

(ADVERTISEMENT)

B. HOMER DIXON ESQ. AND THE REV. JOHN LANGTRY.

Sir,—I do trust that Mr. Langtry will not feel it necessary to answer Mr. Dixon's last letter in your columns. There is really no reason why, if Mr. Dixon likes to flounder in the ditch and run the Church Association in the ground, the Rev. Mr. L. should allow himself to be dragged into the mire likewise.

There are some animals who have a nasty sting in their tails. Is Mr. Dixon one of them? His letter concludes with an insinuation, utterly unworthy of a Christian gentleman—to the effect that Mr. Langtry "apologised" for the book mentioned, but has "not repudiated" it. It is not to Mr. Dixon's credit, or to the credit of the Association whose course of action has brought about this discussion, that Mr. D. should import into it the very worst spirit of political party warfare—raking up old things for the purpose of damaging an opponent. This matter occurred three years ago and Mr. Langtry, on being made aware of certain statements in the book—"Blunt's Key"—at once withdrew it. It is not so clear that Mr. Langtry has "apologised" for the book, as that he has taken the most forcible way of "repudiating" it (which Mr. D., insinuates he has not done) by withdrawing it and putting it out of the school altogether.

Mr. Dixon charges Mr. Langtry with "false quotation": but if Mr. Langtry had said what Mr. Dixon understood him to have said, it would have been utter nonsense. Perhaps it would be waste a time to try and point out to Mr. D., what any well-taught school boy would see at once, that the words, "To my knowledge" cannot be made to apply to the subsequent sentence, "I am now in perfect health and free from Bronchitis."

What is of infinitely greater importance is that Mr. Dixon admits that he has circulated a tract or tracts, signed "Presbyteros,"—which denounce our ordination service, and denies any order of ministry in the Church. If this be so—if Mr. Dixon's leanings are Presbyterian, and accord with the principles of the last ecclesiastical importation from the U. S.—the Gummings sect—or the question of Church government, I find no fault with his views, though an acquaintance with his own extensive library (if pursued below the surface) would teach him better; but, I do say, and unprejudiced persons will feel that he is entirely out of place as the active officer of an Association, one of whose professed objects is to maintain the principles and doctrines of our Church as set forth in the Liturgy and Articles of the Book of Common Prayer, and another to oppose the dissemination of doctrines contrary to those authoritative standards of our Church. It would seem at first sight that it augured well for the Church Association to find a gentleman of wealth and leisure to take upon himself the active work of the Association. As it has turned out, however, they have found their mistake. Mr. Dixon has proved that he has not balance enough for such a part. And, though he is felt to be injuring the work and lessening the influence of the Association he has no wise friend with sufficient courage to brave the displeasure of his self-sufficiency, and tell him kindly but firmly (what every one thinks) that he is acting a very foolish part. Far better for the welfare of the Church, and the influence of the Association that he should retire from a position which he cannot fill with credit either to himself or to the Church, and begin life once more, even if it be in the nursery, where as a child he learned to clasp his little hands, and say: "For Satan finds some mischief still For idle hands to do."

It is very certain that no person could deprecate more earnestly the course he has been pursuing than the President and Vice-President of the Association. It has tended to compromise the body of which he and they are alike officers; and though Mr. Dixon would fain be held alone responsible for what he has said and written both in public and in private, yet the public cannot forget that he is an officer of an Association, and though its members may laugh at him, and feel annoyed, and say, "what a foolish man it is,"—and otherwise "apologise" for him, yet until they have "repudiated" him, they will be held responsible to a certain extent for his actions, for he is notoriously the "active" and prominent "officer" of the Church Association, and cannot therefore in this controversy be regarded as acting alone.

I have alluded to two objects that the Church Association professed to aim at. In conclusion I would point to a third object. I ask in sadness; Is there a single person in this broad Dominion, who has watched the course of the Church Association, and marked the spirit that breathes in their heart, and has read what has appeared from time to time in the public press, and who at the same time could conceive by the utmost stretch of his imagination, that of the five objects that the Association put before itself in its inception, one was: "To cultivate an earnest spirit of brotherly union in accordance with the Apostolic precept; that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgement."

Yes! alas! for Christian Charity, if the Church Association is to be our guide to the "more excellent way."

A SADDENED CHURCHMAN.

The intelligence of affection is carried in the eye only; good breeding has made the tongue falsely the heart, not a part of continued restraint, while Nature has preserved the eye to herself, that she may not be disguised or misrepresented.—Addison.

At Truro, on Friday morning, April 3rd, after a lingering illness, Eliza, youngest daughter of James and Margaret Wood, in the 16th year of her age, deeply regretted by all who knew her.

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1873. FALL. 1873.

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References—The Rt. Rev. the Lord Bishop of Toronto, the Rt. Rev. the Lord Bishop of Huron, the Rt. Rev. the Lord Bishop of Ontario.

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