

ed, I choose two, being of vast importance, that every Churchman should be thoroughly conversant with them, viz: "The proofs of the Apostolic Succession," and the "Doctrine of Baptismal Regeneration."

I might add the "Traditions of the Church, as turning to the East, &c.," as although the right understanding of these is of minor importance perhaps, as compared with the doctrinal teachings, they have been the cause through ignorance of their meaning, of alienating many from our midst, or at all events of preventing that unity of feeling and purpose, which is the chief petition in the prayer of our Saviour (who is the great Head of the Church), "That they all may be one, as Thou, Father art in me, and I in Thee."

It is not enough that our clergy should be "rooted and grounded in the faith." Every lay member of the Church should also make it his sacred duty to know the reason why he is a "Churchman" instead of a Dissenter.

Schism, and laxity in doctrinal belief and "platitudes about our common Christianity or the Protestant platform" (as expressed by Mr. Carry) are alarmingly rife now-a-days, and the Church has innumerable enemies waiting and ready to make attack at every weak point.

If each one of our members could be so convinced of the priority of the Church of England to all other Christian bodies, inasmuch as her clergymen alone (if the doctrine of the Apostolic Succession be a verity) are truly ordained to God's ministry, I think there would necessarily follow an increased amount of earnestness and whole-souled devotion amongst us, and all half-heartedness and indecision would vanish away.

"Our hearts would burn within us" as we conversed upon the Church's advancement, and there would be such an example of the power of unity gradually developing itself in Christendom, that the Church and all her branches of Christian effort would take an unprecedented stride forward, and the world of infidelity and schism would be shaken to its very foundation.

A new light would dawn in many of our hearts, and also in those of many at present estranged from us, enabling them to discern the duty of coming into the true fold; and of thus directing their Christian efforts through the early authorized and proper channel.

Trusting that these few remarks of an earnest Churchman seeking "more light" will not be passed unnoticed by those who can help us,

I remain your obedt. servant,

E. MARTINDALE.

Collingwood, July 18th, 1881.

THE COMING ARCHDEACON.

SIR,—There are several modes of throwing dust in one's eyes. The most *legal*, I take to be quibbling. Your correspondent evidently has a bad case, and has no defence. In my letter I made no allusion whatever to the social position of any of the clergy any more than did Mr. Rae; nor did I admit that there appeared to be a want of sympathy theologically between the clergy and the people. I said that "if the result of those struggles should have appeared to point in that direction"—that is to the mind of Mr. Rae. I will even go further, and ask, Even should the want of theological sympathy or agreement be shown to be the greatest possible, is it the peculiar province of the people to teach theology to the clergy, or are the clergy sent to teach it to the people? And, moreover, the statement I made about the proposed Archdeacon, is not a mere anecdote, but a stern and most important fact, which I am prepared to prove should that gentleman deny it.

Yours,

WILLIAM SMITH.

July 23rd, 1881.

ALGOMA.

SIR,—Will you kindly grant me space to acknowledge in the DOMINION CHURCHMAN, the unvarying kindness and courtesy which I received from clergy and laity during my late trip south. I find an immense pile of correspondence awaiting me from England, and, as I know my friends in Canada all read your paper, I venture to hope that they will accept this in lieu of writing to each separately.

The cash result of my tour is as follows:—St. Stephen's, Toronto, \$10.56; S. Lett, Esq., M.D., \$5; S. Luke's, Toronto, \$6; St. Mark's, Parkdale, \$18.83; Holy Trinity, Barton, \$9.60; St. John's, Ancaster, \$18.42; G. Leith, Esq., Ancaster, \$25; St. Mark's, Niagara, \$31.30; Mr. Cooper, Toronto, \$5; Trinity church, Galt, \$22.30; Carpet for St. George's church, Magnetawan, value \$20.25, from Miss Girdlestone, Galt; Mr. Laine, Galt, \$1, per Rev. Mr. Hincks; St.

Luke's, Toronto, (additional) \$10; J. Henderson, Esq., Toronto, \$5, per Rev. Mr. Langtry; A Friend per Rev. Mr. Cayley, \$2; a Gentleman in street cars, Toronto, gave me \$1 after asking me who I was; Rev. Mr. Hallen, \$4, per Mrs. Wootten; St. John's, Toronto, \$12. This money, less expenses, will be applied to my various churches, chiefly Burk's Falls. I have at the same time gratefully to mention that the C.W.A.S. of Toronto, most kindly presented me with a set of altar linen for St. Peter's church, Midlothian, and allowed me to purchase at a lower rate than usual a set of linen each, for St. George's church, Magnetawan, and St. John's, Stisted. With gratitude for your invaluable aid in the DOMINION CHURCHMAN, and the hearty response I have met with on all sides, and hoping Algoma may not now be forgotten, believe me to be

Yours, &c., &c.,

WILLIAM CROMPTON,

Travelling Clergyman, Dio. of Algoma.

Aspdin P. O., July 15th, 1881.

MR. CARRY'S LETTERS.

SIR,—In the name of long suffering humanity let me very respectfully ask, if much of your valuable space might not be more advantageously employed than it is at present?

There is no subject, it seems to me, which so little requires ventilation as Mariolatry. There is not the slightest tendency towards it to be found anywhere about us. At the same time, it is provoking to find men trying to injure the reputation of the best hymn book the Church has within her reach. The truth is, in this age there is not only much open, but much secret unbelief in the Incarnation of God, and to many the history of the Birth and the Virgin Mother is a myth only to be scoffed at. Too often this absurd jealousy in regard to words used simply in honour and respect of the Virgin Mary is but a cloak for a denial of the Godhead of the Virgin Mary's Son, and of the worship and honour due to Him as the Incarnate Deity.

Could we not prevail upon the Rev. John Carry to give us the benefit of his learning and extensive reading, by dealing with some of those subjects which he mentioned in last week's issue? Or, if he wants to write down Romanism, let him take up matters of real importance to us now; for instance, the growing influence of Archbishop Lynch in the politics of this country, or the special privileges enjoyed by the Romish Church in the way of separate schools, and the giving of marriage licences; or, the unreliable character of the Protestantism of Canadian politicians, great and small, when the Roman Catholics hold the balance of power. To these I may add, the inconsistency of certain Toronto Protestants, who some time ago took a prominent part, in writing and distributing certain Protestant tracts, and who the other day figured prominently at Loretto Convent and the dinner at St. Michael's College, where the health of the Pope was drunk before that of the Queen. The Church of Rome in this country with its peculiar privileges, and political influence is not to be overlooked; but if men want to build up a reputation for Protestantism, let them fight real difficulties, and not shadows.

Yours,

July 23, 1881.

W. HOYES CLARKE.

MARIOLATRY.

SIR,—Seeing a discussion is going on in your columns, respecting the honour due to the Blessed Virgin Mary, I send you a few extracts showing the opinions of some of the greatest and most orthodox Divines of the English Church of past days, thinking they may be of some interest to your readers. I take first the great Bishop Pearson, and quote from his book on the *Credo*, the following:—

"In respect of her, it was therefore necessary, that we might perpetually preserve an esteem of her person proportionable to so high a dignity. It was her own prediction: From henceforth all generations shall call me blessed; but the obligation is ours, to call her, to esteem her so. If Elizabeth cried out with so loud a voice, Blessed art thou among women, when Christ was but newly conceived in her womb; what expressions of honour and admiration can we think sufficient, now that Christ is in heaven, and that mother with Him? Far be it from any Christian to derogate from that special privilege granted her, which is incommunicable to any other. We cannot bear too reverend a regard unto the mother of our Lord, so long as we give her not that worship which is due unto the Lord Himself. Let us keep the language of the primitive Church: Let her be honoured and esteemed, let Him be worshipped and adored."

In other places he argues for the truth of the true

old Catholic titles of S. Mary, the "Mother of God," and "Ever-Virgin."

In the well-known "Private Devotions" of the saintly and learned Bishop Andrews, will be found the following (for Thursday):—

"Have mercy upon us,
And keep us by Thy Grace, O God!
Making mention of the Most Holy, Pure,
Highly Blessed, Mother of God,
Mary, Ever-Virgin, with all saints,
Let us commend ourselves, and each other,
* * * to Thee, O Lord."

Bishop Hall, your readers may remember, was claimed by the Archbishop of Canterbury, at the Croydon congress, as the representative of the *Low Church* school. In his "Contemplations" (S.P.C.K. edition, p. 409) will be found the following passage:—"But how gladly do we record the angel in the praise of her, which was more ours than His! How justly do we bless her, whom the angel pronounceth blessed! How worthily is she honoured of men, whom the angel proclaimeth beloved of God! O Blessed Mary, he cannot bless thee, he cannot honour thee too much, that deifies thee not." On pages 410, 416, &c., he expressly terms her "Mother of God."

Bishop Jeremy Taylor held high opinions of S. Mary. Turn to his "Life of Christ," on page 55 of Routledge's popular edition, will be found these striking words, "And probably her prayer obtained energy and force to my sermon, and made the ground fruitful, and the seed spring up to life eternal." On the same and following page, he calls her "Mother of God." On page 64, he contends that she was "Ever-Virgin."

To turn now to another of our old English saints, George Herbert. In the poem, "To all saints and angels," he says:

Not out of envy or maliciousness,
Do I forbear to crave your special aid,
I would address
My vows to thee most gladly, blessed maid,
And mother of my God, in my distress,
* * * * *
But now, alas! I dare not."

Other passages might be adduced to the same effect, but these are all I can send just now, as I write in haste.

Yours,

ARTHUR C. WAGHORNE.

New Harbour, Trinity Bay,
Newfoundland, June 27th.

MARIOLATRY.

ST. BONAVENTURE.

SIR,—Before I enter St. Bonaventure's large garden it would be a pity to pass quite over what St. Mechtildis, of the 13th century, tells us in the first book of her Revelations. The B. V. informed her: "When that ardour of love grew in me to such a height that I had no longer any bodily strength, I lay down on my bed, and all the ranks of angels ministered to me. The Seraphim enkindled more and more the fire of divine love; the Cherubim ministered the light of knowledge, so that I foresaw all the great things my Son and Spouse was going to do for me." The Thrones gave her rest, the Dominations stood in reverent waiting upon the queen and mother of their King. The Principalities kept off troublesome intruders. The Powers restrained the approach of demons. The Virtues stood around her, adorned with her own virtues, for her greater honour. (That is, I suppose, they wore her livery). The Angels and Archangels took care that all who approached did so with the greatest reverence and devotion.

The same St. Mechtildis tells us how when a sister was receiving the last rites, the V. Mary sat at her head, and when her name occurred in the litany, she arose and said: "Lo, my Son; I give this woman as a spouse to your perpetual embraces." But in St. Bonaventure we shall find one of the best examples of this impious development, that is of the more ancient sort.

This distinguished scholastic was born in Tuscany, A.D. 1221. He became in 1256 General of the Franciscan Order, and refused the archbishopric of York, offered him by Clement IV; but subsequently he became cardinal and bishop of Alba. He died in 1274, and in 1482 was canonized, and enrolled as *Doctor Seraphicus* among the great teachers of the Church. His works were first published in eight volumes folio. He is most known by his "Psalterium Marianum," or Psalter of the Blessed Virgin. It is simply the application of the Psalms of David, the Canticles, and other devotions of the Church Service, to the B. V. M. Not all the Psalms, &c.—for no twisting could make them fit this new purpose; but a sort of abridgment of what could thus be abused, with any