

THE ARCHBISHOP OF YORK IN RUSSIA.

The *Times* correspondent in St. Petersburg, in his telegram of the 13th inst., announced that the Archbishop of York and Mr. W. J. Birkbeck had been received in private audience by the Emperor at Tsarskoe Selo, and remained with His Majesty half an hour. They were afterwards received by the Empress, who graciously consented to become a patroness of the Anglo-Russian Literary Society. The same correspondent states that "the visit of the Archbishop of York to Russia is attracting much attention. It is regarded as another step towards a rapprochement, if not a union, between the Anglican and the Orthodox communities, and as a proof of the increasing fascination exercised by the Russian Church over influential English Churchmen." But he adds, as a set back, "It seems to be quite forgotten, however, that hitherto the advances have all been from one side only. Since the days of the non-juring bishops and Peter the Great, many eminent English divines and theologians have visited and held intercourse with the Russian Church, but I am not aware that any Russian ecclesiastical authority has ever made overtures for union with the Church of England. However, he is obliged to own that "it is considered significant that the Primate of England comes here to attend the great Easter festival of the Russian Church at Moscow, whither his Grace goes at the end of this week, and still more so that his visit coincides with the news of the answer of the Archbishops of Canterbury and York to the Papal Bull against Anglican orders, which has just been received by the heads of the Russian Church. This document has been sent not only to the Metropolitans of St. Petersburg, Moscow and Kieff, but also to the Holy Synod, to the Archbishops of Finland, Novgorod, Warsaw and Irkutsk, to the Tsar's chaplain and to many others. On the strength of these facts the cordial greeting given to the Archbishop and his companion, Mr. Birkbeck, in the *Novoe Vremya*, is followed by a statement that 'this present attempt of the Anglican Church to draw near to us has also been brought about by the Pope's action in launching the recent Bull *Ad Anglos*, condemning the ordination of the Anglican clergy.' The passage above quoted from that paper is preceded by the remark that an interchange of ideas on the union of the Eastern Church with the Anglican, American and old Catholic Churches has never altogether ceased since the declaration of Papal infallibility." In his despatch of the 15th inst., the correspondent of *The Times* gives an account of a visit which the Archbishop of York made the day before to the monastery of St. Alexander Nevsky, and of the service which he attended there. "He was conducted to a seat provided for him inside the sanctuary. Immediately after the Communion, Nazari of Godoff, who was celebrating the Liturgy, greeted the Archbishop in the manner usual in Russia between two Orthodox bishops, and after introducing him to the Prior of the monastery and the other Archimandrites who were taking part in the service, he said that his prayer at the altar on this the Archbishop's first visit had been that the Russian and English Churches might become one fold under one Shepherd. The antidoron, or blessed bread, and warm wine were then solemnly brought to the Archbishop and Mr. Birkbeck. The Archbishop subsequently visited the Ecclesiastical Academy, where he was received in the audience hall by the rector, Bishop John, Professor Lapookhin, the well-known translator of Dean Farrar's works, and Prof. Pokrofsky, hon. fellow of the London Society of Antiquaries. All the students were drawn up on each side of the hall and sang the Greek Episcopal greeting, and the Archbishop gave them his blessing in the usual English manner. There is no doubt that this first visit of an English Archbishop to the Russian Church is producing an exceedingly favourable impression, which cannot fail to increase the friendly feeling between the two nations. This is shown by articles appearing in the Russian Press. A long article sent to *The Ecclesiastical Gazette*, the official paper of the Holy

Synod, by Father Smirnov, the Russian priest in London, is widely quoted by different Russian journals, and the following are passages to which prominence is given: 'Pope Leo XIII. has nipped in the bud all possibility of a favourable solution of one of the most difficult ecclesiastical questions, and has thus removed all hopes of a peaceful restoration of intercommunion on the part of the English with the Roman Catholic Church. Little as he intended it, he has thereby given occasion for Anglicans to turn their attention towards the Orthodox Church of the East. This accounts for the frequent journeys of English Churchmen to Russia, their ever-increasing knowledge of our Church, and the many articles on Orthodoxy in their periodical Press. Under the influence of this encouraging circumstance our Russian Orthodox Press has begun to treat the wishes of English Churchmen with growing sympathy and interest in view of the future drawing together of the Churches.' Then after referring to the Archbishop's visit the writer goes on to say: 'We cordially welcome this purpose of his Grace, and with all our heart beseech the Lord that He Himself, the Almighty God, may so guide his footsteps during his visit to our country that this small seed

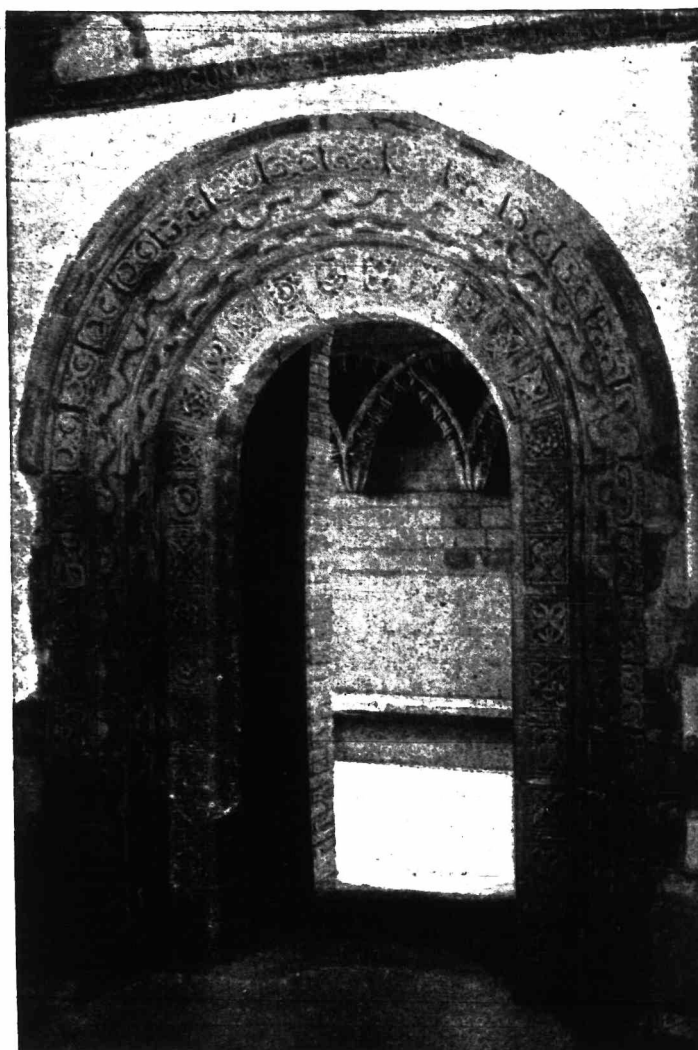
sent his carriage for the use of the Archbishop during the whole of his visit. In the afternoon the Archbishop called upon the Metropolitan dressed in his Convocation robes and accompanied by the Archimandrite Triphon and the English chaplain in Moscow, the Rev. F. L. Wybergh, who carried the Archbishop's cross. The conversation was long and cordial. The Archbishop attended the evening service of the blessing of palms in the Cathedral of the Saviour. This morning he celebrated Holy Communion in the English Church, and preached there to-night. He also attended the Liturgy this morning in the Cathedral of the Saviour, and was received by the Grand Duke Sergius and the Grand Duchess this afternoon. Mr. Birkbeck accompanied him throughout. His Grace's reception in Moscow has been most cordial."

REVIEWS.

IN THIS PRESENT WORLD.—By George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. 12mo.; pp. 228. \$1. New York: Thos. Whittaker. Toronto: Rowsell & Hutchison.

Dean Hodges always writes with great intelligence, and his thoughts have always a clear and definite outline. He gives what we feel to be the result of good, earnest thought, expressed in plain, untechnical language: the points are concisely discussed, and there is no writing for mere effect, but the appeal is more addressed to the head than to the heart, so that we have the straightforward study of the essay, rather than the emotional address of the sermon. In this volume the learned Dean takes us at once into his confidence, by telling us how often and where the sermons had been preached, especially in the Episcopal Theological School in Cambridge, Mass. This, at any rate, gives us confidence in the maturity of thought, and the twenty topics in the sermons are exhaustively treated, often on new lines. We were puzzled, for instance, at the heading of one of the sermons, "St. Ananias," but the sermon is a very striking one and most suitable for our day. We may give a short specimen of the form of his general teaching: "Let us be profoundly dissatisfied with the cheap virtue of respectability. It is not enough. It may be as much Pagan as Christian. There may be no religion in it whatsoever. For the most part it is but convenient conformity to the decent customs of the society in which we live. It will never save a soul. Not for such an easy life as this did Jesus die upon the Cross. We could live this life if He had never come."

MAGAZINES.—The *Church Quarterly Review* (April) has several articles of first-rate importance; and first among them a very thorough and interesting paper on the Edwardine Ordinal, with special reference to the recent Papal Brief and some defences of it. In regard to the utterances from Rome the writer shows that those who drew up the document were surprisingly ignorant of the contents of the ordinal of Edward VI. But the case is more serious in regard to one of the Roman controversialists, who says that Cranmer "sent for Bucer," a Lutheran, to come over to England and draw up a rite for making Gospel ministers, such as he had drawn up for the German Lutherans, which was practically adopted." Upon this the reviewer remarks: "In what terms admissible to the pages of the *Church Quarterly Review* can we describe the assertion that a draft treated as we have shown Bucer's to have been, was 'practically adopted'?" We must refer our readers to the article for proof of the statement here made. This article alone is worth more than the price of the whole number. Another paper on "Two Roman Controversialists" is interesting and useful, also, in regard to current controversies. A favourable review of M. Jevons' "Introduction to the History of Religion," added to one already noticed in these col-



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may grow into a noble tree for the benefit of the two Churches of Christ, the Orthodox and the Anglican Churches.' On the 15th inst. there was a long interview between Antonius, Archbishop of Finland, and the Archbishop of York, and in the afternoon his Grace and Mr. Birkbeck were received by the Grand Duke Constantine. On the following day Father John came up from Kronstadt to visit the Archbishop at the Hotel de l'Europe, the passages of which were crowded by devout Russians eager to receive the blessing of the celebrated priest. Frequent intercourse took place between the Archbishop and M. Pobiedonostzeff, Procurator of the Holy Synod, and several visits were exchanged between His Grace and the Tsar's chaplain, M. Yanisheff. On the 18th inst. the *Times* correspondent forwarded the following telegram which he had received from Moscow: 'The Archbishop of York was met at the station yesterday by Prince Shirinsky Shikhmatoff, Procurator of the Moscow Synodal Department, and the Archimandrites Tobias and Triphon, Abbots respectively of the Chudoff and Donskoi Monasteries, who welcomed his Grace on behalf of the Metropolitan of Moscow. The Metropolitan also