

bishops in the Established church. Their incomes aggregate \$381,000, which works out an average of over \$25,000 each per annum. The Archbishop of Canterbury gets \$75,000 a year; the Archbishop of York \$50,000 and the Bishop of London a like amount. For the rest the salaries range from \$35,000 to \$8,000, but only two get less than \$15,000 a year. Within the church there are no salaries of less than \$10,000 a year. The Archbishop of Canterbury is the only one known as "starvation living," the pay of the parsons being under \$150 a year. The contrast between the clergy at the top and the clergy at the bottom is almost as stark as that found in the commercial world. It is certain that in these days of pauperism and poverty the clergy enhance the popular respect for the office of a bishop.

Generous as are the salaries which most of the prelates receive, many of them who are without private means complain bitterly that they are no longer able to defray the expenses of living in the style which they are compelled to maintain. They say they cannot make both ends meet and are threatened with bankruptcy.

Under these circumstances it is not surprising that some of them have become converts to the simpler life. The Bishop of Norwich, whose episcopal palace is situated in that city, recently acknowledged recently that he has never been able to live within his official income of \$22,500 a year. He avows his conviction that in these days of clerical impecuniosity and widespread poverty bishops would be able to accomplish more good among the folk entrusted to their care if they were no longer required to dwell in "venerable but costly palaces."

It is not improbable that a bill may be introduced in parliament some day for the relief of those reverend fathers in God who no longer are able to maintain the worldly pomp and vanities which the episcopacy thrusts upon them. Nothing could more strikingly illustrate the quack condition of the Established Church than the fact that men filling its highest offices who honestly desire to live plain, unostentatious Christian lives—not to practise what they preach—are not permitted to do it.

"THREE YEARS POORER."

Dr. Ingram, bishop of London, has published a curious document showing how his three years' episcopacy has left him \$25,000 poorer than when he entered upon his possession—and through no fault of his own. He is a bachelor, and a man of frugal tastes. When he was appointed a bishop he found himself saddled with Fulham Palace, which contains no less than 44 bedrooms, and another large residence in St. James' square, and only to a man of large fortune. He would have greatly preferred living in a small flat and whacking up with some of the poorer clergy, or devoting what he could save out of his income to charity, but the rules and traditions of the church do not admit of such a beneficial arrangement. He wastes a pile of money on things he does not need and for which he has no use. He finds himself growing poorer every day on \$50,000 a year.

The Archbishop of Canterbury, with Lambeth Palace to maintain, declares pitifully that he cannot save a cent out of his salary of \$75,000 a year—half as much again as the president of the United States gets. But he has a still harder time of it getting along on \$32,500 a year when Bishop of Winchester. His official residence is at Lambeth Palace, a palace, originally built by Henry de Blois. It has more than a mile of staircases. The archbishop managed to escape bankruptcy while there, only by the help of the Scriptures. How the present bishop, Dr. Kyle, continues to keep up the big castle and satisfy his creditors at the same time nobody knows.

The bishop of Durham receives \$35,000 a year and would be comfortably off at Auckland Castle were not thrown in with it the episcopal residence. The bishop of Bristol, who gets less than half as much, finds his palace a sore burden. He frankly acknowledges he is in debt to his bankers. If the bishops were permitted to take in boarders in their palaces it would go far to solve the financial problem for them. But that would involve a great sacrifice of dignity and would follow their abandonment of legions, which admit of such an inspiring display of episcopal calves, and the substantial support of the trousers of the everyday man.

CRY OF POVERTY.

The cry of poverty among the bishops has been raised only since the ecclesiastical council met for the purpose of revising the apportionment of the revenues of the church. In the halcyon days that preceded that reform the income of the bishops of Winchester was more than six times what it is now. For 40 years the see paid Bishop Sumner \$200,000 a year. He lived in first class style in Farnham castle, laying down new carpets whenever he felt like it and leaving behind him \$400,000 to console his family for his death. An investigation which covered a period of 30 years prior to the application of the ecclesiastical pruning knife to the bishops' emoluments showed that those who died during that time left behind them treasures on earth of an average value of \$272,000. Bishop Monk of Gloucester left \$700,000, and three other bishops left \$300,000 each. And some of them still manage to keep up their palaces from the doors of their magnificent residences and at the same time lay up goodly sums for their heirs. The bishop of Truro, who died the other day, left a fortune of \$200,000 or \$300,000, and did not bequeath a cent of it to charity.

LITTLE SYMPATHY.

There is little popular sympathy felt with the cry of poverty raised by the palace-housed bishops. The masses of the people feel that they owe them nothing. As legislators they have done their best to oppress and rob the poor. In the long struggle of Roman Catholics, Jews and Nonconformists for civil and religious liberty, the bishops have been the most active opponents of the people. The lords spiritual have always been among the last to yield to the demands of outraged public opinion.

A little book has just been published containing a record of the votes and speeches of the bishops in the House of Lords during the nineteenth century. Its amazing array of facts, set forth in plain, unvarnished style, constitutes one of the most striking indictments of the prelates of the English church ever penned—Unanswerable because proved up to the hilt by records that cannot be disputed. Setting reveals them in a more amazing light than the evidence of their persistent opposition to all efforts to limit the imposition of the death penalty. At the beginning of the nineteenth century death was the legal punishment in England for a multitude of petty crimes. To steal a few shillings worth of goods from a shop, to pick a pocket, to cut down a cherry tree, to kill a sheep—for these offenses, no less than murder, high treason, forgery and robbery, with violence, death was the penalty.

SOLENN VOWS.

One would have imagined that men who by their consecration vows were solemnly pledged to be "merciful for Christ's sake" would have taken the lead in all efforts to abolish the death penalty. Quite otherwise. Not a vote was given by the bishops during the first forty years of the nineteenth century for bills of bloodthirsty statutes books of bloodthirsty

laws; not a word was uttered from the episcopal bench in the name of Christian charity to save the wretched pickpocket and the miserable shoplifter from ruthless execution. Seven bishops voted against the bill passed by the commons for abolishing the death penalty for stealing property to the value of five shillings. (\$1.20) from shops. The archbishop of Canterbury of a later day cast his vote for an amendment retaining capital punishment for cutting down trees, for killing cattle and for robbery committed by men disguised with faces blacked.

The house of lords rallied to the burgman and jealously guarded his vested interests, and the bishops followed the lords temporal without reluctance. Young men and maidens, old men and children were hurried to public execution for the most petty of crimes, and the laws that sanctioned the killing of these petty offenders remained on the statute books for generations by the aid of the bishops, against the wishes of the people of England. Deaf to the cry of pity they voted for death.

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war was declared; it has never remonstrated against the taking up of arms when persuasive methods might have settled the dispute; it has never protested against wars of invasion. The cause of intentional arbitration owes nothing to the bishops. Nor do peace societies count them among their allies.

None of the great present-day movements of democracy for improving the condition of the masses is championed by the bishops. Measures to reduce child labor, to stop "sweating," to give old age pensions, to make the acquisition of small holdings easy, meet with no warm support from them. They are still found with the peace against the people.

Thirty years ago the great Lord Shaftesbury, whose name is associated with so many humanitarian measures to which he owed nothing to the lords spiritual, in despair, "Of what use are the bishops?" "The ecclesiastical," he wrote, "are afraid, time-serving and great worshippers of wealth and power. I can scarcely remember an instance in which a clergyman has been found to maintain the cause of laborers in the face of powerful holders."

And today many people are repeating his question, "Of what use are the bishops?" E. LISLE SNELL.

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Mothers, do you know



that a perfectly healthy baby never cries. When the little one does cry there's something wrong, and generally it's the stomach. Paregoric, Soothing Syrups, Cordials, Teething Syrups and Pain Killers contain opium and morphine. Don't use them. They are harmful—costly, too. Such drugs constipate and derange the digestive organs.

Dr. Caldwell's Syrup Pepsin

(A LAXATIVE)

is pleasant to take, augments and supplies the natural digestive ferment, acting as a gentle laxative by the power to assimilate food, makes and keeps babies in health and good humor. A trial will convince you.

Mrs. ALICE JACKSON, of Farmer City, Ill., writes: "My seven-months-old baby was troubled a great deal with his stomach and bowels. I had tried numerous remedies with no good results, and the baby lost much flesh and was in very poor health. A friend recommended Caldwell's Syrup Pepsin. I procured a 50c bottle at the drug store and gave the contents to the baby according to directions, after which there was a decided improvement in his condition. He has been giving him Syrup Pepsin for about a month, with very satisfactory results, his stomach and bowels being in good, healthy condition and his former weight regained."

Your druggist sells it. If not, send us your name and we will send sample bottle FREE.

50c and \$1 bottles. It is economy to buy the \$1 size.

PEPSIN SYRUP COMPANY, Monticello, Ill., U. S. A.

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