

niches of the altar screen. This work is now being carried out by Mr. G. Frampton, A.R.A., under the direction of Mr. T. Micklethwaite, F.S.A. (2) The memorial buildings are rapidly rising; they promise to be of immense value to the school. They are intended to cultivate and develop various wholesome interests which lie outside the ordinary school curriculum. These may be described as mainly three—love of natural history, love of art and architecture, love of archaeology, including especially the history of the college and city of Winchester. The buildings have been admirably designed by Mr. Basil Champneys to meet the needs of these three interests. The number of subscribers to the fund is nearly 1,100; the amount subscribed over £8,000. A considerable sum, however, is still required to complete the scheme "as it ought to be completed."

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

Christian Science.

SIR,—At a time when men's minds are somewhat strongly directed towards the Christian Science movement, and in spite of the abject failure of some of its attempted cures, it can number its disciples by hundreds, and is gaining fresh converts everywhere, it may be of service to my brother priests to know that in spite of its name, one of the fundamental positions of this body is the denial of the Godhead of Jesus Christ. To join it is to deny Christ just as surely as to offer incense to heathen gods is to do so. The scientists endeavour to hide this by talking of the "Divinity of Christ," and saying that they acknowledge "the Son and the Holy Ghost, and man as made in the Divine image," and similar phrases, but ask them plainly if they believe that Jesus Christ, the Son of Mary, is God, and they will either deny it, evade it, or take refuge in silence. I myself interviewed one of their leaders who answered the above question as follows: "No! He was the Son of God, and therefore could not be God. I believe insistence on this point is the most effectual way of preventing the spread of the heresy, for very few comparatively will knowingly deny our Lord, though when once they have done so it may be hard to induce them to repent and acknowledge their error."

ROBT. W. RAYSON.

Church Losses.

SIR,—A week or two ago we were treated to a clear, good article upon the cause of Church losses. It is so nice to hear about personal salvation; even a parson who never mentions conversion can rejoice over one sinner that repenteth. To the aching hearts of toiling clergy situated like the old woman who lived in a shoe, it is cruel censoriousness to ask if they are anxious about individual souls. The question comes from a spectator and writer, not from one who is a shepherd or in any living sense a father-in-God to many frail and wayward children. The begrimed miner knows something about the work entirely hidden from the neat and dapper reporter hunting for news. Perhaps a word from one now moderately dusty may not be too forward. St. John the Baptist came preaching, "Repent, for the kingdom of heaven is at hand." His address was to the multitudes, and various classes among the assembled crowd. Was St. John to blame if individuals did not take his warning home to themselves? Was he open to rather sneering criticism because conversion was not mentioned at all? Was there a Sunday-school in the desert for teaching about the kingdom? Again, the Christ appeared with the same message, "Repent ye, for the kingdom of heaven is at hand." What evidence is there that our Lord went about with personal salvation as His war-cry? How ridiculous and worse such language is in connection with the name of our Saviour! Such writing may savour of piety, but shows still clearer signs of superficiality of thought and treatment. One feels ashamed to press this point before devout students of the life and teaching of the great Exemplar. Suffice it to remind ourselves of St. Matthew iv. 23, "And He went about all Galilee preaching the Gospel of the kingdom"; St. Luke ix. 1-2, "He called His twelve disciples and sent them to preach the kingdom of God"; of St. Luke x. 1-9, "The Lord chose other seventy, and sent them two and two, and said heal the sick and say the kingdom of heaven is at hand." Our King seems to have had

the kingdom for a rather constant theme, and doubtless the twelve and seventy did as they were told. What that kingdom was and is none but the prejudiced can doubt. That the lover of souls should lay himself open to pious rebuke is a pity indeed. What shall we say of his hardness of heart in offering the stone of "the Gospel of the kingdom" for the bread of individual salvation, the Gospel of the strolling evangelist so deeply versed in the needs of dying humanity that we are to set them up in our theological lecture rooms for a veneration forbidden to be paid to Ignatius or Cyprian, with a rather blasphemously perverted text beneath their respected busts. They need not that any should testify of man; for they know what was in man. Moreover, it was to the despised Galileans that the subject was expounded so continually. Surely our Lord must have known that such teaching would not touch the heart of the average hearer so lacking in thought and mental range. If such an assertion be true, then the Truth was woefully mistaken in His efforts to satisfy the hungry hearts of most needy sinners. Some may prefer to think this language well meant, but mistaken, especially when we have to present to the humblest man or woman the stupendous miracle of the Incarnation, to be grasped as a necessary part of a Christian's faith. That word, I think, solves the difficulty. The faculty which can take in the Gospel of the Incarnation can also take in the Gospel of the Kingdom. May we not hope to be beaten with but few stripes for helping on the fulfilment of these words, "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations."

S. D. HAGUE.

"Roman Absurdities."

SIR,—When we turn to the United States the same absurdity confronts us. The *Freeman* tells us that in 1850 there were only 61,000 Roman Catholics in that country; that is to say, a little more than one quarter of one per cent. of the population of 23,192,000 (Mulhall, p. 450), and that in 1890 they numbered 7,977,278, or about 12 four-fifths per cent. of a population of 62,481,000 (Mulhall, p. 450). Chamber's Enc., whose figures agree closely enough with Mulhall's, states the population for 1880 as 50,442,066, of whom 12 three-fifths per cent., or 6,370,858, were Romanists. So that, admitting the *Freeman's* figures for 1890 to be correct, it will be seen that at the latter date they have relatively the same proportion to the population as in 1880. In the face of the fact that during the last decade they only kept pace with the population, it will be interesting to enquire into the alleged enormous growth between 1850 and 1880. According to Mulhall, p. 116, Cardinal Gibbons claimed in October, 1889, at the opening of the Washington R. C. University, that in 1789, when Dr. O'Carroll was consecrated, the Roman Catholics only numbered 40,000, and that they then numbered about 9,000,000. It is true that his estimate of their strength at the time he spoke was too generous, but it was probably based on the figures of 1880, and perhaps is an indication of the results he expected the soon to be completed census of 1890 would show. But there is no good reason for supposing that his estimate of 40,000 for 1789 was incorrect. But it is absurd to suppose that between that date and 1850, 61 years, they only increased by 21,000, or 52 per cent., while the population increased during the same period from 3,930,000 (1790) to 23,192,000 (Mulhall, p. 450), or 19,262,000, about 490 per cent.; and that too during a period the latter part of which, at least, was remarkable for the large Irish influx. But that from 1850 to 1880 they should have increased by 6,309,858, nearly 103½ times, or a yearly average of 210,328 persons, while the population only increased about 118 per cent., or nearly one and one-fifth times, is also ridiculous. It is true that the *Freeman* states the Roman Catholic population of Texas and California, in 1850, as 38,000, and may thus mean that these two districts were not included in the statement of 61,000 for the United States. But even then this difference only makes the absurdity a trifle less absurd, and both these States had then been admitted to the Union. The article fails to give the Roman Catholic population of England in 1850, but states that it has now increased to 1,690,921, with 1,626 more churches and 2,000 more schools than at that date. However, Dean Farrar, of Canterbury, in his recent article, in the *Fortnightly Review*, entitled "The Romanizing of England," states the number of chapels in England in 1850 as 581, and in 1890 as 1,335; and the number of schools in 1892-93 as 967. If his figures are correct, and he seems to quote from the Roman Catholic Directory, how absurd, to put it no stronger, is the statement that the increase alone in churches and schools is fifty per cent. greater than the number now in existence. Besides, as Dr. Farrar points out, and he seems by no means to be an optimist as regards the prospects of his own Church, Dr. Benson's statement that the Roman Church in England "effected a multiplication of edifices and institutions, but not

of souls," is justified, for the increase in machinery is out of all proportion to the numerical strength of the Roman Communion. I find by the last religious census taken in England (1851) the Roman Catholic population to have been 610,786, or 3 and two fifths per cent. of a population of 17,927,609. (Cutts's *Turning Points of English Church History*, p. 315).

Mulhall, p. 116, gives the Romanists in 1882, as 1,068,127, or a little less than 4 and one-tenth per cent. of a population of 26,109,000, 1881 (Mulhall, p. 444). A correspondent writing to the *Anglican Church Magazine*, early in 1891, as appears from your issue of 26th March of that year, states the Romanists in 1840 as 800,000, that is to say, nearly 5 per cent. of a population of 16,038,000 (1841) (Mulhall p. 444), and in 1890 as 1,356,000, giving his authority as the official organ of the Society for the Propagation of the Faith, in which case they would have constituted about 4 and seven-tenths per cent. of a population of 29,016,000 (1889) (Mulhall, p. 444). This may be briefly summed up as follows: In 1840, the Roman Catholics claimed to form nearly 5 per cent. of the population. In 1851, the religious census showed them to form 3 and two-fifths per cent. In 1882, Mulhall gives them as nearly 4 and one-tenth per cent. In 1890, they claimed about 4 and seven-tenths per cent. and the *Freeman* claims them to have formed about 5 and four-fifths per cent. of the whole population. It is not at all certain, in the absence of a religious census, that the present claims of Roman Catholics as to their numbers are correct, especially when we know that Roman Catholic marriages have fallen to a little over 4 per cent. There certainly seems to be considerable difference of opinion. Thus, Dr. Farrar states that Fr. Werner computed the Roman Catholic population, in 1888, at 1,359,837, and Rev. D. Smith, of Sydney, C.B., in a very interesting letter in your issue of 28th June, 1894, pointed out that the Catholic Directory, published before 1888, gave it as 1,354,000. While Dr. Cutts, p. 317, states that "Ravenstein, an authority on the subject, in his *Denominational Statistics* (1870) calculates that there are, or were, lately in England, about 180,000 Romanists (surely a typographical error) and that Whitaker's almanac for 1883 estimates them as 2,000,000." However, we need not feel surprised if there is a slight increase when we consider the large Irish immigration which has set into the large cities of England, and that more than 75 per cent. of such immigrants are Romanists, and, even admitting the full extent of the *Freeman's* claim, we may well ask whether the increase is anything to appal us, and whether it is as great as it should be; especially when we know that, from time to time, pessimistic articles by Romanists appear in English journals, admitting that the Roman Church is not making anything like the progress it should make, but rather that there is a considerable leakage in progress. Those who wish to know just how many hundred years the Romanizing of England will take to effect by the process of individual conversions, which Cardinal Vaughan tells us is the only feasible plan, may figure it out for themselves. At the same time we are gravely informed that "According to the *Liverpool Catholic Times*, some very important conversions have recently taken place. In one of our late issues we referred to that of Mr. C. E. Goppert, warden of the Protestant Church of St. John, Hammersmith. Two distinguished English ladies have been received into the Church. They are the Countess of Cottenham, widow of the third Earl (who died in 1881), and her daughter, Lady Mary Pepys, sister of the present Earl, who was born in 1878. And thus does the cause of Catholicity advance the world over." If we could be twitted with the perversion of half a dozen bishops, a score of deans, an half hundred of the Royal Family and the older peerage, and thousands of the lower clergy and laity, we might begin to despair. But when so much is made of a churchwarden, a dowager countess with a little known title created in 1850, and her seventeen-year old daughter, we must surely consider it a sign of weakness.

L. STONE.

BRIEF MENTION.

There are still 10,000,000 square miles of heathen lands unoccupied by missionaries.

In heathendom a number about equal to the population of Great Britain die annually.

The Princess of Wales had printed for private distribution some songs which she has composed for the zither.

The Rev. J. H. S. Sweet, rector of Newcastle, N.B., has been appointed rector of St. James' Church, Victoria, B.C.

*Cutts gives 17,926,607, but this is because of an error of 1,002 which he makes in addition, and the former figures are correct as they agree with Chambers.