

In a letter from the Bishop to the Chancellor of Trinity College, his Lordship states:—"After some negotiation the Rev. C. W. E. Boddy has accepted the office of Provost of Trinity College, Toronto. He had an interview with the late Provost. Mr. Boddy was sixth wrangler, high second class classics, Bell's University scholar, Tyrwhitt Hebrew scholar, Fellow and Divinity lecturer of St. John's College, Cambridge; a young man who for some years has been known as a most earnest and useful worker for the cause of the Church in the University." In a letter also received by the Chancellor from the late Provost Whitaker, he says of Mr. Boddy:—"I think you have in him a man of ability, and a man of very sterling character."

LAKEFIELD.—On St. John the Baptist's Day, the Sunday School of St. John the Baptist church assembled for their annual pic-nic in Mr. Percy Strickland's grove, where the children enjoyed themselves to their hearts content. The refreshments were provided by the ladies of the congregation. Swings, croquet, and games of different kinds were engaged in with zest, in which churchwarden Le Fevre and other members of the congregation with the incumbent heartily joined.

A strawberry festival, with promenade concert was held in the large hall, in the village very recently in aid of the Parsonage Fund. At the same time the articles remaining from the late bazaar were disposed of. There was a good attendance and the fund was increased by about fifty dollars.

HURON.

From Our Own Correspondent.

FORT ERIE.—The new St. Paul's church, at Fort Erie, Ont., was formally opened on the 10th inst. and a number of Buffalo people attended the services. The new edifice, of which Ald. Beebe, of Buffalo, is the architect, is a handsome stone structure, in old English Gothic style, and will accommodate about three hundred persons. It is located in front of the old church which dates back to 1815. The stone work was done by Mr. Peter W. Anthony, of Ridgeway, Ont., the slate roof by Messrs. George O. Vail & Co., of Buffalo, the wood work by Mr. J. Waltz, of Ridgeway, and the painting by Mr. Edward Baldwin of Black Rock. Elegant stained glass memorial windows were furnished by Messrs McCausland & Son, of Toronto; the pews, of polished oak with black walnut trimmings, by Bennett & Co., of London, Ont. The church cost \$6,000, and is free from debt.

The services on Sunday were conducted by the Rev. Robert Arnold, rector, and the Rev. Canon Carmichael, of Hamilton. The latter is one of the most eloquent preachers of the Dominion. He delivered an able discourse at both morning and evening service.

ALGOMA.

From Our Own Correspondent.

MIDLOTHIAN. Mr. Addison Briggs begs to acknowledge with grateful thanks, altar linen for St. Peter's church, from the C. W. A. S. per the Rev. Mr. Crompton.

The Rev. Alfred Chowne acknowledges with hearty thank the gift of 32 vols. of new books, from the Hon. Mrs. J. C. Douglas, per Mr. Arthur Ditchburn, for the Rosseau Sunday school; also leaflets from the Rev. H. Holland, St. Catharines, for the Sunday school at Dufferin Bridge.

On the 5th inst. a Sunday school pic-nic was held at Rosseau. The children with several parishioners met in the church for service at 2 p.m., after which all proceeded to the wharf where the Messrs. Ditchburn had appropriated their boats to convey the guests over to Mr. Arthur Ditchburn's place, where the festivity was to be held. After landing the children in safety from the yacht, Mr. Henry Ditchburn chartered her afresh, taking them for a delightful run down lake Rosseau. There was quite a large concourse of persons assembled on that beautiful point, and none enjoyed themselves more than Mr. Atkinson and Mr. Arthur Ditchburn, both of whom have worked hard in the Sunday school. The day was beautiful, the viands good, and the swings afforded amusement for all. The Sunday school in Rosseau now numbers thirty.

There is not a more praiseworthy or innocent sentiment of the mind, than that desire for information commonly called curiosity, if bounded by certain restrictions; nor one more basely degrading, when used, as is too often the case, as an engine of practical deceit.

Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

R. I. P.

SIR,—You lately chronicled a Burial Board difficulty about R. I. P. on tombstones, as implying prayer for the dead. Canon Bateman, lately deceased, the author of "Clerical Reminiscences," a pronounced evangelical, settled a similar difficulty satisfactorily. First, the Archbishop of Canterbury advised him not to object, and he yielded. And secondly, the letters can stand for "Requiescit in pace," as well as for "Requiescat in pace." So that there is no prayer, but the expression of a Christian assurance, and the good man's theology was not interfered with. *Vid.* p. 238.

Your obdt. servant,

J. CARRY.

15th July.

THE COMING ARCHDEACON.

SIR,—I did not say that socially the clergy were out of sympathy with the great majority of the laity, but, following your language, that theologically they were so and that recent struggles shewed it. I am corrected on this point, by the statement that these struggles only appeared to do so. Like almost every one, I thought people were in earnest, and took the seeming for reality.

I would not have troubled you on these side issues, had not your correspondent followed up your attack on Mr. Boddy with an anecdote about him. Supposing everything your correspondent states occurred, he has still to shew that Mr. Boddy had at his service clergymen of both parties, ready and willing to go to the parish in question, and that he deliberately chose the wrong one.

But the real point is, that you attempted to coerce the Bishop not to appoint Mr. Boddy, and in so doing attacked a body of clergy as shams; a proceeding in my judgment against the true interests of the Church.

Yours, &c.,

GEO. MARTIN RAE.

18th July, 1881.

MARIOLATRY.

SIR,—Forgive me if I say that I have been considerably amused and not a little surprised at the attempts made in your correspondence columns to affix the charge of Mariolatry to the beautiful and evangelical composition in Hymns Ancient and Modern, beginning, "Shall we not love thee, Mother dear." The first letter was evidently an *ad captandum* production, appearing just before the Easter vestry meetings. The result did not justify the apparent expectations of the writer, as he lost his seat. The letter of Mr. Fletcher was amusingly simple, and appeared to me to require no reply. It was, however, categorically and completely answered in your columns. As to Mr. Carry's attack on the hymn in question, the first exclamation that arose in my mind was, "Et tu, Brute." I thought that gentleman, at any rate, would have been keenly alive to the fact that nothing can be more satisfactory to the olfactory nerves of anti-Churchmen than the least perfume of any thing that might be suspected to breathe of Romanism. I supposed he would have known that the slightest breath of that nature would be quite enough to send multitudes of his brethren into the lowest depths of agnosticism. However, no fear of that kind seems to have agitated his gentle bosom; for he has given the reins to all the suspicions that could possibly arise from the most innocent expression of the truths connected with the Incarnation, and with the doctrine of the Trinity.

It will be seen by every candid person that the hymn is to be judged by itself alone—it stands *per se*. In judging its merits we have nothing to do with a posthumous and therefore unfairly printed and unfairly quoted stanza of the sainted Keble's, nor can it justly be mixed up with "O salutaris fulgens stella Maris." Nor has the hymn any connection with the revelations of Mrs. Bridget—whoever that lady may be. Indeed the whole attempt to detect the slightest trace of anything approaching to Mariolatry

in this case reminds me forcibly of an incident which occurred some time ago. An "Adventist" whom I met had been dilating at great length on the prophecies relating to "Popery" in the Book of the Revelation. I remarked that I could not see "Popery" on every page of that Book as some people pretended. He said it was very plainly to be seen. I remarked that I should be glad to know how and where. He replied:—"Why, it is very clear. Does it not say, 'To the angel of the Church in Pergamos?' And is not Pergamos the same as Purgatory?" (1) Of course I had nothing to say in reply to that wonderful discovery, except that it was very astonishing what some people could see and others could not.

The hymn is headed, "Mary, them other of Jesus." This surely fixes the application of the term "Mother;" and no one has the right to apply it in any other way throughout the hymn, as there is no indication of any change of the kind intended. To use it as "our Mother" is perfectly gratuitous and not exactly honest. And moreover, if such an application of the term could have been intended, I fail to see how it would involve anything like Divine honours to be paid to the Blessed Virgin, any more than the fact that Abraham is called the "Father of the faithful" entitles him to be treated as a Divinity. And moreover, we are very apt to regard our mothers as existing for very different purposes than to receive Divine homage.

The charge of Mariolatry is effectually disposed of when we find that all the "glory," all the "praise," all the adoration, expressed or hinted at in the composition, is given to the Son with the Father and the Holy Ghost. The very first verse is quite enough to settle the point, and the last is to the same effect. The fifth stanza actually degrades the Blessed Virgin almost to the lowest of the human species—expressing wonder that Christ should have lowered Himself so much as to have Mary for his mother!

But—after all that can be said—we shall no doubt be met with something like the question:—"And is not Pergamos the same as Purgatory?"

Yours,

JAMES JOHNSON.

REVISED SCHEME OF S. S. TEACHERS' EXAMINATION.

DEAR SIR.—Will you permit me, through your columns, to invite the attention of clergymen, and of superintendents and teachers of Sunday schools, to the Revised Scheme of Sunday school Teachers' Examination, lately put forth by the Church of England Sunday school Institute. It is proposed in the new scheme to divide the examination into two sections:—an elementary, and an advanced section; and to offer thirty prizes in each—sixty in all. There will also be given certificates as usual to all who reach a certain standard. The subjects of examination for 1882 will be:—1. Scripture, St. Matthew I.—XIII. inclusive. 2. Prayer Book, The Catechism and Confirmation Service. 3. Lesson, To be selected from St. Matthew I.—XIII.

Further information will be given by the local secretaries if desired.

Yours,

WM. BELT, M.A., Canon.

Local Secretary for the

Burlington, Ont.

Diocese of Niagara.

July 15th, 1881.

THE VACANT ARCHDEACONRY.

SIR.—I do not intend to discuss the fitness or unfitness of Mr. Boddy or anybody else for the position vacant by the Venerable Archdeacon Whitaker. I feel persuaded from what I know of Mr. Boddy, that if the impediments which you have mentioned can justly be alleged, he would never for one moment think of accepting the position were it offered to him.

What I wish to say is, that I hope our good Bishop will not be persuaded to make any appointment until he has taken time to consider, and to define as far as they are capable of being defined, the duties he wishes the Archdeacon to perform. The office as it at present exists in the English Church is little better than an empty name. The traditional archidiaconal "functions," which it is said to be his duty to perform, had for the most part better be left unperformed. The office in fact has become an anomaly, and unless it can be reconstructed and turned to some practical use, it had better be abolished, and the salary appropriated to the support of another missionary. We have virtually no deacons, and the Archdeacon has practically, in his relationship to the clergy, become an archpriest. In saying this, I do not wish to be understood as advocating either a change of title or the abolition of the office; but only its reconstruction and restoration to something of its primitive intention. And in spite of the criticisms of your correspondents, I cannot but think that you have done good service