

architects, based on the work of Mr. Rogers, the sub-librarian, will furnish us with reliable materials.

St. Augustine landed on the Isle of Thanet in the spring of 597 A. D. But 165 years before that St. Patrick had landed at Wicklow, and twenty-six years afterwards had founded the "Damblag Mor," or "Great Stone Church," on the site of which now stands St. Patrick's cathedral. Of the original building probably nothing remains except, perhaps, the bases of the tower piers, rebuilt by Cottingham in 1834. Tradition says that "The Great Stone Church" was about the length of the present nave, with the space under the tower, or it may be a few feet longer—the total length of the cathedral now being about 200 feet extreme external measurement. Partially burned down in 995 A. D., it was not restored till 1125, when Archbishop Celsus roofed it with shingles, or tiles. After many burnings Primate O'Scanlain in 1261 had almost to rebuild it; and from his time the history of the existing building may be said to begin.

The Irish were always a warlike people, and the cathedral suffered accordingly, so that in 1365 Primate Sweteman had to rebuild the nave and its sides excepting the old west wall. The existing piers, arches, and clerestory date from this period, and, as Mr. Carpenter says, "are of admirable proportions and design."

Once again fire—this time accidental—injured the cathedral, and Primate John Swayne, in 1428, restored it. "Its history after this is mainly a record of mutilation and desecration." It was fortified by order of the Earl of Sussex in the rebellion of Shane O'Neill. The loop holed wall was thirteen feet higher than the roads, the earth of the churchyard being heaped up on the inside to within six or seven feet of the top. Eventually, in spite of all this, Shane got possession of the place, and "utterly destroyed it by fire, lest the English should again lodge in it." And even then many a fierce fight was waged for possession of the ruins; the English general, after the battle of Yellow Ford, being buried amid the ruins of the south transept. So it remained for many years, till Primate Hampton, in 1618, resolved to restore it, which he did at great cost—but only to be burned again in 1641 by Sir Phelim O'Neill. During the Primacy of Margeston, 1663-78, it was by him again restored; and his work is of special interest to us, for the roofs then put on are those existing now; and the small sizes of the oak timbers and their rather weak construction show that rigid economy was then essential.

In 1729 the Dean and Chapter tried their hand at "improvements," turning the south transept into "the Bishop's Court," and cutting an entrance into it under the Vogan memorial window. They seem to have let the choir go to desolation, and to have blocked all the arches between the nave and aisles and the rest of the church.

This lasted till Primate Robinson, in 1765, re-seated the nave and fitted it for divine service, making provision also for an occasional service in the choir, and providing an organ. The good man "improved" all the tracery out of the windows, "substituting" the present inelegant lights in their place. He intended raising the tower to a height of 101 feet, but when the building had gone on some way the extra weight crushed the old Irish masonry in the bases of the tower piers, and the tower had to be taken down to its present stunted-looking proportions.

Primate Stuart, however, in 1802, surpassed all former efforts to obliterate the history of the cathedral and alter its fabric. The altar was carefully placed at the west end, and galleries erected in various parts of the building. Then Lord John Beresford, in 1834, munificently undertook to remedy this untoward condition of things. He secured the assistance of the most accomplished and skilful architect of the day, Mr. Cottingham, fresh from his triumph from Hereford cathedral. Much that he did was excellent. The old wooden spires were taken down, and the piers and arches of the tower were solidly rebuilt, the tower itself being cleverly supported aloft while the work was carried on below. The arcade walls, which had fallen away as much as 21 inches on the south, and 7 inches on the north side, out of the perpendicular, were straightened by means of heated irons, and the clerestory windows, which had long been concealed, were opened out and filled with tracery. The organ was set up in the south transept, with a room underneath it. It was moved to its present position in the northern arch of the tower by the late Primate.

If this had been all we might have rejoiced; but while on whatsoever could be seen money was lavished, the invisible parts were worse than "scamped," the contractor using up his scaffolding and other rubbish in the repairing of the woodwork of the roof. Then the unlimited lath and plaster in all directions, sham walls, sham roofs, and as if this were not sufficient, hacking the face of the stone work in the piers and arches to form a "key" for the plaster which with they were entirely covered. Equally bad

were the seating arrangements. In the south transept the kneeling space was only 25 inches, and as a help to devotion a three-inch moulding was arranged so as to run well into the back of the worshipper.

After the experience of the last few years, when the cathedral was found quite incapable of affording sufficient accommodation for the solemn consecration services, the Dean and Chapter, with the full approbation of the Lord Primate, decided upon removing the screen, and out of it forming a choir vestry in the south transept, re-seating the nave and choir and south transept, moving the throne up to its proper place nearest the rails, leaving a suitable presbytery—space that is for ordinations and Communion—setting up the stalls of the Dean, Perceptor, Prebendaries next the congregation, but in the chancel, the choir being between the stalls and the throne, removing the old perch-like pulpit, and setting up a more suitable one under the tower, the tower space being left otherwise unoccupied.

The plan includes the removal of the organ to an organ chamber on the south side of the chancel, the erection in a corresponding position on the north side, of a clergy vestry, with choristers' room above, and the seating of the north transept (at present used as a chapter room), and the consequent utilization of the north transept door.

During the progress of the work traces of an ancient window in the wall of the south transept were discovered, and the window was restored.—*Irish Ecclesiastical Gazette*.

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.

BISHOP OF ALGOMA REPLY.

SIR,—Allow me to reply very briefly to two notices of my diocese to be found in your last issue.

First, "To Correspondents."—Annual financial statements are made in other dioceses, because the annual meeting of Synod calls for them, and they are published, only after they have been presented and adopted by the Synod. When Algoma has her annual Synod, or when the Provincial Synod, which alone has any authority in the matter, orders the publication of such interim statements, her Bishop will be most happy to furnish them. Meantime he cannot recognize the authority of any Church newspaper, still less of anonymous newspaper correspondents.

2nd. With regard to the second communication let me simply suppose a case: A clergyman in a missionary diocese has charge of two stations, within six miles of each other, while two or three others, from fifteen to twenty miles off, need his attention. First, the more remote families are left uncared for, next the station six miles off is deserted—then the centre dwindles down till the congregation numbers less than a dozen adults, while one after another drifts off to Methodism and Presbyterianism. Complaint is heard on all sides. There is no charge whatever made against the missionary's moral character, but widespread dissatisfaction is felt because the Church's interests are rapidly dying out, and the people's spiritual welfare is allowed to languish, the pulpit utterances consisting, for the most part, of political, educational, and anti-prohibition diatribes, with occasional running comments on extracts from "Church Bells" sermons! In such a case is it very reprehensible if, after ineffectual remonstrance, the Bishop interposes, and gives notice that, at the expiration of three months, the grant of six hundred dollars, hitherto appropriated to that missionary from funds entrusted to the Bishop for the building up of the Church, must cease?

E. ALGOMA.

The above reply to the financial question is not calculated to serve the interests of the diocese of Algoma, as it is certain to irritate those whose good will no Bishop can afford to flout as worthless. The Bishop first excused the absence of statements as to his diocesan finances, because of the Treasurer being too busy to give an account of his stewardship. This excuse having been shown to be no explanation of the Treasurer's obstinacy, the Bishop, in the above letter, sets every friend who desires information at defiance, and snubs a number of clergy who are anxious to help Algoma by diffusing a knowledge of its financial condition and needs amongst their laity. Dr. Sullivan is wrong, quite wrong, in speaking of "anonymous

correspondents," all letters in our columns that have alluded to him in this matter have been signed by the writers. Dr. Sullivan should remember that he receives every year a very large sum from "anonymous" givers, and it is not grateful, to say the least, to speak of these, his friends, with a covert sneer. The right of donors to a public institution to see a statement of its affairs is unquestionable, and a wise administrator is thankful to give information to enquirers.—ED. DOMINION CHURCHMAN.

THE SCHAFF HERZOG ENCYCLOPEDIA.

SIR,—May I make use of your columns to utter a word of warning to Churchmen in general, and the clergy in particular, who are being solicited by advertisement and circular to become subscribers to the edition, issued by the Christian Literature Co., of New York, of the Schaff Herzog "Encyclopedia." Induced by glowing encomiums in various papers, and chiefly by the favourable impression produced by that Company's issue of the Ante and Post Nicene Fathers, I have subscribed to this "Encyclopedia" expecting to find it a perfect and reliable compendium of religious information, but as far as regards any orthodox exposition of the subject it discusses I am woefully disappointed, as particular pains seem to have been taken to give precedence to unorthodox and heretical views, often without classifying them or giving any hint as to the peculiar leanings of the writer; so that while the work is useful as affording a semi-authoritative exposition of such views, to such as desire to refute them, yet it must have a decidedly dangerous tendency in thus inviting men to question truths unquestioned by the Church.

I have only Vol. 1. at present but out of that suffer me to make a few quotations in evidence:

Baptism Biblically Considered:—"There is no trace of infant-baptism in the New Testament. All attempts to deduce it from the words of institution or from such passages as 1 Cor. i. 16, must be given up as arbitrary. Indeed, 1 Cor. vii. 14 rules out decisively all such deductions." Again, "It must be admitted that adult baptism was the rule, infant baptism the exception in the Apostolic age." "Compulsory infant baptism is a profanation of the Sacrament."

Again, under The Church in the New Testament, "The clergy are not divinely constituted in the sense that God gave special order for their organization, is special direction for their continuance; on the contrary, the New Testament contains no particular ecclesiastical polity."

And once more, under Clergy Biblical. "It may be considered settled that there is no order of clergy in the modern sense of the term in the New Testament, i.e., there is no class of men mentioned to whom spiritual functions exclusively belonged. Every believer is a priest unto God; every believer has as much right as any body else to pray, to preach, to baptize, to administer communion. Believers constitute the body of Christ, and therefore have all things."

Baptism.—"The Lord's Supper, preaching and prayer, like singing and taking up a collection; reading of the Scriptures, like reading of notices—may be performed by laymen with precisely the same spiritual effect as if the highest or the most godly minister in the land had been the administrator."

The article on Confirmation is very brief and incomplete, the passages (Acts viii. xix., and Heb. vi.) usually adduced in proof of the necessity as well as the Apostolic custom of Confirmation are simply quoted in support of an assertion that the Gift of the Holy Ghost was or could be kept separate from the Laying on of Hands, while we are also told that the new institution of Evangelical Confirmation is administered in the Anglican Church by the Bishop or his assistants. Multiplying quotations will only fill your columns, but, I am sure, I may find many more in harmony with the above, both in this and the succeeding volumes. Comment is superfluous; most of this teaching is pure Plymouthism, and utterly subversive of truth as the Church hath received it, and a word in season may save some ill-afforded subscriptions. Smith's Dictionary of the Bible, and his Christian Antiquities will be found infinitely preferable to the Schaff Herzog "Encyclopedia," which, in addition to its graver faults, instead of summarizing or quoting authorities, so as to give the reader an idea of a specific source of information, simply refers to a quantity of literature on the subject—quite inaccessible to the ordinary student, who looks for well digested mental pabulum in an Encyclopedia instead of a mere finger post or index directing him where to find it, and digest it for himself.

I am afraid my criticism will soon exceed the limits of your kind allowance, so I must forbear, at least for the present, hoping this much may prove the proverbial "*verbum sap.*"

St. Catharines,
Nov. 8, 1888.

EDWARD M. BLAND.