

APPEALS IN THE PAROCHIAL MISSION.

THE circulation of short tracts or leaflets, as appeals to the careless in the Parochial Missions, may be of the greatest service in the cause of the Church; and the season of Lent having now commenced, we may reasonably expect that considerable demand will be made for something suitable for the purpose. These appeals should be very carefully drawn up. They should be very pointed, very impressive; and in order to be pointed or impressive, they must adapt themselves to the particular circumstances, the modes of feeling and thought, and the states of mind that are likely to be met with. They will then arrest attention, and may, with the Divine blessing, awaken the careless, and become productive of considerable benefit. We have met with nothing of the kind we allude to that is at all suitable for this purpose, except the "Appeals for Distribution" prepared by the Rev. H. L. Yewens, of Mount Forest, Ont., who has kindly favored us with several specimens. He must have had considerable experience in conducting Parochial Missions or he could not have sent out these little tracts; so short, so simple, so powerful, so comprehensive, and altogether so suitable for the purpose. And when we add that they have been found abundantly serviceable for the purpose intended, and have been extensively used, it will be seen that our opinion of their excellence is satisfactorily corroborated. The special prayers are also exceedingly good. Some are intended to be used socially by such a company as the clergyman can get together, and also individually before the public services. Others are to be used while the public work is in progress.

THE MISSION FUND.

WE are informed that at the meeting of the Mission Board held last week, it was unanimously resolved that a special effort be made at once to pay off the debt upon our Mission Fund. A year ago the amount of the debt was stated to be between \$5,000 and \$6,000, and we understand that it remains at that figure, the collections during the year being sufficient only for the ordinary calls upon the fund and the payment of the interest upon the debt. The state of our Mission Fund is a reproach to the whole church, but the fault does not lie equally at the door of all. It will be seen by a reference to the appendix to the Diocesan Gazette, lately issued, that the rural missions have with few exceptions sent in the full amount of their assessment, and in some cases have exceeded the amount expected from them. The deficiency is chiefly in our city and town parishes. The largest deficiency is in the city of Toronto, the very centre of wealth and luxury. How are we to account for this? Are the religious privileges of churchmen in Toronto so abundant that spiritual destitution elsewhere appeals to them in vain? Are the claims upon their means so numerous and pressing that the missionary claims must be neglected by comparison? Or are city

churchmen indifferent to a cause that, more than any other, is dear to the Great Head of the Church Himself? Whatever the cause, the fact is, that out of a score of parishes in Toronto fourteen have failed to make up the amount for which they were assessed, while three have made no returns at all. The result is that \$1,898 only has been sent in to the Mission Board out of a total of \$5,280 looked for, leaving a deficit of \$3,382. It appears then that the Church in Toronto is mainly responsible for the state of the Mission Fund to-day. Accordingly it has been determined that the effort to wipe off this reproach should begin in Toronto. For this purpose the city has been divided into eight districts, and collectors, both clerical and lay, appointed to each for the purpose of thoroughly canvassing the whole city for subscriptions. Provision has also been made for extending the subscriptions over a large space of time. Surely it is time—it is high time—that the members of the Church of England should awake to the critical position of this most important Fund, and resolve to do all in their power both by subscriptions and by personal effort to support their Bishop and the Mission Board in this praiseworthy scheme. For what a disgraceful state of things it is that the money subscribed in the poorer sections of the Diocese should be wasted in paying seven per cent. interest per annum upon a debt for which the city churchmen are mainly responsible!

A CARDINAL ON THE VATICAN COUNCIL.

THE victory achieved by the curialists at Rome, in 1870, was seemingly very complete. Such opposition as there had been to the dogma of the Pope's personal infallibility was, for reasons which were obvious, but not very creditable to the courage of the opponents, confined to questioning the *opportune-ness* of its promulgation, and even that modified hostility to the measure almost entirely vanished before the final vote was taken. The letters of "Quirinus" and Dr. Friedrich's book enlightened us as to the amount and nature of the pressure which was applied by the Curia to bring about that result, but of course these writers were stigmatized by the Ultramontanes as bad Catholics, and as such utterly unworthy of belief. All their assertions, however, are now confirmed by a book published under the *nom de plume* of Pomponio Leto, but the author of which is, we are assured, admitted to be the late Cardinal Vitelleschi, whose orthodoxy cannot be impugned, as he gave a *placet* vote on the infallibility question, and was soon afterwards made an Archbishop and Cardinal by the Pope.

Not only is this publication remarkable for the confirmation which, as we have said, it gives to the previous accounts of the extreme pressure which the Vatican found it necessary to employ to secure the adoption of its pet dogma—a pressure which absolutely destroyed that perfect freedom of debate and of conscience without which no decisions, whether of a Papal Council or of any other

deliberative assembly, can make any pretence to be either genuine in themselves or binding upon others—but it shews a keen insight into the actual standing of Romanism in the world. Cardinal Vitelleschi candidly admits that the Ecumenical character, which was attempted to be imparted to the Council, was specious and unreal; that the invitations issued to non-Roman communions were insincere; that the Eastern Church was not represented at all; and more than this, he sees and admits that the representative character which was attributed to the prelates from America, England, France, Germany, and the East was, to a very great extent, fictitious. And the conviction that Romanism has lost ground leads him to enquire into and discuss the causes of its being so. It is not merely (to quote, as we do largely, from a recent review of this work) that he dwells on the superior prosperity and civilization of Protestant countries, nor even on their great advance in science, art, and great undertakings. But Cardinal Vitelleschi goes deeper, and points out that even in Catholic nations their culture, order, and prosperity are due precisely to the anti-clerical element in each country, and are in exact ratio to its strength and influence; while, on the other hand, liberty, tolerance, and amicable intercourse between citizens, are so far from being marks of Catholic leaven, that it is exclusively in Catholic countries that the spirit of revolution makes its home, that very spirit for which the Fathers of the Vatican Council professed to think a new Ultramontane dogma the sole remedy. And there is thus the dilemma presented to us that, either the Roman religion is fitted only for races incapable of political order and the highest civilization, or that the system which has prevailed amongst these races is not the Catholic religion since it has produced such irreligious results. "Absolution," says Cardinal, "generates rebellion. Events balance themselves in human affairs; the chain which begins with the Inquisitor finishes with the Sectary, and the partizan of Mazzini stands at one end of the diameter, the opposite end of which is occupied by the 'Sanfedista.' England does not possess either the *Univers* or the *Rappel*, at least her existence is not daily threatened by similar publications, neither has she inquisitors nor revolutionary fanatics, and Fenians come only from the neighbouring shores of Ireland." Romanism, he goes on to say, destroys the sense of personal responsibility by making Church authority instead of conscience the one standard of appeal, so that all personal knowledge of good and evil is apt to be lost. The result of the severe condemnation launched against errors of intellect as compared with errors of the will, leads to the creation of a small class to do all the thinking, and the general body, finding thought not merely dangerous but fatiguing, leaves it off altogether and devotes itself to animal indulgence, on which the Church looks leniently, and thus the moral level drops at once. After noticing the state of "almost hostile isolation in real life from the members of all other Christian confessions" in which Ultra-