

OUR NEXT ISSUE AUGUST 23rd.

In consequence of taking our annual holiday, there will be no issue of the DOMINION CHURCHMAN on the 16th of August. Our next number will be on the 23rd of August.

PARTY SLANG.

OUR contemporaries, who wave so defiantly the flag of the extreme wing, would do well to their own cause as well as the cause of religion in general, by ceasing to use a few phrases which express their contempt of the dead and the living whom they dislike. The stage of controversy, which may be called "epithetical," is usually the stage during which the question at issue is neither helped by its friends nor injured by its foes. Indeed we may go further and have abundant evidence at our back, by saying that when controversialists mutually indulge in abusive epithets of a slangy character, that the friends of the cause in dispute damage its interests far more than its foes damage them.

The user of such epithets or phrases of offence would do well to reflect, that the very use of such language to an adversary implies that such antagonist is so destitute of brains or manliness of spirit as to be affected by the application to him of such slang. An onlooker therefore might well be excused thinking that, on his own showing he who uses these epithets must be also somewhat dull witted to be spending his labours over such very worthless material. And if the assaulted person has brains and spirit, he must feel that he by whom he is assailed is deficient therein, just as when we see one throwing stones at a bird we know that he has no gun, or, having one, has no powder and shot. In the case of a newspaper which is labouring for the spread of certain principles and teaching, this epithetical habit is highly injurious to its success, as it narrows the circle in which its voice can be heard. It seems to us desirable to give occasional quotations from the organs of the different sections of the Church. All sensible, thinking, reading men, and we proceed on the assumption that our subscribers are such, like to know what others are saying and doing besides their own party friends, and honest men prefer to hear a man's own testimony rather than another's account thereof.

With such convictions and such experience we have presented more freely, more impartially than any other paper published in the interests of the Church, either on this continent or at home, those aspects of Church life, work and thought which are seen in the various Church organs. During this year we have published articles wholly or in part, taken from nearly forty Church magazines and newspapers, or from reviews and periodicals which discuss Church topics. But in making selections likely to be interesting, suggestive, or instructive, we are at times hampered by the finding of phrases used which to us seem vulgar and unseemly. We include both parties in this allusion.

We quoted recently an article from a very vigorously conducted Church paper, in which, as usual, the Reformers are dubbed "CRANMER & Co.," which is neither witty, nor humorous, nor sensible. A friend reminds us that another writer spoke of EDWARD VI. as "that tiger's cub."

We can only say that the cause which needs such rude weapons is not the cause of truth and righteousness. That the very worst of all offenders

in this way, are those who plume themselves and their party on being so exaltedly spiritual, is only one of the many evidences that excess of spirituality, so-called, like ambition, overleaps itself and falls on the other side, the side of carnality and uncharitableness. We sometimes wonder what the Church would come to be if some men had to reconstruct it. We much fear that instead of being fitly framed and joined, strengthened and knitted by correspondence of diverse parts, it would be as unstable and unsightly as a child's house of uniform blocks. The Church of God and the Church of humanity would be a nest of partisans kept together by mutual hatred of outsiders rather than by the spirit of brotherly love or the longing, yearning, passionate desire to bring others within the sacred fold, amid the holy fires of which all these partyisms could no more exist than flux in a furnace.

A Church from which a CRANMER, even with all his defects, and an EDWARD VI. with all his weakness, would be cast out, or in which they would be spoken of with contumely, would be a totally different Church to the Catholic, Apostolic Church of England. To those who hate as well as to those who worship the "Reformers" we say, be yourselves "Reformers" in this use of offensive slang towards your opponents. When about it take HAMLET'S advice, and "reform it altogether."

WILLIAM SPOTTISWOODE.

IN these days when so persistent an effort is being made to poison the minds of our young people by teaching them that science and godliness are at war, that men of science have abandoned Christianity, we deem it a duty to call attention to one of the most eminent scientific men of his age, who was also one of the most faithful, devout, devoted sons of the Church of England. He was not only great in science but noble in personal devotion to all the duties of life. He was great also as a philanthropist and as a social reformer, he had classes for all in his employ and found time to teach his workmen the elements of science, history, &c., &c. It was said of him that he lived in so high an atmosphere that few men could breathe at his elevation. *The Guardian* says:—

On Wednesday, June 27th, passed away from a world in which he had played a part as honourable as it was conspicuous William Spottiswoode, who, after having filled, for some time, the office of treasurer, to which he was appointed in 1871, about four years ago was elected President of the Royal Society. It will hardly be disputed that the Presidency of the Royal Society is the most dignified and important office at the disposal of men of science, and that he upon whom their choice falls when it is to be filled requires no other testimony to his high intellectual gifts, his pre-eminence among scientific men, his title to be the representative of British science before the public at home and abroad, than their choice. The fact that in 1879 he was freely chosen as the fittest representative of the illustrious band who in England devote themselves to the pursuit and development of scientific research, stamps him as one who should be honoured in death, as in life, as one all the particulars of whose career must be full of interest and instruction. It is perhaps hardly necessary that we should give such an outline of his career as has already appeared in many of our contemporaries: It is generally known that at Oxford, in 1845, he came out a first class in mathematics, and in the two succeeding years won first the junior and then the senior mathematical scholarship; that in the latter year, he began to publish, and has continued to do so at intervals ever since, so that there is scarcely a scientific journal or volume of transactions of any important society promoting research,

in which some paper from his pen may not be found. His achievements in extending the range of mathematical and pure physical science, his wonderful and, to most minds, hardly intelligible, because they are so abstruse, speculations in a world of space which he endorsed or imagined with other dimensions than those which it is usually supposed can alone be predicated of it; his original discoveries, with respect to, and his lucid exposition, oral and written, of the phenomena which attend the polarisation light; the versatility of his genius which knew no repose but the exchange of one form of speculation for another, have been frequently celebrated. We would rather call attention to that in him which made him to be what he was what he is—assuredly a mind such as his cannot depend for its existence upon the material and corruptible vessel in which it may be for a time enshrined. We were told in an appreciative notice of him which appeared in a leading journal, the morning after his decease, that William Spottiswoode has been said to have been "the Incarnation of Symmetry." Why was this a good description of him? Why with all the ardour of genius even consuming him, was he yet so master of all its tendencies to irregular manifestations as to have a fair claim to the title, "the Incarnation of Symmetry"? Why was it that he was invariably actuated by a single principle himself, and that he was so often able to impose upon others the code which reigned supreme in himself? Was it not because he never ceased to be a humble, devout, believing man, in whom was to be found a tender heart and sensitive conscience, enlightened by the purest Christianity, so that his whole being may be said to have been saturated with its loftiest spirit? Hence he had an ideal of duty in which there was the least possible place for selfishness. Assuming that it could be demonstrated that any doctrine, however important in the eyes of professed theologians, was at variance with some well ascertained scientific fact, he would have said at once, so much the worse for theology; about carefully ascertained facts—facts which have been verified—there can be no mistake, about the postulates of theology there may be. It is not the fact which has to be explained away, but the doctrine of theology, which has to be restated, so as to bring it into harmony with facts. It would be nothing short of treason to that highest and best gift, which with other good gifts man has received from his Maker, to attempt to explain away facts which have been verified, and the inevitable inferences from them, simply to humor those who choose to identify true religion with a perversely literal interpretation of Scripture which is plainly fatal to religion.

It is desirable to state this distinctly, because it gives greater value to the indisputable fact that, however completely possessed with the scientific spirit, William Spottiswoode lived and died a Christian. He was not one of those who conceived, still less was he one of those who wished, that the ascertained facts of science should prove to be so completely at variance with the higher truths of Christianity, as that the acceptance of the one should imply the rejection of the other. The spirit which, when he was young, made him an almost daily worshipper in the Abbey, within the sound of whose bells he lived, within whose venerable walls we are glad to learn that he is to be buried, survived within him to the end. The practice of prayer, public and private, the participation in the sacraments, of the Church, were habitual with him. There is, however, consolation for all who deplore his loss, in the thought that, though his years may have been comparatively few in number, yet by the excellence of the vast amount of good work of all kinds which he contrived to crowd into them, he had already fulfilled a long time; that after living a life that may be pronounced to be blameless, he is followed to his grave by universal reverent admiration and regret, whilst he leaves the example of a noble career, which should provoke to emulation, if it can hardly be surpassed.

A clergyman who was, we believe, the patriarch of the City of London incumbents—the Rev. John Abiss, rector of the ancient church of St. Bartholomew, Smithfield—died on Sunday at the age of ninety-three.