

ment of thought on the most important of all subjects. His letters to the Rev. John Walker, founder of a sect which he named the Church of God, but more familiarly known as Walkerites, has become a scarce publication, and no doubt many of his essays and letters still exist uncollected in contemporary periodicals.

The last will and testimony of Alexander Knox, proved July, 1831, a month after his death, shows his unalterable affection for the la Touche family. To Mrs. Peter la Touche he left the greater part of his landed property, and he bequeathed all his books and papers to her niece, Miss Catherine Frances Boyle. A window in memory of Mrs. la Touche has been erected by Miss Boyle in the chapel of the Female Orphan House, in the North Circular Road, Dublin. She also presented a fine mezzotint portrait of that lady to the institution, which may still be seen in the board-room.

KATE LEEPER.

After the MS. of this paper, written by the wife of the Rev. Alexander Leeper, D.D., Canon of St. Patrick's, Dublin, had been received by us, we were informed that the gifted writer had entered into rest. Mrs. Leeper (as some of her many friends knew) took a keen interest in all that pertained to Alexander Knox; and the present paper will in a good measure supply a deficiency. We pay a sincere tribute of respect to the much-esteemed and lamented lady.—ED. CHURCHMAN.

Correspondence.

THE PROSECUTION OF THE BISHOP OF LINCOLN.

To the Editor of THE CHURCHMAN.

SIR,

Pressure of other work has made it impossible for me to write a reply to Mr. Miller's article in time for your July number. I shall ask you to kindly publish it in August. Meanwhile, may I make two observations upon Mr. Miller's article? It consists partly of argument and partly of abuse of myself.

As to the argument, he does not attempt to grapple with my main contention, that the prosecution of Bishop King must do infinite damage to the cause of Evangelical Truth and to the Church of England; but he does show that I am not so well acquainted as he is with the recondite meaning of some of the outward actions which form the subject of the prosecution.

Then he impugns the accuracy of my representation of the judgment already given. I am prepared to vindicate it in all respects.

As to the attacks upon myself in which Mr. Miller so freely indulges, I would point out that the value of my argument, be it great or small, in no way depended upon its authorship. It would have had the same force

if published anonymously, or if the writer be as stupid, as ignorant, and as graceless as Mr. Miller insinuates that I am.

One grave accusation I must notice now. Mr. Miller says that I have "hitherto been found a consistent supporter of compromise with error." This is about as serious a charge as could be brought against a Christian man. I will give Mr. Miller credit for not having brought it without believing it to be true. His belief must be founded upon facts, or supposed facts; and I call upon him to send me a statement in writing of those facts, and with your kind permission it shall be printed with my reply in your August number.

Yours faithfully,
SYDNEY GEDGE.

1, Old Palace Yard,
Westminster,
June 14th, 1889.

Short Notices.

Roman Catholic Claims. By CHARLES GORE, M.A., Principal of the Pusey House. Rivingtons, v. 1889. Pp. x., 175.

A PERSON who is uneasy about the present position of things in the Church of England, and who meditates flying from its known evils to the unknown evils of the Church of Rome, has no excuse if he does not make himself acquainted with a good deal of the difficulty which awaits him in the Church which attracts him. There are books to suit almost every class—at any rate, so far as cost is concerned. For those who can afford to spend ten to twenty shillings on a first-rate book there is the work of Dr. Salmon on; "The Infallibility of the Church," recently noticed in our pages. For those who have to look well at a shilling before they spend it there is the sixpenny work of Dr. Littledale called "Words for Truth," which is a summary of replies to Roman cavils against the Church of England, and a useful companion to the same author's "Plain Reasons against joining the Church of Rome." Between the great work of Dr. Salmon and the handbooks of Dr. Littledale may be placed Mr. Gore's useful treatise on "Roman Claims," which is already in a second edition. It is a reply to Mr. Luke Rivington's pamphlet, "Authority: A Plain Reason for joining the Church of Rome;" and to say that Mr. Gore is a great deal more than a match for Mr. Rivington is to do but scant justice to the former. Mr. Gore's treatise is a firm, temperate, and well-reasoned statement of the comparative strength of the Anglican and Roman positions. He shows, what every well-informed student of Church history knows to be a simple fact, that, when the appeal is made to antiquity and to history, the difficulties of the Roman Catholic are frequent and overwhelming.

The volume contains some valuable quotations from works which are not in the hands of everybody. The following are specially worthy of note, and should not be skipped because they are in small print: From Mozley's "Theory of Development," on the perils of a one-sided logic (pp. 2, 3); from Newman's "Via Media," on the Roman doctrine of the Real Presence (p. 20); from Mahan's "Exercise of Faith," on St. Chrysostom's ignorance of the existence of an infallible guide (pp. 47, 48); from Grady's "Letters," on the falsifications in the Roman Breviary (pp. 107, 108); from Keenan's "Catechism," on the "Protestant inven-