

finally and forever. And it ought to occur even to the truest bluest anti-Catholic that a Church with a head who did not hesitate to preserve Christian morality at the price of the apostasy of a great nation stood in no need of violent "reform."

The Roman correspondent of the *Unita Cattolica* gives some interesting particulars of the course of the negotiations between Russia and the Holy See which have just resulted in the nomination of seven bishops to seven long vacant sees. The credit of this concession belongs primarily, according to the writer, to M. Isvolski, the Russian representative at the Vatican, who had the courage and candour to recommend it even during the reign of the unflinchingly orthodox Alexander III. The Note in this sense addressed by him to the Tsar was in direct antagonism to the current of opinion then prevailing, and the Envoy declared to a friend, "I am staking my position," at the time he despatched it. It was, however, well received, and Alexander had sufficient openness of mind to recognise the honesty of the young diplomatist. The accession of his son, with his larger views and sympathies, facilitated the progress of the business then begun, and M. Isvol-ki, whose nomination to Belgrade reached him while it was still pending, obtained permission to remain in Rome until it was completed. Nor will his departure from Rome, despite the personal regret felt for him, lead to any change of policy. Not only is his successor, M. Tcharikoff, already favourably known by reputation, but his path is traced out for him by his predecessor, who has left in the archives of the Russian Legation what he calls his "Roman testament," the complete report of what he has done and programme of what he intended. Very reassuring to Russian Catholics, too, as evidence of the tolerant spirit of the reigning Tsar, are said to be the appointments to governorships and official positions in the Catholic provinces of the Empire. In Poland the new régime gives promise of equitable treatment of the inhabitants, and the old spirit of persecution seems exorcised by wiser and more humane counsels. The correspondent declares that the preparations for the forthcoming visit of the Tsar to Warsaw are for the first time unanimous and spontaneous, and that he will be able to recognise himself the sincerity of his welcome.

Dr. Goe, the Anglican Bishop of Melbourne, delivered a lecture on the Apostolic Succession before the Church Society in the Chapter House, St. Paul's Cathedral, recently. We much regret says the *Advocate* of August 7, that we cannot make room for the deliverance, as we should dearly like to publish it without curtailment. There are, however, one or two passages which we should not keep from our readers. As reported in the *Age* his Lordship said — "But I do not find any one of the ancient fathers that makes local, personal, visible and continued succession a necessary sign or mark of the true Church in any one place." The apostolic succession was sometimes compared to a chain. The disadvantage of this comparison was its suggesting the idea that if one link be missing the chain was worthless. He saw no reason for thinking that a missing link here and there rendered ordination invalid. The following letter in reply by the Archbishop of Melbourne appeared in both of the morning papers on Wednesday — SIR,—In reading the report of a recent lecture on "The Apostolic Succession" many of your readers must have been reminded of the parlous position of the man who had to pass, late at night, on a narrow plank, over a rapid river, after partaking freely of a civic banquet. Not feeling quite satisfied about his spiritual condition, he determined to call to his aid the powers of good and evil. Hence, as he tried to balance himself, he kept repeating—"God is good, but his sable majesty is not bad." His vacillation in a double sense did not, however, save him. He fell into the flood, and was carried away by the angry waters. The lecturer has unconsciously imitated this disingenuous and dangerous example. During his lecture he kept repeating in substance or suggesting such phrases as—"Episcopacy is good, but Presbyterianism is not bad"; "An unbroken chain is good, but a broken chain, with a missing link here and there, is not bad"; "Lingard admitting the consecration of Barlow is good, but Lingard denying the validity of Anglican orders (as he did) and the Apostolic succession to the Anglican Church is not bad"; "The preface to the ordinal in the Book of Common Prayer, clearly laying down the necessity of episcopal consecration or ordination for those who would minister in her communion is good, but her marked silence with regard to other bodies less perfectly organised is not bad." "The divine organisation of the Church by Him who said, 'Lo I am with you always, even to the end of the world,' would be good, but the providential rather than the supernatural process of organisation was not bad. In conclusion, I have only to express my sincere regret that, as the lecturer has hitherto maintained a judicious silence on this "thorny subject," he did not adopt the classic poet's advice and subject his views to nine or ten years' reflection rather than express them in the vague and vacillating manner which characterised his recent address.—I am, etc., † THOMAS J. CARR, Archbishop of Melbourne, St. Patrick's Cathedral, 3rd August.

An English publisher has issued special editions of the Bible and of the Book of Common Prayer in honour of the Queen's Diamond Jubilee. The books are elegant and luxurious in the highest degree, but there are two remarkable features about them: "The prayer book has a portrait of the Queen, about 1837, from a portrait by Aglaio, showing her in her crown and robes of state; and a second from a recent photograph, also depicting her in her royal attire. Sufficiently striking is, of course, the contrast between the two. Besides these portraits are six pictures not hitherto used as prayer book illustrations, one of them being of Christ bearing the Cross, from the altar-piece in Magdalen College, Oxford; and a second of Christ in the garden, from the altar-piece of All Souls'. The portraits in the Bible are similarly contrasted; one showing the Queen attending, about 1837, Divine service in St. George's Chapel; the second being a portrait of to-day, presenting her Majesty seated on a chair and holding her walking-stick." The idea of a Bible embellished with portraits of any unbiblical personage is shocking to Christian instincts. There have been great saints and popes since the beginning of the Church, but none so great or so good as to be thought worthy of a place in the Holy Bible or even in a book of ritual. Victoria is no doubt a venerable woman, a worthy Christian Queen, and the head of the Established Church; but the action of these publishers—which has not yet called forth a single protest that we know of—is a sign that Protestant respect for the Scriptures is on the wane. The Bible was once a fetich; it is now becoming a football.

A number of the Anglican Bishops from the United States have come to this country (says the *London Tablet*) to assist at the Lambeth Conference. Their oratory is excusably characteristic and their utterances sometimes require to be taken together in a way which allows the words of one to throw light upon the statements of another. Thus the Anglican Bishop of Albany, preaching on Sunday last, gravely assured his hearers that "in absolute oneness of religion. . . . the United States and England are inseparably one. . . ." Naturally those who listened to this statement must have been somewhat perplexed. By religion the Bishop could not mean Anglicanism. To begin with it is not the religion of the United States. It is in reality one of the smallest denominations in that country, and does not equal even one-sixth of the Catholic population. And even then, Anglicanism is not "absolutely one" here, nor is it in the United States, and consequently Anglicanism in the one country cannot be "absolutely one" with Anglicanism in the other. But, at this point, another Anglican prelate, the Bishop of Missouri, opportunely presents himself to provide the solution and to inform us what precisely is meant by the religion "of the United States." Speaking at the Church House, he said: "Eight leading denominations provide the most of the religious teaching of our people. I name them in the order of the number of their respective communicants: The Roman Catholics, the Methodists, the Baptists, the Presbyterians, the Lutherans, the Disciples of Christ, our own Church, and the Congregationalists. Of the 3,700,000 Baptists, 1,300,000 are negroes; and of the 4,600,000 Methodists, 1,000,000 are negroes. It is observed that we are next to the foot of the list." He continues: "In the United States there are 113 distinct religious denominations. There are 17 kinds of Methodists (laughter) and 16 kinds of Lutherans, 13 kinds of Baptists and 12 kinds of Presbyterians (laughter). Alas, for the schism fever and the sect habit when they run riot! In my diocese, as a friend lately recounted to me, there is a congregation of every one of these 113 denominations. One tenet is the washing of the disciples' feet. A subjective rationalist among the members submitted that the Scriptural practice would be adequately followed if one foot only were washed (laughter). The orthodox traditionalists insisted that the two must be washed (laughter). The objector and his admirers withdrew. The severed congregation became known to the profane as the 'one-foot Church' and the 'two-foot Church'" (laughter). So this is the "absolute oneness of religion" in which "England and the United States are inseparably one." After all, it was worth while to cross the Atlantic to carry such a wondrous conception of religious unity and "absolute oneness" to the counsels of the Lambeth Conference.

A book of the Oireachtas proceedings is about to come out. The prize songs and essays will be published. The speeches delivered, Dr Hyde's Ode and everything relating to the Oireachtas will appear in the book. Persons wishing to procure copies should order at once by sending notice to the secretary of the Oireachtas, Gable League, Dublin.

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