

praise of his performance of the duties belonging to the archidiaconal office.

I am even more astonished at the following reckless statement in the same letter:—"The recent struggles have shown that three-fourths of the clergy are out of sympathy with the laity of the diocese." To this barefaced assertion I give a positive and flat denial. The recent struggles have proved no such thing; and if the result of those struggles should have appeared to point somewhat in that direction, it is nevertheless most untrue. It is all very well for these Toronto lawyers when they have nothing else to do in their offices to sit down and pen such sweeping statements at this. Let them come out into the country, and we laymen will soon show them that they know nothing at all of the state of the diocese, and that as a rule, the laity give a warm and hearty support to their clergy. I do know two or three clergymen of the "Low Church" school whose congregations would feel themselves in Paradise if they could get rid of their present incumbents.

With regard to the appointment of Mr. Boddy, I would not say that he is fit for the office of archdeacon. No doubt his bodily infirmity would thoroughly disqualify him from doing what an archdeacon ought to do. And I have been informed on the best authority, that recently acting as the Bishop's commissary, in supplying a parish during the temporary absence of the incumbent, although urgently desired to send a gentleman from Trinity College, he did the very contrary, and sent them a man from the new "party" Divinity School. This fact shows him to have a great deal more partisanship than I had imagined possible.

Yours,

WILLIAM SMITH.

ALGOMA.

SIR,—Some time ago I sent you an account of this new mission with a statement of our needs, which you very kindly published. As the result of the appeal which I then made, I received in all \$17 in money, besides several parcels of Sunday school papers, &c. The money has all been applied to the erection of a church in Gore Bay. We have the frame now up, and the building sheeted and roofed. What remains to be done before we can have a church of our own in which to worship, is the putting in of the windows and doors, laying second floor, plastering and weather-boarding. But our means are now exhausted, and I would again appeal to the help of your readers for aid to finish our church. Till this is done we must remain as we are, *i.e.*, under obligation to the Presbyterians for the use of their building.

The prayer and hymn books, and the Sunday school papers, which have been sent to me from time to time, have been of the greatest assistance, and I would ask for a continuance of these favours.

The hymn book in use here as throughout the diocese is the Ancient and Modern, and for the sake of uniformity, I would request those disposed to aid us by gifts of hymn books, to kindly send the Ancient and Modern.

Yours truly,

MACAULAY TOOKE.

MARIOLATRY.

S. BRIDGET'S REVELATIONS.

SIR,—According to promise, I begin with the great Swedish saint. In the Prologue we read that Christ appeared to her, and said: "I will send you my angel who will reveal to you the lesson to be read at matins by the nuns in your monastery in honour of my Virgin mother. He will dictate it to you, and do you write it as he shall tell you." So we see what an original authority we have here. Then we are told the substance of these lessons—"de excellentissima excellentia ab eterno beate Mariæ Virginis"—which the angel "distinctly and orderly dictated in the mother tongue of S. Bridget."

I can do no more than cull a few flowers from this mediæval nosegay. "She was the mistress of the apostles, the strengthener of the martyrs, the teacher of the confessors, the most bright mirror of virgins, the consoler of widows, the most wholesome monitress of those in the married state, and the most perfect strengthener of all in the Catholic faith." The devout Romanist still regards her as the help of the martyrs; for one of the noble "Corean Martyrs" says "Jesus and Mary have come and touched my wounds."

Very different is the language of the learned Romanist, Ruinart, in the Preface to his famous work, "The Acts of the Martyrs," sect. 68: "But as the strength of human nature was altogether unequal to the endurance of these tortures, CHRIST was so PRESENT with His athletes, that very often in the midst of their torments, they had no sense or but

very little of their pains; and He sustained their minds always with internal succours, sometimes also with external and visible signs." [The capitals are in the original.] "To this glorious soul a glorious seat, very near the Trinity Itself, was from eternity appointed. . . . The depths of no heart is able to comprehend how great pleasure God took in her society in heaven, when His most loving mother left this wretched world, as will truly appear to all who lovingly long for the heavenly country, when contemplating God face to face." Of course the Virgin is made to say, "I was conceived without original sin, not in sin; my Son and I never sinned."

As God the Father speaks to S. Bridget in these Revelations, we are not to be surprised at the B. V. doing so, and telling her, "I am the queen of heaven, the mother of God." The Son thus addresses His mother: "Truly, most dear mother, the word of thy mouth drew as it were my Godhead into thee, and the fervor of thy divine sweetness never separated me from thee, because thy words are sweeter than honey and the honey-comb. . . . Thy breast was so full of all the sweetness of virtues, that there is no good in me which is not in thee."

There is much in a strain so fulsome that I must not translate, and the impression given is that the Incarnation was not so much a favour to Mary as to her Son. Let us be thankful for the ancient testimony which in our Daily Prayer ever protests against and shames this modern corruption: "Thou didst not *abhor* the Virgin's womb."

Could there be a stronger contrast between the Catholic and Mediæval mind! It is not to the B. V.'s honour to represent her as contradicting the Gospels. "Thou oughtest to know for certain (pro certissimo) that Joseph before he betrothed me knew by the Holy Spirit that I had vowed my virginity to God, and was immaculate in thought, word, and deed: and when he saw that I was with child he suspected nothing wrong against me, but recollected the sayings of the prophets who foretold that the Son of God should be born of a Virgin, and he counted himself unworthy to serve such a mother, until the angel commanded him not to fear, but to minister to me with charity."

In my next we shall see how she exhibits herself in the execution of her mediatorial work—which will be enough out of S. Bridget.

Yours, &c.,

JOHN CARRY.

4th July, 1881.

#### DEFINITE CHURCH TEACHING.

SIR,—The Church in Ontario is much indebted to Bishop Fuller for insisting on the necessity of definite teaching in our pulpits and elsewhere for Church people, and to you for publishing his judicious exhortations. It does really seem as if Churchmen were the only religionists in the world ashamed of their principles, or who contrive to do without any principles. At any rate, if our people have no careful instruction, and are brought up on platitudes about our common Christianity or the Protestant platform, we need not be surprised if they fall victims on the one hand to antichristianism, or on the other to sectism. I lately came across in the *Panoply* of 1857, a list of some of the many subjects which deserve attention under the head of religious instruction. The *Panoply* was edited and mostly written by the late Mr. Geo. Hay Forbes, brother of the better known Bishop of Brechin. The *Guardian*, in its obituary notice, pronounced him "probably the most learned ecclesiastic in Christendom." In spite of a number of crotchets, he was a sound Churchman.

The following is the list, with one or two omissions, of topics with which we are not specially concerned:—

"Holy Baptism, doctrine of the Church respecting it.

Confirmation, preparation for it.

Holy Eucharist, preparation for it.

Doctrine of the inward grace in the Holy Eucharist.

Baptizing and Christening.

Doctrine of Baptismal Regeneration.

Explanation of Holy Seasons, as Ember Days, &c.

Obligation of Saints' Days, Festivals, &c.

Reverence due to Holy places, persons, and things.

Traditions of the Church, as Turning to the East, &c., &c.

Notes of the Visible Church

The Sabbath *versus* Sunday.

What is meant by keeping Sunday Holy.

Heresy, what it is.

Traditional errors derived from poets, painters, &c.

Our duty towards Dissenters.

Guardian Angels.

Ecclesiastical Ornaments, Symbols, &c.

Ecclesiastical furniture, altar, font, sedilia, &c.

The Cross and the Crucifix—the difference between them.

The Three Orders of the Ministry an essential mark of the true Church.

Intermediate State, doctrine respecting it.

Churchyards and Tombstones.

Consecrated and Common ground.

Divine institution of Marriage.

[I would add: Its reverent solemnization in church.]

Non-validity, in the sight of God, of Act of Parliament Divorces.

How far are we to obey the Civil Power.

Right of Private Judgment, how far we are to exercise it.

Unity of the Church.

Self-examination, and how to perform it.

Absolution, its efficiency.

Duty of Almsgiving.

Duty and necessity of Fasting, and how to perform it, and when.

Private Devotions, how to perform them.

Forms of Prayer and Extempore Prayers.

Manner of performing our devotions and receiving Holy Communion, &c.

Meaning of the Rubrics, Calendar, &c.

Explain and go through the Prayer Book.

Explain the Articles, Creeds, &c.

Inspiration of the Holy Scriptures—the Apocrypha.

True and false doctrine of Election.

Benefits of Infant Baptism.

Errors of Calvinists, Independents, &c.

Apostolical Succession.

Sin of Schism, how great, and what?

Doctrine of Holy Trinity and Socinianism.

Episcopacy as contrasted with Congregationalism.

Pews and Puritans.

Meaning of particular words in Prayer Book.

Scripture subjects, such as:—

Mosaic account of Creation and Geology.

Sin against the Holy Ghost.

Prayer Book Version of the Psalms.

Translation of Holy Scripture, marginal readings, &c.

Rite of Sacrifice, &c., &c."

Such topics as these, handled by the clergy to the best of their ability, would have a bracing effect on themselves first, and would have the same effect on their hearers in the long run, as transference from an all-enveloping fog to a sunny upland landscape.

Your obedt. servant.

J. CARRY.

July 7th, 1881.

#### Family Reading.

##### LITTLE BY LITTLE.

LITTLE by little the time goes by,  
Short if you sing it, long if you sigh;  
Little by little—an hour a day,  
Gone with the years that have vanished away,  
Little by little the race is run;  
Trouble and waiting and toil are done;  
Little by little the skies grow clear;  
Little by little the sun comes near;  
Little by little the days smile out,  
Gladder and lighter on pain and doubt.  
Little by little the seed we sow  
Into a bountiful yield will grow.

Little by little the world grows strong,  
Fighting the battle right or wrong;  
Little by little the wrong gives way;  
Little by little the right has sway;  
Little by little all longing souls  
Struggle up near the shining goals.

Little by little the good in men  
Blossoms to beauty for human ken;  
Little by little the angels see  
Prophecies, better, of good to be;  
Little by little the God of all  
Lifts the world nearer the pleading call.

THE inconvenience arising from the irregular observance of Saints' days occasionally produces curious results. At a church not a thousand miles from Stone, Staffordshire, one Sunday, the clergyman gave the following strange notice:—"Thursday next being Ash Wednesday, there will be Divine Service at 11 a.m. in this church." Fortunately, this congregation was not well up in such matters, or we fear the decorous respectability of the worshippers would have been sadly perturbed.