

Sees of London, Durham, and Winchester, whose occupants enter the Upper House by prescriptive right immediately after consecration. This precedence of admission to the council chamber of the Lords will make it more necessary that any one raised from the priesthood to any of these five Sees should be a man of unusual ability, and possessed of some power of statesmanship. Bishop Westcott is the most recent instance of a priest raised at once to a See carrying immediate entrance to the House of Lords, and it will be admitted that a worthier example of a wise and thoughtful Lord Prelate could hardly be found.—*Church Bells.*

### ROMANISM.

The Bishop of Fond du Lac writes to the *Living Church* as follows:—

'An attack by the Roman Church on the Oneida Indians, under my care, compels me to cry out to my brethren for help. Unable at this time to leave my diocese and make a personal appeal, I am forced, in a desperate emergency to trust my case to the poverty of written words. The hold of the Church upon the Oneidas will be seriously impaired unless I can immediately obtain \$6,000 for schools, Mission House for Sisters, and for repairs on the dilapidated buildings of the missionary. Sisters have promised to come if I can give them a support and a home. Clergy, as yet, I have none, but here is a noble opportunity for a lay brotherhood or associated mission of clergy. The need of workers and money is most urgent. The Oneida reservation is situated in one of the most beautiful parts of Wisconsin, and is 12 miles long by 6 miles wide. The Indians have built for themselves a large stone church, seating 600. The church is complete with the exception of the chancel. There are 1,700 Indians on the reservation, of whom 900 have been baptized by us, and there are 238 communicants.

A crisis has arisen in the tribe's history, a narrative of which I will condense as much as possible. The faithful missionary, who for 35 years was a father to the Oneidas, passed on to his rest last January. For some years the Romans have been laying their plans to obtain an entrance into the reservation. It may here be stated that there are two Indian reservations in Wisconsin, one under the charge of the Roman Church; the other, Oneidas, under the care of our Church and the Methodists. During the past few years the United States Indian agent has been a Romanist and a zealous partisan for his Church. In making my first visit about a year ago, I found that he had appointed the same day for making certain payments to the tribe, which compelled a number of the young men to be away, and as the missionary informed me, prevented their Confirmation. A number of Indians desiring to send their children to Indian schools at Randolph and Carlisle were told by the agent that he could put them, free of expense, in as good schools off the reservation. I was informed by a government official that six months ago there was not a half dozen baptized Romans on the reservation possibly not one.

On the death of Mr. Goodnough, a Roman mission was established on the confines of the reservation, and a priest began to visit among the Indians. Certificates of membership to a Roman society, filled out with the names of our prominent Church members, and acknowledging the payment of dues by them, were anonymously sent about. The cards promised a large number of masses and days of indulgence, if they would only say a prayer daily to St. Joseph and the Blessed Virgin. The Roman authorities petitioned the government to give

them a grant of land, and thus allow them to enter the reservation and erect a church. They tried to enlist the sympathies of the Indians by promising them schools and sisters. Forty-three men, women, and children were induced to sign a petition to the government asking for the Roman Church. It is obvious that an agent who has the power of appointing various officers and making donations of farming implements, putting children in schools, etc., can exert a very persuasive influence upon the timid and needy. The government directed the agent to call the tribe together in council to see whether land and permission should be given to the Romans. The agent called the council not in the accustomed place, the council house, but at one, which on account of the spring floods, was inaccessible to many. An official sympathizer was sent to notify those supposed to be in favor of the Romans. But in the official notice, sent to be read in our church, the purpose of the meeting was not stated, consequently there was a small attendance; 39 however are known to have voted against it; it is claimed that 60 were in favor of it but this is very doubtful, as a number of names were put to the petition who were not present, and others say that they signed through threats and promises. The real mind of the tribe was shown on a subsequent occasion when the matter being put to vote, 131 men voted that they did not desire the Roman Church, and the 40 others present declined to vote either one way or the other. A further instance is noteworthy. The name of Mr. Cornelius Hill, who was educated at Nashotah, one of the chiefs of the tribe, and sent by the diocese as one of its delegates to General Convention, well-known also to the officials at Washington being often sent there on business for the tribe, was visited by special Indian inspector. He asked Mr. Hill what the opinion of the tribe was concerning this grant of lands, etc., to the Roman Church, and was told that the large majority of the tribe was opposed to it. 'What is your own opinion, Mr. Hill?' 'I am not in favor of it.' 'Why, then, did you sign the petition for it?' 'I did not.' 'But your name was on the petition, for I saw it.' 'It was then put there without my knowledge.'

It looks, however, as if the Romans would succeed in this plot; possibly they may not get on the reservation, but they have established a mission on the confines.

There are many reasons, which I cannot here state, which make imperative a vigorous prosecution of this mission. If it is aided liberally by Churchmen at this critical time, a large portion of the tribe will be gathered into the Church. Will not those interested in Indian work come to its support?

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### THE REUNION OF CHRISTENDOM.

The doctrinal system of the Anglican Church is bound up in the three Creeds, the Book of Common Prayer, and the Thirty-nine Articles of Religion. The Presbyterian Church has as its symbol of faith the Westminster Confession, the larger and shorter Catechisms, and the Apostles' Creed, regarded as "a brief summing up of the Christian Faith, agreeable to the Word of God, and anciently received in the Churches of God." The Wesleyans have their Twenty-five Articles of Religion, which approximate closely to our Thirty-nine, and in addition to these they require the acceptance of the doctrines laid down in the fifty-two published sermons of John Wesley and his Notes on the New Testament.

We have thus the Anglican Communion holding by the Historic Episcopate, and out-

side of it these two important communions holding very much that is common with us in doctrine, and in some respects enjoying a more perfect discipline: for it cannot be denied that both Presbyterians and Methodists have a much greater power of disciplining their members than we have. We confess it is a power we have lost in the Communion Service. Anglicans enjoy an Apostolic ministry, but these Nonconforming bodies share with them in the possession of Apostolic doctrines.

1. The Being of God. Here we are all at one, and so present a united front against Atheism, Agnosticism, and Materialism. Anglican Churchmen say "that there is but one living and true God, without body, parts, or passions, of infinite power, wisdom, and goodness, the Maker and Preserver of all things both visible and invisible." (Article I.) Methodists—"There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness, the Maker and Preserver of all things visible and invisible." (Article I.) Presbyterians—"There is but one only living and true God, who is infinite in Being and perfection—a most pure Spirit, without body, parts, or passions, etc., the alone fountain of all being, etc." (Confess., chap. 2.)

2. The Holy Trinity. Anglicans hold—"And in the Unity of this Godhead there be three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost." (Article I.) Methodists—"And in the Unity of this Godhead there are three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost." (Article I.) Presbyterians—"In the Unity of the Godhead there be three persons of one substance, power, and eternity, God the Father, God the Son, and God the Holy Ghost." (Confess., chap. 2, 3.)

3. As to the Divinity and work of our Lord and Saviour Jesus Christ, the Anglican doctrine is—"That the Son, which is the Word of the Father, begotten from everlasting of the Father, the Very and Eternal God, and of one substance with the Father, took man's nature in the womb of the Blessed Virgin, so that two whole and perfect natures, that is to say, the Godhead and the Manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very Man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for the sins of men." (Article II.) The doctrine of the Methodist body is virtually the same; and the Presbyterian formula runs as follows:—"The Son of God, the second person of the Trinity, being very and eternal God, of one substance and equal with the Father, did take on Him man's nature, etc. So that two whole, perfect, and distinct natures were inseparably joined together, etc. That the Lord Jesus, by his perfect obedience and sacrifice of Himself, etc., hath fully satisfied the justice of His Father, and purchased not only reconciliation, but an everlasting inheritance, etc." (Confess., chap. 8.) They are all equally opposed to anything approaching to Arianism or Unitarianism, and there is no reason why a Presbyterian or a Methodist should not sign the Anglican Article, or *vice versa*. These doctrines lie at the very basis of our common Christianity, and therefore if we are one here, our life springs from a common root. In the face of abounding heresy and infidelity, this surely is something.

4. On the doctrine of the Holy Ghost, the Anglican doctrine is as follows:—"The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God." (Article V.) The Methodist doctrine is *verbatim* in her fourth Article; and the Presbyterians teach that "the Holy Ghost eternally proceeds from the Father and the Son, and is of one substance, power, and eternity with