

Correspondence.

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ECCLESIASTICAL TERMS.

Sir,—There are a great many persons who object to the term "Catholic" because it cannot be found in the sacred text. Yet it has come to stay, and has done the Church valuable service. There are a great many who object to the term "Protestant," because it is not to be found in the formularies of the Church of England; yet, this too, has proved of much use to us, and will remain as long as we live and many years after our departure. It is silly in any one now-a-days trying to do away with these terms that are so interwoven with our civil and ecclesiastical history—the one from the second or third century, the other from the 16th: as well try to abolish history altogether. We could not understand ourselves, deprived of either. It is our good fortune to be both Catholic and Protestant. A one-eyed individual would prove a Cyclops, no doubt, but we prefer a two-eyed one as the result of our Christian civilization. There are still Britishers who value the Act of Settlement, the Hanoverian Succession, and the Catholic and Protestant Church of England. They are not as yet prepared to be Jacobites, Republicans or Romans. They are Catholic and Protestant always. They are not by any means one-sided.

VIATOR.

ANOTHER KLONDYKE.

Sir,—There is money to be had in America, as well as in Canada, and the Jesuits are on the trail. What astute fellows they are. Power and gold they must have now, as in days of yore. Read the following from the "Catholic Register," and look between the lines, and you will see the yellow metal peeping out. No such eulogy as this for a poor parish priest:

"Delancey Iselin Kane, the son of one of the most famous whips and society men in New York, and a member of the richest family in America, has, says the New York "Journal," determined to give up all his worldly prospects and vast riches to become a Jesuit priest. A descendant of the original Astor, he wishes to give his life to the services of the poor. He will become poorer than the poorest, for a Jesuit priest possesses nothing. He will without question have to do the meanest and hardest work that his superiors may set him—to labour not only among the poor, but among the vile, the criminal and the diseased. It is certainly a beautiful and noble dream of youthful enthusiasm, and it is not surprising to learn that the whole Astor family and the money interests of the family are against it."

C.

TO WHOM IT MAY CONCERN.

Sir,—The action of the Bank of Commerce last November, when it refused to make any further advances to the Mission Board of the Diocese of Toronto, has turned out to be a blessing in disguise. The Church has risen to a sense of the critical situation, and placed the facts, pure and simple, before her members, with the most happy results. In all parishes and missions where deputations were received and allowed to place their statements before the people, an adequate and timely response had been the outcome. There are, alas, a few parishes, for reasons best known to themselves, where appeals were not allowed to be made, and where, in consequence of such strange and unbrotherly, not to say disloyal, conduct, a great and manifest injury has been inflicted upon the people by those in whose power it lies to say yes or no to

the deputation going there. When the work of canvassing the diocese is completed, we would suggest to those gentlemen who so nobly have brought the arduous undertaking so far and so happily on its way to completion, to have a meeting among themselves, compare notes, and see what is to be done to prevent the recurrence of such an unhappy crisis. We think this of the utmost value: the cities, towns, villages and country parishes have been visited. The money question—always a very sensitive one—was the question presented boldly and fairly, and the outcome of all these visits when the deputations have met and fixed on their report, would be most valuable and interesting. Such a report, from so able and just a body of men, who have made an impartial and searching investigation into the temporal circumstances of each parish and mission which they have visited, would be of the utmost value to the Mission Board, and to the various committees of the Synod. We do not envy the position of the indifferent and apathetic rector or missionary who would not admit the deputation to address their congregations. Thank God, they are very, very few. There is no excuse for the soldier who stands aloof in the perilous struggle, and by negligent conduct in not bringing his company up in time, proclaims aloud, that, to him, it is a matter of indifference whether the cause be lost or not, and the army of the living God in his portion of the field, thrown into disorder and routed. Still more is there no excuse for the man who treats with consummate indifference this most vital and serious question, especially if that man be a missionary in the Church's field, and receives from her Mission Board the half, or perhaps more, of his salary, and leaves to other missions and other parishes the task to supply his wants; he, all the while, indifferent to any progress of the Church, if that advance is not made along the miserable and narrow lines of the miserable and narrow ideas by which he thinks the English branch of the Catholic Church ought to be conducted in this country.

Gentlemen of the deputation, get together, formulate your report, let the diocese have it. We are sure you will not complete your grand work in wiping out the overdraft at the bank, if you do not follow it up with statement and suggestion how there may not be a repetition of the calamity.

ONE OF THE DEPUTATION.

TRINITY COLLEGE AND HIGHER CRITICISM.

Sir,—I do not think we can quite fairly hold the Faculty of Trinity College responsible for all the utterances at the recent meeting there, as your correspondent "Hoosier" seems to imply by his letter in your last issue. I should be sorry to think that its professors are committed to all the theories of evolution and higher criticism, which have been set forth in the last few years. Many of these theories are wholly inconsistent with each other: and in the matter of higher criticism, at least, have been quite disproved by more recent discoveries in the East.

In reference to this, a correspondent in the 31st of December number of "Church Bells" writes: "The Archbishop of York, however, lately referred in a sermon to the 'signs of a coming reaction,' and well may his Grace do so, for many of the conclusions of the higher critics have been severely shaken, not only by recent books of experts and higher critics themselves, but by the constant discoveries in the East, where so much proof of the accuracy of the old Testament has accumulated, that the Oxford Professor of Assyriology, himself a distinguished higher critic, wrote: 'In truth, those of us who have devoted our lives to the archaeology of the ancient Oriental world have been forced back into the traditional position: and since these words were written, further important discoveries have been made, verifying the Old Testament narrative.'" This but shows the justice of a remark made by one of the speakers at Trinity, that in time, no doubt, these theories would contradict and refute each other, and leave the Church's position stronger than ever. And some months ago one of the professors of Trinity, in an able address before the Ruri-decanal Chapter of Toronto, emphatically declared in effect

that the higher critics themselves had long since admitted the fallacy of their theories as far as the New Testament is concerned. What we have to fear is that men of less learning and candour than the great leaders of this movement will follow their masters as far as they go with their destructive theories, and refuse to be guided by them when they admit their mistakes. It seems a pity that the modern love for "making many books" leads to the publication of so many mere speculations before time has been taken to verify and make certain about them. And there appears to be no remedy for it but for thinking men to be less ready to listen to and adopt novel theories, which tend to shake our faith in the great facts of revelation: for after all these facts are the only things in this life of which we can be quite certain. Every discovery in science only proves more fully the truth of St. Paul's words, "The things which are seen are temporal, but the things which are not seen are eternal." The material is gradually melting away before us into the immaterial, of which we know but little, save what God has told us in the Bible.

Feb. 11, 1898.

FIDES.

PRAYER FOR THE GOVERNOR-GENERAL.

Sir,—Thanks, "Huron Churchman," for your vigorous assurance and Catholic defence of every petition in the prayer for his Excellency. It is sincerely hoped that the battle of words raging round the disputed "petition" will in no way tend to retard or stand in the way of such "advancement" along the lines laid down by the Apostle, to work it out "with fear and trembling." The fulfilment of duty, as far as human agents can be said to do so, is practical religion, and every duty, whether discharged in the offices of the mighty, or in those of low degree, is delegated by the King of Kings, and the earnest endeavour to do this, in whatever state of life it has pleased God to call us, will surely increase the hope that is in us of making progress in our religious life, towards the attainment of everlasting salvation, through Jesus Christ our Lord.

I hope I am not overstepping the bounds of prudence and Christian charity by suggesting in this case that "Huron Churchman" become like the "leaven, which leaveneth the whole lump." I am extremely sorry that "clause" had such a bad effect as to make him "(sic)" and sincerely trust that by this he has fully recovered from the shock, in all brotherly kindness and love.

ROCKY MOUNTAINS.

CHILDREN'S AID SOCIETY.

Sir,—Our society is desirous of hearing of motherly women going as far as Assiniboia and Alberta between now and May 1st, who will look after little children from 2 to 6 years old. To such women who will give us good references, we will pay half railway fare. Application should be made at once. We have the following bright children for whom we want adoption: 2 to 3 months old—Myrtle C., dark complexion, brown hair, brown eyes, plain features. Frances C., fair complexion, light hair, blue eyes. Peter R., dark hair and eyes. Six months old—Madeline S., fair complexion, blue eyes, light golden hair. Nine months old—James P., dark complexion, fair hair, blue eyes. William A., dark complexion. Eleven months old—Nellie D., and Lizzie C., dark brown hair, brown eyes, pretty and attractive; bright, fair children. Jeffrey D., fair complexion, brown hair, blue eyes. Fifteen months old—Alfred M., fair complexion, light brown hair, gray eyes: pretty. Three years old—Hector F., and Alex. P., fair complexion, brown hair, brown eyes. Four to five years old—Frank F., fair complexion, brown hair, blue eyes. Willie B., fair complexion, brown hair, brown eyes. Seven years old—William B., fair complexion, brown eyes, dark brown hair. Many apply to the society for much older children for adoption. If those intending to apply will take our advice, they will be better pleased with children under than over eight years of age. For children under three years of age, applicants must either come themselves or send

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