We direct the earnest attention of our readers to the noteworthy sermon preached by the Rev. Dr. Lyman Abbott before the National Prison Association of the United States, and published in the *New York Christian Union*. The testimony of jurists and philanthropists at the last meeting of the Toronto Prisoners' Aid Association proved that the evil of the prison system in Canada is as great as in the United States, and the need of reform as urgent.

The "Free Thinkers" have just held a convention at Cassadaga, New York. The proceedings, as described, were greatly diversified. "There was dancing until midnight." Then a Rev. A. B. Bradford, of Pennsylvania, delivered a lecture on Mormonism; a Miss Gardner, a *protege* of Colonel Ingersoll, made a "fascinating speech"; Mrs. Krekel, of Missouri, also spoke, and informed the audience that "the special weakness of Liberalism was their failure in practical work"—which probably no one will deny. Then came Mr. Chainey, who has passed from Methodism to Unitarianism, from this to Agnosticism, and from this to Spiritualism, and says that "he is right at last." Mr. Charles Watts, an English Secularist lately imported, disputed this, and said that he had "spent five years in studying Spiritualism and found nothing in it." A Mr. Putnam presented himself as a mediator between Materialism and Spiritualism, and advised them all to "emphasize the unities" and "rally under one flag." The reporter, Mr. T. W. Curtis, here asks some sensible questions, indicating the uncertain sea on which he is tossing, "How are we to rally?" and "Where is that flag?" At the "Congress of the Liberal League," which succeeded the convention, forty-eight delegates were present, and the proceedings, as Mr. Curtis reports them, were a constant wrangle. The "obstructive element," as it is termed, obtained the ascendancy, and "chaos came again." B. F. Underwood, who is known somewhat, we believe, in these parts, said he would "accept no office" in such a League, and Rev. Mr. Bradford came forward again to say that "contributions" *must* be made or the whole work of the League "be nugatory." In such turmoil the session of the League came to its close.

An esteemed Philadelphia contemporary pertinently inquires: Can any one dream that such an organization, composed of men and women like those who figured at Cassadaga, will ever seriously imperil the Christian faith? It is not wise to be contemptuous of, or indifferent to any class of foes but we may surely be confident that no weapon, formed by hands so weak as these, can ever prosper in any assault upon the strong defences of

Zion. If the reports are at all correct, the remark made by one of the speakers, to the effect that much of Liberalism is "pitched in a very low key," must be considered as true in every sense. "The higher register is wanting" in all its outgivings, and its sound will hardly go out through all the earth.

The latest of the deliverances of Pope Leo XIII. is dated at "St. Peter's, the 30th of August, 1884." The Roman Catholic journals publish it under the title of "The Rosary." It is an "Encyclical Letter," in which the Pope recalls to the memory of the faithful the fact that last year he "decreed by an Encyclical Letter that, to win the help of heaven for the Church in her trials, the great Mother of God should be honored by the means of the most holy rosary during the whole of the month of October." Though this injunction was complied with, seemingly with much fervor, the result was not according to the prayers of the people, and again the voice from the Vatican exhorts "the people of Christendom to persevere in that method and formula of prayer known as the Rosary of Mary, and thereby to merit the powerful patronage of the great Mother of God." The necessity for this united supplication to the "Virgin Lady of the Rosary" is emphasized by the fact that this year a new misfortune is impending over Europe. "The Asiatic cholera," says the Pope, "having, under God's will, crossed the boundary within which nature seemed to have confined it, has spread through the crowded shores of a French port and to the neighboring districts on Italian soil. To Mary, therefore, we must fly—to her whom rightly and justly the Church entitles the dispenser of saving, aiding and protecting gifts—that she, graciously hearkening to our prayers, may grant us the help they besought and drive far from us the unclean plague."

Then follow the usual promises of indulgences, conveying the "full forgiveness of sins and plenary remission of punishment to the worshippers." The name of Christ, as the intercessor with God, is never mentioned in the document, and the only aid solicited is besought from the Virgin. Thus has Rome dishonoured and renounced the only Mediator between God and man. It is no longer Christianity, but Mariolatry.

Our esteemed contemporary, the Philadelphia *Presbyterian*, makes the following extraordinary statement:

"The Distillers' and Brewers' Association of this country has had a hard road to travel. There are about 60,000,000 gallons of whiskey more than is needed in this country. An effort was made to get such legislation from the Canadian government as would enable the distillers to export it to save the payment of the tax. But after spending \$60,000 to mould the press and the legislature the Ministry pleaded fear of the 'temperance sentiment,' and declined to act, and the mournful refrain of the whiskey men now is: 'After bleeding us in every possible way the Canadians did nothing for us.'"

We would like to know where this \$60,000 went.

AN AMERICAN BISHOP SLANDERS PROTESTANTISM.

The late Bishop O'Brien, of Ossory, in one of his charges, analyzing the teaching of the Laudians and Puseyites, stated: "Of Protestantism generally, they say that it is *in its essence*, and in all its bearings, *characteristically the religion of corrupt human nature*." He gave a number of quotations from Tractarian writers, in which this and similar

assertions are made. Their opposition to the Reformation and to Protestantism, is not often declared as openly and boldly as by the late Dr. Ewer and the present Bishop of Springfield, Illinois, Dr. Seymour. In a very extraordinary introduction to a volume of Dr. Ewer's sermons, Bishop Seymour repeats the old slanders of the Puseyites. Here are two choice specimens. On page viii. Bishop Seymour writes:—

"Protestantism was and is the general name which shelters the mass of negations, bad as well as good, which have taken root and grown up and flourish in the religious world, or rather the world outside the Church of Rome. The atheist, the deist, the infidel, the Mormon is a Protestant, and more of a Protestant than the orthodox Christian who rightly rejects, on proper grounds, the distinctive errors of Rome."

The object of this reckless statement is, of course, to discredit the name "Protestant." The Bishop has apparently forgotten that the Communion to which he is nominally attached lies outside the Church of Rome, and bears the name of "The Protestant Episcopal Church." In defiance of all history and usage, he gives the name a signification it never had; and then he proceeds to attach it to persons and to sects who never bore it, and who would repudiate it as emphatically as himself. The word "Protestant" has a well-known and definite meaning. This no one knows better than Bishop Seymour. Ask any man of ordinary intelligence if Mormons and atheists are Protestants, he will at once answer, No. Ask him who are the Protestants? and he will say, Episcopalians, Presbyterians, Methodists, Congregationalists, Baptists. Of all these the first-named the most emphatically Protestant, for they have incorporated the word in their documents, in one case, at least, embodied it in the designation by which they would be known, and have most graphically illustrated its meaning in their history.

But Dr. Seymour is not content with sophistical misrepresentation. He adds insult to injury. In these astounding words he gratuitously slanders his fellow-churchmen as well as Protestant Christendom. He says on page xv. :—

"The question with the Protestant is not so much what do you *affirm*, but what do you *deny*; and the more he denies, and the less he affirms, the better Protestant is he. He is not expected to give much heed to the Lord's Prayer, or the Ten Commandments, and for the most part he does not disappoint the expectation. He can tell glibly what he rejects: the Pope and all his errors and abominations, the cross, the altar, the liturgy, and all superstitious practices. But when he is asked what he accepts, he answers the Bible; and then, if pressed, his speech halts. He may add justification by faith only, election, partial redemption; he does not say, for rarely can he say, 'I believe in God the Father who created me, in God the Son who redeemed me, in God the Holy Ghost who sanctifies me, in the Holy Catholic Church, in the forgiveness of sins, the resurrection of the body, and in the life everlasting.' And if he could say this it would not express his faith, since he has no adequate idea of the Church; he, for the most part, repudiates the intermediate state, and absolutely denies in any proper sense the resurrection of the body. What remains? Alas! his negations. On these he must live, on these he must die."

These bare-faced slanders might well be thought incredible, yet here they are deliberately written by a bishop of the Protestant Episcopal Church. Protestants, he asserts, are immoral as well as heter-

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