

his own option for the benefit of churches and schools in the area within which he exercises Episcopal superintendence." This amendment was lost and the original motion was carried.

The object of the Archbishop being friendly relations with the authorities of the Eastern Churches, and to discountenance efforts to detach members from their allegiance to their spiritual pastors, what are the agents of the Church Missionary Society doing? We have lately heard a statement from Dr. Bruce, of Ispahar. He begins with the extraordinary statement, "We do not proselytize." But he proceeds to describe, 1st The work of colporteurs in distributing venacular books and tracts; 2nd The employment of Scripture readers, and the formation of Bible classes; 3rd The opening of schools for children; 4th The discovery by the authorities of the Armenian Communion that the doctrines of Protestantism are inculcated, and their measures to prevent their children being shaken in their allegiance to the church of their fathers; 5th Encouragement given to the parents and children to defy the censures of their church, and to regard it as sunk in the depths of ignorance and superstition. Yet all this is not "proselytism," though it leads to the formation not of 'converts' from Islam, but of 'perverts' from ancient Christian Communion into 'congregations of the Church of England.' And why? Because they do not like the Jesuits directly endeavor to attach them to a new church, but only detach them from an old one. Being detached, I suppose they become 'unattached' Bible Christians, who are left to 'attach' themselves to any sect they may 'think fit' to join. All this is perfectly intelligible; but how can it possibly be made to square with the object of the Archbishop? The C.M.S. meets with the insuperable difficulty that to abjure Islam is a capital offence in the country; hence their agents are driven to divert their efforts to the enlightening of the benighted members of the Eastern Communions. But to enlighten them on C.M.S. principles is to 'detach them.' Thus the two policies are repugnant, and Bishop Blyth is a stipendiary of the C.M.S. When a scheme is beset by difficulties of this magnitude, Churchmen who regard it with anxiety or would have dissuaded from it are surely not guilty of making an 'unreasonable outcry.'

Yours faithfully,

W. R. CHURTON.

[The item referred to by our esteemed correspondent Canon Churton appeared in our "Ecclesiastical Notes" columns: these items are culled from numerous exchanges, and are intended to be "notes" of general interest, but not editorial. We have not felt able to express any decided opinion as to the matter referred to, and the expressions objected to must not be taken as ours.—Ed.]

SIR.—In your issue of 6th July, you kindly published a letter from me, correcting certain misstatements with reference to Trinity Church, Quebec, made in a previous issue by your Quebec correspondent.

Instead of apologizing for having made those misrepresentations, your correspondent in the next issue of the CHURCH GUARDIAN returns to the attack with equally groundless and much more unkind reflections upon that Church. It does seem to me that in this city, where the Roman Catholic, and therefore hostile element is so overwhelmingly large, we should try to help one another instead of belittling each other's work.

Furthermore, a person undertaking to send Church News to so widely circulated a paper as yours, should take particular pains to see that the communications forwarded were in every respect correct. I need hardly add that one who professes to know more about the inner working of a Church than the rector himself, and as

the strength of that professedly superior knowledge proceeds to contradict his statements, should at least furnish proper proof, and not talk from behind a hedge. No member of Trinity Church would talk as your correspondent does.

With reference to printed reports, I have nothing to do with any imperfect returns which may have been furnished. Printed reports are not always to be depended upon. From my personal knowledge of the affairs of Trinity Church for the space of eight months, I have no hesitation in saying that the statements of your correspondent are altogether incorrect.

I deny that "just previous" to my appointment "the congregation were in serious financial difficulties, and, were at one time afraid that they would not be able to retain the building." It is altogether untrue, Trinity Church has fully met all its obligations. Nor has there been any difficulty in doing so. Your correspondent trusts vaguely to "local newspaper reports." But in making so serious a charge something more definite ought to be produced as authority.

The simple truth of the matter is, that owing to a defect in the title to the church property, the congregation just previous to my appointment had declined to pay any more on the purchase price till the flaw was removed.

Soon afterwards everything was adjusted satisfactorily to all. There was no financial embarrassment whatever, nor was there the slightest danger of the Church building being lost.

Your correspondent doubts the fact of our prosperity. It may be mentioned that Trinity Church ranks next to the Cathedral in the number of attached families.

During my brief incumbency nearly one hundred dollars have been raised for Mission work alone, not counting two barrels of clothing, &c., valued at \$60, forwarded to the Shingwauk Home. The congregation raised \$150 to pay the expenses of the parochial mission recently held by Rev. Dyson Hague. Many souls were converted to God during that mission, and after all, that is the kind of prosperity that ranks best in the eyes of Him with whom we all have to do.

In May last, 23 candidates were presented to the Bishop for confirmation, a larger number than ever recorded previously.

We have a flourishing Woman's Auxiliary in connection with Trinity Church, and also a prosperous Ladies' Aid.

But, Sir, I do not wish to take up your space needlessly. I may be a "comparative stranger" in Quebec, but I think I am by this time fully acquainted with everything connected with the working of the Church of which I am the rector. I may add that should your correspondent undertake to send more Trinity Church items to the CHURCH GUARDIAN, it would take but little trouble, and be only a simple act of courtesy to make proper enquiries as to their truth.

Yours sincerely,

ALFRED BAREHAM.

Quebec, July 16th, 1887.

ON DIVINITY DEGREES.

SIR.—My weak defense for Divinity degrees may prove to be a very strong one, when supported by certain facts which a short newspaper letter did not permit me to bring forward.

It remains as yet unproved that the College has abused its chartered rights in conferring degrees on persons who have gone through a course of study in divinity, but have not taken a course in Arts. Your correspondent "Englishman" says:—"A divinity degree, given simply for examination in divinity can never place a man on the same plane as the student who has graduated in the wide range of mathematics, modern language, &c." This is a very unfair way of stating the question. It can not be

strictly said that Divinity degrees are "given simply for examination in divinity." The usual course is to require applicants for such degrees to be matriculated students of some recognized collegiate institution and to subject them to a rigid examination in the faculty of divinity. Now, I contend that there is a direct parallel here with the method of granting degrees in any other faculty whatever, whether it be arts, law, or medicine. The matriculation is a guarantee that the student has acquired a certain amount of knowledge, and has received sufficient mental discipline to enable him to grasp the subjects which constitute the course of study which he has chosen. This foundation having been laid, he is in a position to take up his course of study in divinity with advantage. Just as a student in law or medicine takes up his course after matriculation. We do not expect from a law or medical student an extensive knowledge of either classics or mathematics. If the law student knows enough Latin to understand law-Latin, and the medical student enough to understand medical terms and write prescriptions, no more is required. And we all know that the highest branches of mathematics are not requisite for a thorough knowledge of either law or medicine. The young man having, therefore, qualified himself to enter upon the studies belonging to his profession straightway does so, and lays all others aside. Now why should not a divinity student do the same? Why should he be expected to extend his studies in channels which have no direct bearing upon his profession? The medical student obtains his degree when he has completed his course in medicine, the law student likewise, when he has completed his in law; and shall the divinity student be debarred from this privilege? Nor should it be deemed necessary that he pursue his studies at college. So long as he has acquired the necessary information, it matters not where he acquired it, whether at home or at college. And if "the literates have many times beaten the graduate divinity honor men," they have as often beaten "the real graduates in the old sense." And surely not one who values British fair play would prevent such young persons passing, if they can, the necessary college examinations to entitle them to receive a degree and wear a silk hood.

It remains, then, for me to show that the course of study pursued by divinity students is as wide in its range as that pursued by students in Arts. It may be taken for granted that the former do not know as much about mathematics as the latter, although when we consider the excellency of our common schools and the fact that divinity graduates must be matriculated students, we have every reason to expect a creditable knowledge of this subject from these young men. They will not, we presume, be able to read Greek plays, or Tacitus' annals, but they will be familiar with the Greek Testament and Septuagint and be able to read the Latin Fathers; and, in consequence, be as well acquainted with the structure of the ancient classical languages as any "graduate." They will have studied Hebrew and be able to read the Old Testament in the original, which I apprehend, represents as much mental discipline as the knowledge of any modern language. Moreover, they will have acquired no inconsiderable knowledge of history, and that respecting the most interesting concerns of the world—viz, history of the growth of the Kingdom of God and of the progress of those powers which have either aided or opposed it from time to time. And finally, they will have given good attention to the development of religious thought both within and without the Church and be familiar with 1st. dogmatics and apologetics. A course of study in these subjects, it will, I think, be fairly conceded, is as well calculated to draw out the faculties of the mind as any other course at present pursued in our Universities.

FAIR PLAY.