DONALD M. ROSS CHANGES HALLS.

Metropolitan Temple Preferred to Woodward's Pavilion.

A THIRD JUDGE LACKING

The Proofs Are Ready and Their Exponent Eager for the Fray.

FATHER YORKE TO DR. WENDTE.

The Catholic Champion Concludes His Argument Against the Unitarian Divine.

Rev. Donald M. Ross sends the following letter to THE CALL anent his controversy with Father Yorke:

604 DOUGLAS STREET,
SAN FRANCISCO, Feb. 7, 1896.

To the Editor of the Call—DEAR SIR: Kindly permit me to advise the readers of your valuable paper concerning a change which has been made in regard to the place at which I shall set forth my proofs of the four propositions upon which I was challenged by Rev. P. C. Yorke. The proofs will be presented at Metropolitan Temple instead of at Woodward's Pavilion, as heretofore announced. The change was deemed advisable because of the central location of the temple and the superior transportation facilities of its vicinity. Tickets sold for the pavilion will call for seats in the temple in relatively the same positions as in the former edifice.

Owing to the impossibility of securing the temple for the dates originally announced, a slight change has been rendered necessary in that particular and the proofs will be made public from that platform on the four evenings of February 24, 25, 26 and 27.

I regret to learn that thus far no progress has been made in the matter of selecting the third lawyer to complete the board of judges. I am anxious that this be done soon, in order that the public may have an opportunity to become satisfied of his impartiality, for my proofs are all ready and they have sufficient local application to interest and indeed to wholly convince both the Archbishop and the Chancellor of the Archdiocese of the truth of the propositions.

In closing this brief note permit me to thank you for the uniform kindness and courtesy with which you have always treated me and the patriotic order of which I am a member, and to express my utmost satisfaction in the course recently adopted by State President Hudelson in officially exploiting the position, objects and principles of the American Protective Association. It has been a bit of surprise that Peter Yorke, he of the facile pen, has not attempted a word in opposition. Perhaps the popular impression as to the cause of his silence—that he knows the principles of the A. P. A. are unimpeachable—is the correct explanation of his ignominious retreat. Very respectfully, D. M. ROSS.

FATHER YORKE AGAIN.

Resumes His Argument on the Subject of the "Primacy of St. Peter," Replying to Dr. Wendte.

Continuing his letter commenced in yesterday's CALL on the subject of "The Primacy of St. Peter," Rev. Father Yorke says:

Cyprian, in the same century, writes:

"Peter, on whom the church had been built by the Lord, speaking one for all and answering in the name of the church, says: 'Lord, to whom shall we go?'"

In order not to extend this letter indefinitely I will give Hergenroether's answer to Janus' assertion:

"That the prerogatives bestowed on Peter were transmitted to his successors, and that those successors are the Roman Pontiffs, is a truth so clearly proclaimed by tradition that even the Gallicans have never called it in question. When, in the interpretation of these texts, the fathers inquire into the primacy of Peter, they characterize it as a permanent institution. Further, when they speak of the Roman Bishop, for the time being, they say of him that he 'occupies the See of Peter,' 'He sits in the chair of Peter.' 'Peter lives and works in him,' 'In him he feedeth all the Lord's sheep.' Have they not, then, herein given sufficient evidence of their conviction?

"As Christ said to his disciples, 'He that heareth you heareth me,' so the fathers exclaim, 'Whoso heareth the Bishop of Rome heareth Peter.' Bishop Possessor writes to Pope Hormisdas as follows: 'From whom is the strengthening of vacillating faith more to be looked for than from the Bishops of that See whose first occupant heard from Christ those words, 'Thou art Peter, and upon this rock will I build my church?' Leo the Great says: 'The firmness of that faith which was raised in the Prince of Apostles is always enduring; and in the same way as what Peter believed in Christ, to wit, His divinity lasts forever; so that which Christ ordained in Peter, to wit, his primacy and its invincible power, lasts forever. Thus the ordinance of truth ever abides; Peter perseveres in the rock-like strength conferred on him, and always holds the helm of the church intrusted to his care. This,' says Leo, further, 'is even at present the case and even in an unworthy heir this dignity has not ceased to exist.' So even now the flock (according to John xxi: 17, 18) is still led by Peter, who confirmeth his successor and prayeth for him.

"'What Peter has received,' says Leo's predecessor, Sixtus III, 'that he has transmitted to his successors.' In the same way Gelasius derives the pre-eminence of the Roman church directly from the words of Christ addressed to Peter. Theodore the Studite calls the Roman See the See of the Coryphaeus, the See in which Christ has deposited the keys of faith. And already before him, Sergius the Metropolitan of Cyprus, addressed Pope Theodore, O Holy Head. Christ our God hath destined thine Apostolic See to be an immovable foundation and a pillar of the faith. For thou art, as the divine word truly saith, Peter, and on thee as a foundation stone have the pillars of the church been fixed.'

"The writings of the fathers, whenever they speak of the Pope, are full of echoes and allusions to those Scripture words, and what is said of Peter, the Popes claim decidedly for themselves. The church, as well as the Peter or rock on which it was founded, passes for invincible. If some fathers call faith the foundation of the church, they take that faith, not in the abstract sense, but concretely, understanding it to be living faith of Peter, which was the reason why he was chosen to be the foundation stone of the church. Hence, theologians say the faith of Peter is the cause why his person is formally the basis of the church. 'Not on his confession,' says Doellinger, 'but on account of his confession must the church be founded on him. A man with a rock-like firmness of character; for the church, as it consists of persons, of living beings, needed then as it needs now a living personal foundation. As the edifice of the church is one destined to endure for all time, so this preeminence of Peter, which with him as the foundation necessarily holds the church together, necessarily passes to others after him by way of transmission. The power of binding and of loosing was indeed imparted to all the apostles (Matthew xviii:18), but only after Peter and on the presupposition of his primacy. Next, it was bestowed upon them altogether, but first of all granted to Peter alone. The keys of the kingdom of heaven, too, were given to him only. Janus, indeed, asserts in contradiction to Doellinger that it is against all Patristic interpretation and the evangelical tradition of the church to explain the power of the keys as something differing from that of binding and loosing. But independently of the fact that this exegetical tradition is by no means constant and universal, one prerogative of Peter above the other apostles lies in the extent of his power and in its degrees. The keys of the kingdom of heaven denote the highest spiritual authority.

Such, Mr. Editor, is the answer to Dr. Wendte's two new objections. Like the old ones, they will not hold water. It is true he tells a story about a certain Father Finnegan who landed the bark of Peter on a rock and left her there. I don't know that there is anything more incongruous in that performance than in Noah's casting anchorage on Mount Ararat. Anyhow, Dr. Wendte only introduces the story to enliven the discussion, and I am greatly afraid that Father Finnegan belongs to the same category as Dr. Wendte's theological tailor and his mythical cook.

The argument from the rock still stands. Nothing that Dr. Wendte has brought against it has weakened its cogency. For 1500 years no other interpretation was known to Christendom. It was only when men had cast off the yoke of the church and were determined to wrest the Scriptures to their own destruction that they undertook to distort the words of the Lord. But all in vain. Common-sense shames them. Heaven and earth pass away, but Christ's words do not pass away: "Thou art Peter and upon this rock will I build my church, and the gates of hell shall not prevail against it."

THE KEYS OF THE KINGDOM.

I had explained that the keys of a kingdom were among the Orientals a symbol of supreme power, just as the crown and scepter are among us. When, therefore, Christ said to Peter, "To thee do I give the keys of the kingdom of heaven," he conferred on St. Peter supreme power in his church.

Against this argument Dr. Wendte has nothing to say.

THE POWER OF BINDING AND LOOSING.

The expression to bind and to loose was a common one among the Jews. It meant legislative power. Hence when it is given to Peter it signifies that he is the lawgiver for the whole church.

Dr. Wendte objected that this power was given to all the apostles as well as to Peter, and therefore that each individual possesses it as well as Peter.

I admitted that the legislative power was given to the whole church, Peter included.

I denied that it was given personally to each believer. One might as reasonably suppose that each member of Congress has power to make laws because he belongs to a legislative body. Christ made the church a legislative body; he did not make each member capable of passing laws alone.

I noted, however, that Christ singled out Peter and gave to him personally the power he gave the church. He alone was given supreme legislative authority because Christ had made him head of the church.

To this argument Dr. Wendte only answered that I was manipulating scripture.

Fourth—The commission to confirm the brethren.

From the words of Christ at the Last Supper by which St. Peter was singled out from the eleven and prayed for by name and commissioned to "confirm his brethren" I drew the natural conclusion that Peter was invested by Christ with an extraordinary power over the other disciples.

Dr. Wendte, with a logical acumen characteristic of Oakland scholarship, quotes Janus to show that the text does not prove the infallibility of the Pope. I suppose I must inform Dr. Wendte that the authority of the Pope and the infallibility of the Pope are two very different things. I undertook to demonstrate that Peter had received an extraordinary authority over the disciples. Dr. Wendte retorts the Pope is not infallible. Truly, the ways of Oakland scholarship are wonderful.

But let us see what there is in Dr. Wendte's quotation.

"Every one knows the one classical passage of Scripture on which the edifice of Papal infallibility has been raised: 'I have prayed for thee, that thy faith fail not, and when thou art converted confirm thy brethren.' But these words manifestly refer only to Peter personally, to his denial of Christ and to his conversion; he is told that he whose failure of faith would be of short duration is to strengthen the other Apostles, whose faith would likewise waver. It is directly against the sense of the passage, which speaks simply of faith, first wavering, and then to be confirmed in the Messianic dignity of Christ, to find in it a promise of future infallibility to a succession of Popes, just because they hold the office Peter first held in the Roman church. No single writer to the end of the seventh century dreamed of such an interpretation; all without exception—and there are eighteen of them—explain it simply as a prayer of Christ that his Apostle might not wholly succumb, and lose his faith entirely in his approaching trial." (Janus p. 74-75.)

Dr. Wendte quotes these as Doellinger's sentiments. How accurate he and his authorities are may be learned from the following quotation from Hergenroether's Anti-Janus, p. 59.

"But the promise of Christ, alleged by the infallibilists, their opponents will not admit, at least not to an equal degree. The passage in Luke xxii:32 applies, according to Janus, to Peter personally, to his denial and his conversion. This, however, Catholic theologians deny. No matter how the word 'epistrepsas' (converted) may be explained, 'still the essential unity between the special occasion, and the significance of Christ's word of promise, embracing, as it does, all times, may be easily established.' 'The See of Peter,' observes Doellinger, 'was to remain a place of truth, a citadel of firm faith, conducing to the strength of all; for the words as well as the prayers of our Lord were addressed not merely to the individual person, and for the immediate moment, but they were meant to lay an enduring foundation; their significance was, above all, for the church and for her future needs, which Christ beheld in spirit.'

"When Janus further observes that not a single doctor of the church, down to the end of the seventh century, has given the interpretation of this text disputed by him, are, therefore, the passages of later popes and of Western teachers, are therefore the splendid testimonies of the later Greeks, such as the Patriarch John VI of Constantinopie (anno 715), St. Theodore the Studite (anno 826), and the exegetist Theophylactus of Achrida, robbed of their weight? But it is not even true, as our opponent repeatedly states, that the first to give this interpretation was Pope Agatho in 680, when trying to avert the threatened condemnation of his predecessor, Honorius.'

"The same interpretation had on the 8th of October, 649, been put forward in Rome by Bishop Stephen of Dora, the envoy of S. Sophronius, Bishop of Jerusalem, and before him by the Popes Gelasuis, Pelaguis II and Gregory the Great, and before these again by the great Leo. So exceedingly trustworthy are the statements of our Janus!"

Fifth—The commission to feed the lambs and sheep.

Christ gave Peter a threefold commission to feed his lambs and sheep. This commission implies supreme power over the sheepfold, which is Christ's church.

Dr. Wendte's answer to this argument is sublime. He cannot break the force of the commission, so he calmly takes his scissors and cuts the whole incident out of the Scripture.

"In the opinion of most scholars of the modern critical school this whole passage (John xxi:16) is palpably ungenuine. The fourth gospel ends naturally with the last verse of chapter XX. The last chapter is evidently an appendix later added to the fourth gospel in order to counteract its glorification of the beloved disciple and to make Peter appear as the chief apostle."

To this let me add that the critical arguments for the authenticity of the last chapter are precisely the same as the critical arguments for the rest of the gospel. It is found in all codices and it is quoted by the earliest fathers of the church. Even supposing that it has not been written by John, it is as old as the fourth gospel. Moreover it is the natural complement of the gospel. It is an epilogue, built on the same plan as the prologue. As an historical account it carries just as much weight as the other chapters, and as an historical account I consider it now.

Certainly, Dr. Wendte must be determined to down St. Peter when he is willing to sacrifice St. John.

These, Mr. Editor, are the arguments I produced to prove the primacy of St. Peter and these are the answers Dr. Wendte made to the arguments. Let me consider now the objections he made to the fact of the primacy itself from other portions of the Scripture. These objections may be reduced to two:

(1.) The church was a pure democracy and, therefore, there was no room for a primacy.

(2.) The early history of the church shows no trace of Peter's supremacy.

(1.) The hierarchy.

Dr. Wendte stated that because Christ exhorted his disciples to become as little children therefore there are no grades or dignities in the church.

To this I answered (*a*) Christ never said that there were no dignities in his church.

(*b*) Christ positively stated that there were grades and dignities in his church when he said that his father would choose those who were to sit at his right hand and at his left. These two positions were positions of dignity and power.

(*c*) Christ declared that there was to be a chief or head in church when he said: "He that is greater among you let him become as the lesser, and he that is chief as one that doth serve."

To this Dr. Wendte replies: "Call no man father on earth," and bids me take note of the prohibition. I remark, however, that he insists on addressing me as "good" Father Yorke, though there is a similar prohibition against calling any one "good" except God.

I might inform Dr. Wendte that St. Paul had no scruple about claiming the title "Father" (I Cor. iv:14).

Anyhow whatever may be the meaning of the prohibition it has nothing to do with the question. Dr. Wendte is trying to prove that the twelve apostles were equal and he cites words addressed to the multitude. What these words inculcate is the virtue of humility, and that not in the case of the pastors of the church in particular, but upon all our Lord's followers.

Moreover, I quoted from other parts of the Scripture, showing that immediately after ascension the church was organized on a hierarchical basis. To this Dr. Wendte makes answer in cultured and elegant phrase that I have a "diarrhœa of words."

(2) Peter's prominence.

Dr. Wendte asserted that there was no trace of Peter's primacy in the early history of the church. This assertion becomes untenable in the face of the fact that in the Acts of the Apostles Peter is the foremost of the apostles; that he proposes the election of a new member of the Sacred college; that he was the first to speak after Pentecost; that his name is always mentioned first; that he is sent on the most difficult missions; that he speaks first at the synod; that Paul appeals to him as a guarantee of orthodoxy.

To this Dr. Wendte replies, "Don't attempt intellectual conflicts. You are not able to reason, my dear fellow. Anyhow, I don't care whether you are or not, I and my house (viz.: my cook) will serve freedom."

I have gone carefully over all the arguments adduced on the first proposition, namely, that "Peter was not invested by Jesus Christ with any extraordinary authority over the disciples. In favor of Peter's supremacy we have three of the strongest texts in the Bible, and a multitude of passages pointing to his presence. Against him we have absolutely nothing except the grim determination not to acknowledge him. As ever, the gates of hell war upon him. Around him the battle rages hottest. "Away with him," "Crucify him," "Crucify him," is his fate as it was the fate of his Master. But his is the promise, and God's arm is not shortened that he should not do in our days the mighty works he wrought in the days of our fathers.

B. THE SUCCESSOR OF PETER.

Dr. Wendte declares that even if Peter had been invested with authority there is nothing to show that this authority passed to his successors.

I showed that the church was to last for all time and therefore that the headship of the church should continue for all time.

Dr. Wendte made no attempt to back up his original demand.

C. PETER BISHOP OF ROME.

Dr. Wendte committed himself to the statement: "Peter was never Bishop in Rome. Indeed, the unanimous tradition of the church fathers designates one Linus as the first Roman Bishop."

I quoted two fathers from the second and third centuries to show that they held that Peter was Bishop of Rome.

Dr. Wendte says my "articles are becoming very wearisome."

If I had quoted all the fathers who in the first four centuries testify to Peter's episcopate at Rome Dr. Wendte's complaint might be well founded.

D. PETER'S STAY IN ROME.

Dr. Wendte tried to prove that Peter could not have been in Rome for twenty-five years.

I reminded him that it was not claimed that Peter remained all the time in Rome.

Dr. Wendte retorts by calling me a "cuttlefish."

E. PETER IN ROME.

Dr. Wendte's last and triumphant conclusion was: "Peter was in all probability never in Rome at all."

To this I replied that all Protestants of any pretensions to learning are on our side. Some of them go so far as to say that it is a shame for Protestants to admit that Protestants ever denied Peter's visit to Rome.

Dr. Wendte replies that he is appalled at the virulence of my verbosity, or as he calls it, my "cacoethes loquendi."

CONCLUSION.

In this review of the first part of the controversy I have tried to set forth the arguments on both sides. That Dr. Wendte does not make a better showing arises solely from the fact that he preferred to waste valuable space in telling silly stories about Father Finnegans instead of meeting my arguments. I do not care to follow his example and let my pencil run riot in advising him not to attempt intellectual pursuits or in informing him that he is behind the age or impressing on him that he is engaged in a lost cause or in inditing similar humbuggery. I wish to be judged not by what I say of myself, but by my arguments. I have summarized them as accurately as I could, and tomorrow I hope to do the same for the second part of the controversy or the dispute about church and state. P. C. YORKE.

HER NEWSBOY FRIENDS.

Corinne Entertained an Enthusiastic Audience Last Night.

Played, Sang and Danced to the Great Delight of the Galleries.

Corinne was applauded to the echo by a large audience at the California Theater last evening.

She pleased all with her rendering of the role of handsome, dashing Hendrick Hudson Jr. Her sinuous, rhythmic dancing, especially the grace and abandon of the Spanish dances, won stalls and gallery alike.

The newsboys were out in force. An hour before the performance they were standing six abreast at the entrance to the California, the line extending into the street, and when the doors were opened they surged into the gallery in less time than it takes to tell it.

All guarded the souvenir photographs bearing Corinne's autograph and the pamphlets containing a sketch of her life and poems dedicated to her as they would their lives, and carried them home as treasure trove.

The following dedication greatly pleased them:

Dear Little Waifs: I feel so sorry for you and I wish you all had a nice home and a mamma and lots of things like I have, and I am writing this because I want you to know that this pretty book is dedicated to you all, and that I am ever and ever your truly friend,
SWEETIE CORINNE.

Their applause of their favorite was long and loud, her appearance upon the stage being greeted by three times three rousing cheers; and they waxed jubilant when F. Grinnell remembered them as follows in his song, "Some Other Place to Go":

To-night all the newsboys, delighted,
Are here to witness the show:
We took care that none should be slighted,
For THE CALL it let them know
That Corinne, their friend, would please them all
That sold the papers, especially THE CALL—
I hope they'll want no other place to go.

Corinne was the prime favorite of the audience, but it accorded tumultuous greeting to Mr. Grinnell, Mr. Fostelle and, indeed, all their entertainers.

One portion of the story of Corinne's biography was read by a group in the gallery between acts.

A sweet trait in Corinne's character is her sympathy for the poor and her great desire to always aid them toward bettering themselves. A short time ago Corinne and her mother visited the Poplar-street Home for Newsboys in Brooklyn. After shaking hands with all the boys Corinne made a pretty speech and contributed $25 dollars to a fund to be used to start the boys in business when they grow up. It is to be christened the "Corinne fund."

"By gum!" said the reader, "I'm going to see her at the Columbia next week." And his audience concurred.

Corinne was in receipt of this letter yesterday:

COOPER PRIMARY SCHOOL,
SAN FRANCISCO, February 6, 1896.

Dear Friend, Miss Corinne: I would be very much pleased to go and see you, but my papa is out of work with a sore hand, and mamma cannot let me or sister go, so I will tell you I want to be an actress and I can sing real well, and want to know from you if it takes an awful lot of money. I love you for your sweet, kindness to the poor newsboys, and hope you will have lots of luck while here and wish you success. Please answer my composition. With my fondest love for you, I remain your little friend,
KATIE JENNINGS,
315 Francisco street, City.

The writer will be remembered in a substantial way.

It was stated that the newsboys who failed to secure tickets for last evening's performance may be provided for to-day.

PADEREWSKI'S TOUR.

Programme That Will Be Given by the Piano Virtuoso on the Opening Evening of His Visit.

The programme for Paderewski's opening piano recital in this City next Monday evening has been issued. It is as follows:

Sonata, C major, op. 53.....Beethoven
Allegro con brio. Adagio molto.
Rondo; allegretto, moderato, prestissimo.
Impromptu, B flat major, op. 142, No. 3...Schubert
Fantasie, "Midsummer Night's Dream".....
.....Mendelssohn-Liszt
Nocturne, G major, op. 37, No. 2.
Mazurka, B minor, op. 33, No. 4.
Etudes, F major No. 3, G flat major, No. 9. } op. 25.....Chopin
Barceuse.
Valse, A flat major, op. 34.
Caprice, Menuet } op. 14.....Paderewski
Rhapsodie Hongroise, No. 2..... Liszt

Besides that on Monday night there will be given two matinee recitals. These will be on Wednesday and Friday afternoons, the 12th and 14th of February, respectively, at 2:30 o'clock. It is fair to assume from the great rush there has been for seats that the attendance will be satisfactory to the management and flattering to the artist.

Girls in North Branch, Mich., have organized a leap-year association, the object of which is "to get all the members married off before the end of the year." The scheme of campaign is yet in process of formation.

REUNION OF CHRISTENDOM

Rev. Charles A. Ramm Lectures Before the Catholic Reading Circles.

THE SIGNS OF THE TIMES.

He Holds That Unity Is Possible Only by Submission to Catholic Teaching.

With the exception of one evening during the Catholic Educational Union's course of lectures and open sessions in Metropolitan Hall was the large auditorium so densely thronged as last night, when the Rev. Charles A. Ramm of St. Mary's Cathedral made his first public appearance in this City. The exception, of course, was when the Rev. Peter C. Yorke delivered an address before the union.

Father Ramm proved to be an attractive central figure, in whom quite a general interest was shown by Catholic people. The fame of his scholarly attainments in the University of California, and later in the Catholic University in Washington, D. C., had preceded him, and among the more enthusiastic participants in the present intellectual movement there were many who desired to see and hear him. Only a few years ago Father Ramm, then an industrious student in the University of California, went over to the Catholic church with one of his professors, Dr. Greene, who occupied the chair of botany there.

REV. CHARLES A. RAMM.
[*From a photograph.*]

Every seat was taken last night in Metropolitan Hall and large numbers of people with tickets seemed quite satisfied to find standing room in the aisles, while Father Ramm delivered a lecture on "The Reunion of Christendom."

The speaker did not impress his audience so deeply with eloquence or oratory as he did with his earnestness and the able treatment of his subject. He said:

Certainly one of the most striking characteristics of the Christian world to-day is the very general desire for reunion. The same spirit which brought progressive order and unity out of the warring elements of the primal chaos seems to be working to-day in the hearts of Christian men and women to bring about a higher order and unity in the realm of Christian thought and life. The babel of discordant voices which has so long been the lament of the followers of Christ and the mockery of their enemies, appears to be surely, if very slowly, melting into a massive harmony.

He held that the signs of this slow change are in the very air. Eastern schismatics are returning to their mother church, there are rumors of reunion between the Latin and Greek churches, and the Church of England has of late years looked longingly toward recognition by the communions of the East. Continuing in this strain the speaker said:

The Clerical Union—a very earnest and influential body in the Established Church, headed by Lord Halifax—has for its avowed object to effect the corporate reunion of the Anglican church with the Church of Rome. Animated by the spirit of Christ that there might be one fold and one shepherd, our holy father Pope Leo XIII, who has done so much for good will among men, has within the past year addressed a touching letter on reunion to the English people, and not long before another on the same subject to the entire Christian world.

These incidents, he remarked, argued the existence of a deep-seated aud widespread longing for unity. He quoted various reasons for this longing as a sense of the need of unity among earnest Christians against antagonistic and solvent forces which are either anti-religious or anti-moral, or merely negative. Again prejudices, which for centuries erected walls of division between the different sects of Christianity, are gradually disappearing, and there is a growing conviction among Christians that there ought to be unity; that Christ made his church one, and meant it should always remain so.

Among evangelicals the same signs are visible. The Methodists and Presbyterians in Canada have partially healed their family quarrel. The old and new school Presbyterians in this country reunited in 1869. (Schaff.)

Perhaps, too, as a sign of the desire for reunion we may cite the late parliament of religions, although it is obvious that other motives besides a yearning for unity aided in bringing about that heterogeneous gathering.

In his argument Father Ramm held that Christ's church is an organism. Christ had a plan whereby his purpose might be carried out; he chose his apostles, who were a corporate body and regarded themselves as an organized society, to which was committed, in a special way, the mission of their Master. The church founded by Christ, then, was an organized body, having one head; the unity therefore was organic unity. It is obvious that Christ's command to "teach all things whatsoever I have commanded you * * * I am with you all days, even to the consummation of the world," would be impossible of execution if the unity of spirit, the unity of truth, which Christ gave his apostles, were destroyed. They might teach all things; they could not teach all. Regarding infallibility he said:

When "all things" are brought to their minds the apostles can teach them as they were commanded to do. But the Holy Ghost will bring nothing false to their minds. Therefore, in teaching all things which were commanded them, they must teach infallibility. And this infallibility, exercised within its proper field and insured by the Holy Ghost, is the permanent living principle of unity in the church.

After dwelling at considerable length on doctrinal and theological views of the subject the lecturer came to schemes of reunion. He saw but one conclusion—Christendom must reunite in the Roman church. She alone is one organism, having a visible head and visible members. She alone even professes that infallibility which Father Ramm showed to have been logically involved in the command to teach revealed truth. She alone is held together by this living principle of unity. In a word, she alone possesses the features of the church which Christ founded in the beginning.

The basis for organic reunion between the Catholic church on the one hand and the Greek and Protestant denominations on the other are—first, compromise, and second, submission, individual or corporate. Compromise was shown to be impossible, since the Catholic church cannot make concessions in matters of doctrine. So there remains only submission to the Catholic church. This sounds harsh and tyrannical, but it is not so, for submission is simply submission to Christ's church. The speaker concluded in these words:

Practically what are we to do? Our duty lies in the present. First, let us on both sides try to understand each other's beliefs. Let us be as unbiased as possible in appreciating the tenets of those who differ from us. Let us give one another credit for honesty, sincerity and virtue where these are not evidently wanting. Then let us insist more upon our common heritage; on those things wherein we agree and less on those wherein we differ. The controversial spirit, I am persuaded, belongs to the past, the expositive and constructive to the present and the future. The body of truth which all of us possess in common provides us naturally with a common standpoint from which to look out upon the field wherein our differences lie. But evidently the more nearly identical the position from which we severally regard this field the more likely will be the vanishing of these differences.

Secondly—We must live as nearly perfect Christian lives as possible. The apprehension and acceptance of religious truth is a moral matter, and therefore obviously depends very much upon our personality. The same evidence which convinced and converted the thousands in Jerusalem failed to convert the Pharisees. It is only upon condition that we endeavor to use all the light God gives us that we may with any assurance look to him for more. "The clean of heart shall see God."

Let this pure life manifest and exercise itself in works of Christian charity, done, as nearly as possible, in the humble, sacrificing spirit of the Master. It was the works—the alms—of Cornelius, "held in remembrance in the sight of God," which brought him the grace of conversion and admission unto the unity of the fold with Peter.

Lastly, our greatest duty is prayer. We are to become one body with Christ and members of one another. It is only by the indwelling of his life in us that this intimate, supernatural religion can exist. That life in us is grace, and grace he will not give us unless we ask it. The more of that grace we possess the more do we share his own life, which he possesses in common with the Father. Praying for his life in us, for union with him, therefore, we shall be breathing his own prayer for us—"And not for them only do I pray but for them also who through their word shall believe in me, that they all may be one as thou, Father, in me and I in thee, that they also may be one in us." "And there shall be one fold and one shepherd."

TO DISCUSS RESCUE WORK.

Annual Meeting of the Directors of the Girls' Training Home.

The annual meeting of the directors of the California Girls' Training Home will be held at the First Baptist Church on Thursday.

The programme will be as follows:

MORNING SESSION.

10 o'clock—Devotional meeting, led by Mrs. Fanny K. Russell.
10:30—President's annual report, Mrs. R. L. W. Davis.
10:40—Report of recording secretaries, Mrs. M. Mein and Mrs. A. L. Barry.
11:00—Report of the corresponding secretary, Mrs. M. A. Nash.
11:10—Report of treasurer, Mrs. J. C. Mason; report of auditor, D. J. Walker.
11:15—Election of board of directors and other business.
12:15—Basket lunch, social hour, with music and recitations.

AFTERNOON SESSION.

2:00—Devotional meeting, led by Mrs. R. L. W. Davis.
2:15—Reports of standing committees; report of Sunday services by different workers.
2:20—Report of Bible study, Mrs. F. K. Russell.
2:25—Report of Thursday gospel meetings, Mrs. Frank J. French.
2:30—Report of outside work, or prison committee, Mrs. Rose M. French.
2:40—Report of visiting committee, Mrs. F. Gilley.
2:50—Report of supply committee, Mrs. W. J. Gunn.
3:00—An appeal for members and subscriptions, Mrs. J. C. Mason. Solo, Miss Kerni.
3:10—Report of matron.
3:20—Report of visiting physician.
3:30—Election of chairmen of committees.
3:45—Other business, choosing committees, etc.
3:50—Address by Rev. William Rader.
4:00—An address to members and workers by the new president.

EVENING SESSION.

7:30—Singing by the audience, "Rescue the Perishing."
7:35—Reading of the Scripture by the president.
7:40—Prayer by Mrs. Frank J. French.
7:45—Solo by Mrs. Lois Anderson.
7:50—Duet, "To the Rescue," written for the rescue work by Mrs. H. L. Benson, by Miss Kerns and Miss Stocker.
7:55—Address, "What Can We Do for the Homeless Girls of our State?" by Rev. M. P. Boynton.
8:15—"Taking Care of the Little Girls Between Childhood and Womanhood," by Mrs. Sarah B. Cooper; "From a Spiritual Standpoint," by Dr. H. C. French; "From a Financial Standpoint," by W. D. Carmen.
8:25—"A Plea for Funds for a New Home," by Rev. E. R. Dille; "Greeting from Mayor Sutro," by J. Taylor Rogers; address, by Rev. J. C. Smith; "Our Affiliated Interests—the Salvation Army," by Captain McFee.

The board of directors consists of Mrs. R. L. W. Davis, Mrs. Rose M. French, Mrs. J. C. Mason, Mrs. F. Gilley, Mrs. F. H. Russell, Mrs. M. Mein, Mrs. M. A. Nash, Mrs. C. Stephenson, Mrs. W. J. Gunn and Mrs. George K. Fitch.

Corbett's Claim Allowed.

The petition of P. J. Corbett for relief for damages sustained by one of his horses falling into a partly completed sewer excavation was allowed by the Finance Committee of the Board of Supervisors yesterday on condition that the City and County Attorney shall declare that the act is legal. The amount asked is $150.

The Orpha May, one of the Union group in the Leadville district, has made a rich strike in the 175-foot level, running south. A vein eight to twelve inches wide was found which is worth from $2000 to $6000 per ton.

ALONG THE WATER FRONT

Departure of the Steamer Mariposa and Arrival of the Gaelic.

SEVERAL NOTABLES ON BOARD.

Captain P. Brown Presented With a Handsome Diamond Badge by His Subordinates.

The Oceanic Steamship Company's Mariposa sailed for Sydney, N. S. W., via Honolulu, Apia and Auckland yesterdry, while the Occidental and Oriental Company's Gaelic arrived from Hongkong, via Yokohama.

The passengers who sailed on the Mariposa were:

Dr. C. E. Munn and Mrs. Munn, Lieutenant and Mrs. W. P. Newcomb, Lieutenants Charles G. Treat and O. M. Lissak, Judge W. P. Frear, Rev. J. A. L. Romig, General R. H. Warfield, J. H. Bird and wife, C. Bosse, B. K. Denbigh, J. M. Durrand Jr. and wife, Dr. John Fredericks, J. Feusier, Richard Gusselfeldt, O. R. Harrell, Peter High, E. Hutchinson, T. C. Johnston and wife, J. W. Justus, T. J. King, E. Lincoln, A. Marques, John L. McCammon and wife, H. T. O'Falion and wife, H. C. Rew and wife, Mrs. S. B. Rose and son, Mrs. Charles G. Treat; for Auckland—George Humphreys, Miss H. Tothill; for Sydney—Mme. Belvallie, H. W. Calkins and wife, William Cunningham.

Dr. Munn and Lieutenants Newcomb, Treat and Lissak are United States army officers who are going to spend their leave of absence in Hawaii. General R. H. Warfield of the California Hotel is going to recuperate at the same place. Nearly all the officers of the Second Brigade were down to see him off, and many handsome floral offerings were placed in his cabin, among them being one in the shape of a general's epaulets, sent by Captain and Mrs. Wagener. Dr. Thomas G. Inman went out as surgeon of the Mariposa in place of Dr. Soule, who was transferred to the Australia at his own request.

The Mariposa is loaded down with cargo, and some of the goods offering had to be left behind. Among the shipments were four carloads of agricultural implements from Canada for Melbourne and Sydney, and there are eleven more carloads to follow. The Vancouver service is unreliable, so the shippers say, and they prefer sending their goods to San Francisco and thence to the south seas by the Oceanic line, to taking chances by the steamers that run from Puget Sound.

The passengers who arrived on the Gaelic were: Captain E. B. Burton, J. S. Fearon, F. Komp, wife and child, R. Sano, William M. Bell, D.D., J. Gato, Chan Fau Moore, E. W. Rimmer, Pom K. Soh, B. S. Pak, W. Engelenburg, Surgeon-Captain Gee, Mrs. J. H. Ringer, Mrs. C. M. Wood.

Pom K. Soh comes accredited as Embassador from Korea to the United States and Chan Fau Moore was formerly a member of the Chinese legation at Washington. On his way back to China during the war he met in San Francisco George Howine, alias George Cameron, and Alec Wild, alias Alec Brown. All three sailed for Yokohama on the Gaelic and at that point were transferred to the French liner Sydney. They were arrested by the Japanese authorities as dynamiters and thrown into prison. The United States Consul interfered, as the Americans had never been on Japanese soil, so they were released. Chan Fau Moore was held, however, as the war between China and Japan was then raging. It was only a month ago that he was released, and he lost no time in setting sail for America. He is on his way back to Washington, where he will take the position of secretary of the legation. In talking about his arrest yesterday he said the Japanese had taken $5280 in United States gold and $30 in Mexican money from him. He was cast into a common prison, but when John W. Foster interceded for him he was given better quarters and had two servants to wait on him.

Senator Thomas Flint Jr., President pro tem of the Senate, paid a visit to the water front yesterday. He was driven around the various wharves by Chief Wharfinger Root, and was very much surprised at the crowded state of the docks. Never in the history of San Francisco have the Harbor Commissioners had so much trouble in accommodating all the vessels that want berths.

The barkentine Wrestler is now loaded for Central America and will sail next Monday. She has on board all the material for a big wharf to be erected at Istapa, six miles from San Jose de Guatemala. All the machinery necessary, sixty tons of coal and over 400,000 feet of creosoted piles are on board, and yesterday four surfboats, or lighters, were taken on the main deck. It is intended to make a seaport out of Istapa, as the wharf will be run out beyond the breakers.

The old whaling bark Bounding Billow, whose history was written up in THE CALL last week, was sold at public auction yesterday for $75. The sale took place on Lombard-street wharf, and just why no bigger offer was made is a mystery, as the hull is almost as sound as it was forty years ago. The old-timer will not go to the boneyard, as R. D. Hume & Co. will fit her up again and send her out with the codfishing fleet.

The steamer Queen sails this morning for Astoria, in place of the Columbia, which broke down on the bar. Captain Green of the St. Paul will take her out and Captain Duggan will assume command of the St. Paul. The steamer Coos Bay, which will take the surplus freight left over by the Willamette Valley, will go out in charge of Captain A. P. Jansen, late mate of the Corona.

The bark Tidal Wave lost all her headgear in Mission Bay yesterday. When swinging with the tide she collided with the barge Montana and her jibboom was carried away and her bow damaged. The barge was only damaged to the extent of $20.

Captain Phil T. Brown, superintendent of State towboats and dredgers, was treated to a surprise party last night. Just as he was enjoying his last cigar there was a knock at the door and in walked the crew of Dredger No. 1, which Captain Brown had been in charge of for six years prior to his promotion.

The men at once got down to business and presented the superintendent with a magnificent diamond badge, the inscription on which was as follows: "A token of esteem from the men who worked under Captain P. T. Brown, on State Dredger No. 1, for six years." Brown was so completely taken by surprise that he could not reply. He tried again and again, but he could never get beyond "Boys, I thank," then there would be a suspicious rising in the throat and he had to stop.

The badge has a picture of Fort Point on the left, another of Point Bonita on the right, the Governor Markham is between them, and a setting sun in which sparkles a blazing diamond completes the picture. Captain Brown is one of the most popular and competent men in the employ of the Harbor Commission, and every man in the service of the State admires him.

F. S. Stratton, acting attorney for the Harbor Commissioners, and Sullivan & Sullivan, the attorneys for Bateman Bros., held a conference yesterday afternoon to consider what steps should be taken in regard to mandamusing Controller Colgan in the matter of paying Bateman Bros.' warrant. The latter firm has the contract for the carpentry work on the new depot. In carrying out their agreement they built a fence and put in a bill for the work. The Harbor Commissioners allowed it, and it was sent to the Board of Examiners. That body passed the bill, but Attorney-General Fitzgerald ordered the Controller not to pay it. At yesterday's conference it was decided to bring mandamus proceedings at once and push the matter through the Supreme Court as speedily as possible. Attorney Stratton thinks that inside of a month all legal difficulties will be wiped away and real work on the new depot begun.

The Italian colony announces that tomorrow from 1 to 5 P. M. there will be an excursion on board of the Italian man-of-war Cristoforo Colombo for the benefit of the relief committee of the Italian colony. John D.