

**Correspondence.**

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

**ARCHDEACONS.**

SIR,—I was sorry to see, in Rev. Mr. Langtry's letter on the vacant archdeaconry in Toronto, and in one or two previous communications in your columns, charges of neglect of duty and general inefficiency, against all who have held that office in this country. Such sweeping charges are unfounded and unjust. Mr. L. indeed, confines his charges to the last fifteen years, but he quotes approvingly a writer, who says that the duties of the office "have never been performed for the last quarter of a century." What? Was not the late venerated Bishop of Toronto, while Archdeacon, most faithful and conscientious in his duties? Did he not (I quote from the report on the duties of archdeacons presented at the last Provincial Synod) "visit periodically the several parishes within his archdeaconry," (extending from the Bay of Quinte to Lake St. Clair) "inspect the churches, chapels, schoolhouses, and parsonages, and enquire and report as to their titles, insurance and general repair?" Did he not perform many other "duties" required by his diocesan, "act as the Bishop's attendant and assistant, present candidates for Holy Orders," &c., &c.? Was he chargeable with neglect of duty? The late Archdeacon Patton, of Ontario, was a scarcely less conspicuous example of faithfulness in duty. He was universally considered the mainspring of the financial management and mission work of his diocese; and how great a loss to it was his death, is proved by the confusion and deficiencies that have since arisen.

But confining myself to the Diocese of Toronto, it is but fair to the present indefatigable Bishop of Niagara to say that, while Archdeacon, he was most faithful in discharging his duties. He visited officially every parish and mission in his archdeaconry, and most of them several times, held visitations of the clergy and churchwardens; made every inquiry and report required (I believe) by his commission, and conducted a large correspondence for the Bishop and the diocese. In pursuance of his sense of duty and desire to promote the cause of missions, he delivered at various centres in his archdeaconry, a Charge on "The Scriptural method of sustaining the ministrations of religion," wrote a series of letters in the *Church Herald* on the subject, and advocated in them and his addresses at missionary meetings, a "systematic mode of paying the missionaries." Spending weeks every year in attending missionary meetings, (wherever it was possible). He used his experience in framing his celebrated "By-laws for the management of the Mission Fund of the Diocese," which was designed expressly to relieve the missionaries of all direct pecuniary dealings (for salary) with their congregations, and make their salaries payable through the treasurer of the diocese. This by-law, which was unanimously adopted by the Synod, was acknowledged as a great boon by many of the missionaries, and, wherever faithfully carried out, in the Toronto Diocese and in this, has worked satisfactorily to both clergy and people. The carrying out of this by-law was committed, not to the archdeacons alone, but to the committee on missions in the various rural deaneries; and if it has fallen into such disuse as represented, they should, at least, share the responsibility.

I have felt constrained to notice the sweeping charges referred to, because they are unjust certainly to some of those who have been archdeacons in this country within my own knowledge, and injurious to the Church at large, which suffers through the unjust aspersions cast upon her officers. Will not Mr. Langtry rather turn his talents to account in promoting the harmony and efficiency of the Church, and in defending it, as he has done already, with effect from the assaults and aspersions of adversaries without?

Yours, &c.,

WILLIAM BELT.

Burlington, July 30th, 1881.

**MR. CARRY'S LETTERS.**

SIR,—In reply to the remarks of the Rev. Mr. Carry in your issue of last week, I beg to say, that I also wrote in "the interest of knowledge and truth."

I should like him to know that I did not write the heading that was put to my letter, but that I intended to refer to the whole controversy in a general way. This thought alone filled my mind, although, in good faith, I pointed out a way in which some of us feel, he might do us more good than he is doing at present. When a controversy is carried on, and spread broadcast over the parishes, when it is forced upon people's

attention whether they want it or not, and when it is felt to be needless, and perhaps damaging, circumstances may arise which justify the right, and even make it a duty to remonstrate, and that indignantly. No one disputes the right of anyone to maintain his own opinions, so long as they do not involve injury to others, but when they do, it becomes another matter, and the injured have a right to complain, whoever the writer may be.

I for one do not admit that the Church of England or her clergy have any call to make a defence as to the charge of Mariolatry, and no matter what may be said to the contrary, this controversy has the appearance of it. We all repudiate it. It has also the appearance of an attack upon Hymns Ancient and Modern, because the whole discussion took its beginning from objections made to a hymn in that book. A hymn, however, few have ever heard sung in our services, perhaps, because the clergy have felt that its meaning might be misunderstood, but were unwilling, on that account, to forego the use of the other four hundred and seventy-two.

But what practical good is to come of all this? What I feel is this. Our people need information and are anxious to obtain it. Why not then take up those subjects concerning which there is a pressing need that they should be taught. There is a longing for knowledge on the very fundamental principles of the Faith. And it is to be regretted that the opportunities are lost, and time and space spent on doing less necessary things to the omission of very necessary things. If Mr. Carry would undertake to discuss some of those subjects which he himself has mentioned, he would be doing us a substantial benefit; as it is, I know of evil that has already risen out of this controversy. The *DOMINION CHURCHMAN* enters into many families, it might be made a vehicle for disseminating much useful knowledge, and it was with the very earnest desire of seeing it made the most of, that I wrote as I did. As to the subject itself, the unwillingness of many people even to endure words simply of respect of the Mother of our Lord, does seem to me to affect the belief in the Incarnation, a doctrine of overwhelming importance.

I beg very sincerely to express my regrets that I even appeared to entertain the thoughts which Mr. Carry believes to have actuated me. But, knowing, as I do, that infidelity is widespread, and that there are villages about us where societies of young men exist for the purpose of maintaining infidel opinions, and spreading infidel literature; also, that doubts and suspicions are being aroused, and which are entertained most unjustly; if I make a protest, I think I have a cause. I am quite willing to bear all the responsibility attached to my letter, yet I may say that others concurred in the sentiments expressed; and they are pleased to have me represent them in saying, they are heartily tired of seeing the word "Mariolatry" in your paper, staring them in the face. Indeed, since Mr. Carry's postscript appeared I have received expressions of approval already of the protest made.

Yours,

W. HOYES CLARKE.

**MARIOLATRY IN ENGLISH SPEAKING LANDS.**

SIR,—It is not often that Mr. Carry makes a mistake. He is, however, in error with respect to the Mariolatrous teaching of the Roman Church in English speaking lands. He has only to examine the list of works authorized by the Roman Bishops in England, Scotland, and Ireland, to see that there is no reserve in the teaching. Liguori's "Glories of Mary" is published in every possible form with the approbation of Cardinal Wiseman. Its perusal is recommended at every retreat, and its teaching endorsed as true by every priest, monk, and friar. The "Imitation of Mary" has almost superseded the "Imitation of Christ." St. Bridget's "Revelations" are in the hands of every devout Romanist. Confraternities of Mary with their corresponding devotions well nigh overtop the most solemn services of the Church. The recital of the Litany of Loretto is of obligation at Benediction. The "Little Office of the Blessed Virgin" must be daily recited by many orders of men and women under pain of sin, and is of quasi-obligation on those who wear sundry scapulars and belong to certain sodalities. The recital of the rosary is never omitted in pious households, and there is hardly a Romanist of any pretensions to respectability who would like to die unclad in the brown Scapular of Mount Carmel. In the churches the devotions offered at the altar or before the image of Mary, to say nothing of the obligation Masses attended on the Feasts of the Assumption and the Immaculate Conception, are more thronged than any others not of obligation. The prayers offered utterly ignore Christ, save as the *Child* of Mary, and therefore subject to her as his Mother. The title of Co-Redemptress of the human race is unblushingly assigned to her by some writers, notably Liguori, whose works are commonly in the

hands of the laity. Amongst educated English Romanists, especially those brought up under the shadow of the Redemptorists, Oratorians, Dominicans, and Jesuits, the Mariolatry taught and practised is of the most revolting description, as will be learned by attendance at any of their churches, St. Patrick's, William street, Toronto, for instance. Mr. Carry cannot write too strongly against this practice. It is the greatest error of the Roman Church, the most un-Catholic, the most thoroughly un-Christian. Its effects are mischievous to the last degree, and should the practice of multiplying devotions to the Blessed Virgin, and of inventing new articles of faith concerning her continue, the Communion of Rome will separate herself once and for all from the Faith as once and for all delivered to the Saints—the Faith of Christ and His Apostles, that of the one, Holy, Catholic, and Apostolic Church.

Yours,

ED. RANSFORD.

**Family Reading.**

**GOD BLESS YE, MERRY HARVESTERS.**

God bless ye, merry harvesters, down with the golden grain,  
I love to hear your sickle strokes enlivening the plain;  
And love to see those happy smiles which brighten up your face  
Glean through those briny drops of sweat, and give your cheeks a grace.

I love to see your waving fields, like undulating seas,  
And green blades flutter in the wind, like pennants in the breeze;  
But more I love your monuments, reared by the hand of toil,  
Those yellow sheaves and golden stacks which crown the generous soil.

Ye sing of other harvesters, who mow down fields  
fields of men,  
Who widows make and orphans too, then deify the slain;  
But tell me, are those crimson piles, heaped up in bloody strife,  
Deserving more the song of praise than bread, the staff of life?

Long may ye live, and healthfully, to quaff the cup of peace,  
And may your flocks and little ones, and lowing herds increase.  
And oh! may He who giveth bread send plenty to your door,  
Enough to spread the rich man's board and satisfy the poor.

God bless ye, merry harvesters, let every Briton sing,  
Till with the sound the hills awake and lowly val eyes ring;  
'Neath cottage, hall, and temple roof prolong the joyous strain,  
God bless ye, merry harvesters, again, again, again.

God bless ye, merry harvesters, who plough the fallow sod,  
Who sow the seed and harrow it, then leave the rest to God—  
To Him who sendeth sun and rain, and seed and harvest time;  
God speed ye all, ye sturdy sons of England's happy clime.

And ye who own the fruitful soil, as Boaz did of old,  
Pray don't forget those helping hands that store your purse with gold;  
But when young Ruth the gleaner comes, go bid your honest men  
Drop here and there, and liberally, an ear of precious grain.

God help ye all, ye harvesters, and when that day shall come  
When those who sow and reap in tears shall shout the harvest home,  
May ye among those ripened shocks be found of which we read,  
And find yourselves safe lodged in Heaven as precious garnered seed.

A life of inaction is a disuse of talents, and a perversion of faculties, for which we are responsible. It is the inlet of temptation. Our leisure days are the enemy's busy ones.