

seaboard of eleven or twelve thousand miles. A great religious crisis has come over the Church generally, and especially upon the Roman Catholic section of it. They must all have heard with deep interest about the confirmation at Rosario in the Argentine Republic. Several adult Spaniards were confirmed by Bishop Stirling on that occasion. Bishop Alexander said that many years ago, when Mr. Darwin's attention was first seriously drawn to the study of anthropology he had a conversation with a naval officer, who was a man of great Christian faith and piety, on the subject of the Fuegian savages. On that occasion Mr. Darwin said it appeared to him that those savages had no single element of elevation or of civilization, and that they must be abandoned as incapable of progress. Christianity was an element of progress, and that Christian missionaries would in the end raise their minds as well as reach their hearts. About thirty years after that conversation took place the work of this very Society was brought before Mr. Darwin, and with that simple candor and true nobility for which he was always distinguished, he acknowledged that a great and marvellous work had been done by the missionaries, and he became a contributor to the society.

The Roman Church has many ways of urging her claims; she considers that she has a right to control England because of the mission of St. Augustine to that country in the sixth century. What Pope gave orders for a church to be built more than three centuries before St. Augustine was heard of, on the very spot where stands the present St. Martin's. As will be seen from the following statement:—

A very interesting discovery has been made in St. Martin's church, Canterbury. We have the testimony of Bede that there was on this spot a "church built while the Romans inhabited Britain." The present outside walls abound in Roman bricks, but it has not hitherto been supposed that any of the original church was left *in situ*, with the exception, perhaps, of a few fragments on the south side of the chancel. When, however, a few weeks ago, a portion of the wood-work at the south-east side of the nave was being taken down (for the purpose of better uncovering the Norman *piscina*), the whitewash was scraped off underneath, and parts of an old wall were exposed to view. This wall was built of stone and rubble, with regular bonding courses of Roman brick at intervals, and it was found to be faced with Roman plaster. The Roman wall has been traced five feet from the ground, and most probably goes a great deal higher. It may, therefore, be concluded that the congregation is now actually worshipping in the original Roman church, within the very same walls which were sanctified afterwards by the preaching of St. Augustine and by the prayers of the devout Queen Bertha. Supposing these surmises to be thoroughly established, is there any other church existing in the world built by Roman Christians in the first four centuries as a church? The earlier churches were generally basilicas adapted to Christian worship.

CHURCH THOUGHTS BY A LAYMAN.

No. 40.

OPEN LETTER TO THE CHANCELLOR OF QUEEN'S COLLEGE.

I PROCEED to expose still further the hollowness of the reasons given by you for the action of Queen's College in granting unasked the degree of D.D. to one of our clergy. You affirm that Mr. Sheraton "is forming the theologians of the future." May God forbid! Theologians so formed would be a nuisance to the Church, and drive cultured laymen into total neglect of divine worship,

or the habit of attendance where they would be able to worship God without a shock to their sensibilities. Theologians trained by themselves as in the Roman Catholic Church and P. E. D. S. are inevitably narrow-minded, as isolation warps and cramps the mind and breeds caste prejudices of a baneful kind. The school of Mr. Sheraton does not pretend however to teach theology, it will not accept any student who is not already in sympathy with the clique who run that School, and the course of study is especially designed to harden the mind and confine its range and knowledge within the narrow pale of that sect. The brains of the unfortunate and misguided students are treated as so much metal which has to be cast into the bullet mould, not even of the Principal's mind, but run into the mould of his master's prejudices. To speak of the P. E. D. S. forming theologians is a similar error to speaking of students being made astronomers who are being taught the Copernicon system, or made physicians who are only schooled in the notions of some popular quack. Theology is a science not a party system, and most of all not a system which has been exploded, and as the *London Times* recently said, "drowned by the flood of scholarship which has risen so high this century as to have covered over such narrow theories as the stones of lost cities are covered by the seas which have overwhelmed them forever."

The true object of the P. E. D. S. is not to make theologians but mental slaves, to train a set of clergy to be at the beck and call of certain party leaders, to educate the students into such servitude that they will not be men of free minds, free souls, but when ordained will be at the control of Mr. Blake, who will use their votes to help him to secure control of the Synod and to bulldoze the thinking, independent clergy, and what few educated laymen act as delegates in the Toronto diocese. The Principal of the P. E. D. S. is simply the fetcher and carrier of Mr. Blake's ideas, and the hewer and drawer of Mr. A. H. Campbell's mental wood and water. He, no doubt, has his quiet laughs in his sleeve at their pompous illiteracy, an enjoyment overshadowed however by the consciousness of the merciless rigour with which they would stamp him out if he ever dared to lift his faintest breath in a manly appeal for such freedom as a high-minded theologian would demand in the exercise of his vocation as a trainer of theologians. The Principal of the P. E. D. S. must *ex officio* fit a very small edition of the bed of Procrustes, if his soul expanded a hair's breadth beyond the limits set by his master, his occupation would be gone and your eminent D.D. would be thrown into some obscure corner where he could spend his leisure in studying the development of Popish principles as seen in the repression of mental freedom amongst the extreme fanatics of Protestantism.

The P. E. D. S. is a public scandal, it was born of personal spite and nurtured by personal malevolence. The inextinguishable hatred of the Blake family to Trinity College arising from the woful defeat of the late Dr. Cronyn by Provost Whitaker in controversy, is the sole cause of the existence of the P. E. D. S. Against Trinity College Mr. Blake and a few of his satellites have cast every form of reproach, they have subjected not the College only but every person who showed any signs of friendship to it, to the virulency of their pens and tongues. I, over my own name, have challenged the accusers of Trinity to set out specifically their charges against that College, to formulate them so that they could be understood and answered. But to this hour those challenges

and all like challenges remain without a reply beyond the senseless iteration of bigoted clap-trap generalities, innuendos, and insinuations which are the scorn of honourable men. You have made Mr. Sheraton a D.D. for his official association with these cowardly assailants of Trinity College. You speak of his desire to live in peace with all Christians. How is that reconcileable with the fact that week in and week out he lent his paper and pen to the work of insulting and seeking to blast the honourable name of Provost Whitaker, his brother in Christ, his brother in the ministry, his senior by a generation in years, who was not only immeasurably his superior in scholarship, but one eminently worthy to be his model in manners and piety. What Mr. Sheraton was thinking of when he came a thousand miles from home to engage in the persistent slandering of Trinity College is best known to himself, but he was not thinking of either the claims of his priestly vows, his obligations as a Christian to promote peace and to maintain brotherly love, or of the interests of the Church of England or the precepts of his Saviour. And Queen's College in giving a D.D. degree to Mr. Sheraton was not thinking of the respect due to another university in selecting for its honour one who owes all the position he has which brings him into prominence to his antagonism to a College against which to this day he has failed to even state a single definite charge. What, sir, would you think if Principal Grant's teachings became Methodist and he were to organize an attack upon Knox College, because of its adherence to Presbyterian teaching, and Victoria Wesleyan College, Cobourg, were to confer upon him a D.D. degree as a recognition of his services to Methodism and the injury done to a rival body, which rival body he still retained an official connection with, what I ask, would you say of such an act? You would condemn the authorities of Victoria College, I believe, in even more severe terms than I can command to condemn Queen's College honouring Mr. Sheraton for his official antagonism to a Church College like Trinity, against which he has never formulated anything more serious than an impalpable slander which every honourable man of education, be he Churchman, Dissenter, or Nonconformist, must consider to be a cowardly appeal to the bigoted ignorance and passions of a class to whom it is his duty to set an example of moderation, reasonableness, and truthfulness in speech and conduct. It is a very grave portent for the cause of Christianity that the religious world is becoming more and more indifferent to the sacredness of truth. To confer a degree of learning without full justification, for such inadequate, irrelevant reasons as you state to have moved Queen's College to make the P. E. D. S. Principal a D.D. is to disregard the sacredness of truth, it is not defensible morally. The stamp of the Queen's coin may be put upon common metal, but the imprint does not make the coin. You have conferred upon Mr. Sheraton the degree of D.D. but, for all that he is not a Doctor of Divinity, and as such will not be recognized.

FATHER HYACINTHE.

RECENT events have once more brought M. LOYSON—the celebrated PERE HYACINTHE—prominently before the public. One of his successors in the pulpit of Notre Dame, the Dominican Father MONSABRE, having ventured to defend the Inquisition and its abominations, was challenged by Father HYACINTHE to a discussion on the subject. This challenge the Dominican prudently but not uncontentiously refused, though he volunteered instead to talk the matter over with him in private; and on this offer not being accepted, promised to pray for his challenger as a *pis aller*.