

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

## DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the post-office, whether directed in his name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment made, and then collect the whole amount, whether the paper taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published, although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the post-office, or removing and leaving them uncollected for, while unpaid, is "prima facie" evidence of intentional fraud.

The DOMINION CHURCHMAN is Two Dollars a year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rule be departed from. Subscribers at a distance can easily see when their subscriptions fall due by looking at the address label on their paper. The Paper is sent until ordered to be stopped. (See above decisions.)

The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

Frank Weotten, Proprietor, & Publisher.  
Address: P. O. Box 2640,  
Office, No. 11 Imperial Buildings, 30 Adelaide St. E.  
West of Post Office, Toronto.

FRANKLIN BAKER, Advertising Manager.

## LESSONS for SUNDAYS and HOLY DAYS.

Jan. 27th.—THIRD SUNDAY AFTER EPIPHANY.  
Morning.—Isaiah lxii. Matthew xv. to v. 21.  
Evening.—Isaiah lxxv. or 66. Acts. xvi. 16.

THURSDAY, JAN. 24, 1889.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the DOMINION CHURCHMAN is widely circulated and of unquestionable advantage to judicious advertisers.

## TO CORRESPONDENTS.

All matter for publication of any number of DOMINION CHURCHMAN should be in the office not later than Thursday for the following week's issue.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

UNSECTARIAN TEACHING IN SCHOOLS.—The following letter appears in the *Church Review*. The same thing is going on in Canada. There are scores of teachers who never miss a chance to get a fling at the Church or at some doctrine they dislike, or enforce some pet sectarian one they fancy. The plain English is this, the taxes of Church people are used to promote the interests of dissent.

SIR,—I should like to draw attention to the unfair practices of so-called "unsectarians" in our girls' middle and high schools. Parents, no doubt, are assured that no religious teaching whatever is given to those who are withdrawn from the "Bible" lessons, and that in those Bible lessons no denominational bias is permitted. Allow me to state that in one large Liverpool school for girls of the middle class, several of the teachers are Unitarians, and lose no opportunity of undermining the faith of their scholars. One of these teachers informed her class that there was no certainty that the Gospel miracles were not late additions gradually grafted on to the original matter; she also cast doubts on the book of Genesis. Another stated that our Lord was thought by many to be only a good man,

and that the view was not to be condemned. The doctrines of the Real Presence and of sacramental truth were branded as ridiculous, and a dissertation given on the subject; and in the history classes most unmitigated animus was shown to the Church of England.

In another school (London) with which I am acquainted, the girls were required to be present at prayers read by a Unitarian mistress, who omitted the name of our Lord at the end of the Collects.

I am sure many parents would not expose their children's faith to such assaults if they were aware of the dishonest advantage taken by "nonsectarians." As it very often happens that the only really good school in a neighborhood is one of this description, ought not some pains to be taken to insist on the rules as to no "religious teaching" being carried out?

BONA FIDE.

CROMWELL IN IRELAND.—One of the greatest blots on any historian's reputation is the apologetic tone of Carlyle in dealing with Cromwell in Ireland. The bare recital of the undenied butcheries of this hero is enough to curdle the blood. Yet, more than one of his biographers have set up Cromwell on a pinnacle as the supreme ideal of a religious soldier-ruler. The late Mr. Paton, once a prominent Congregationalist minister, eulogises Cromwell in his life of the Protector in language more suitable to an incarnation of Diety than a mere man. A new life of this remarkable compound of Puritanism and savagery by a non-Christian, Mr. Fred. Harrison, is just out, wherein occur the following most truthful words on Cromwell's Irish policy:

"His campaign and the subsequent settlement in Ireland are among those things which weigh heaviest on Cromwell's memory. . . . There was no such act in the whole Civil War as the massacre—prolonged for days—of 3000 men enclosed in walls entirely at the mercy of their captors, to say nothing of the promiscuous slaughter of priests, if not of women and unarmed men. . . . No admiration for Cromwell, for his genius, courage and earnestness—no sympathy with the cause which he upheld in England—can blind us to the truth that the lurid light of this great crime burns still after centuries across the history of England and of Ireland; and that it is one of those damning charges which the Puritan theology has yet to answer at the bar of humanity."

The Literary Churchman justly remarks, "the fact is that, so far as he durst, Cromwell was quite as inhuman in England as in Ireland. After his great battles it was his constant phrase that he had 'taken execution of the enemy.' Massacring them in cold blood for hours over miles of country. When he had taken a place he would put hundreds to death without mercy. After the greatest cruelties he would say: 'It hath pleased God to bless our endeavours;'" "It hath been a marvellous great mercy."

There is one letter in the passage of Cromwell's describing the murder of an English officer, which for cold blooded brutality equals the Whitechapel murders, and all this was done and described with a Puritan smirk of self-satisfaction as though piety were Thuggism.

DEAN HOLE ON SIGNING THE PLEDGE.—The gifted Dean of Rochester has written a letter explaining his words in a recent sermon on temperance, which have been much misrepresented. Dean Hole says, I had no intention of denouncing a vow of total abstinence in all cases. I stated on the contrary, that in the case of confirmed drunkards it seemed to be the only remedy, and when I said that it was repugnant to Holy Scripture (in the words of Bishop Christopher Wordsworth), I had in my mind, though I did not again refer to them, these unhappy exceptions to the rule. Afterwards I said, "if any man cannot drink without drinking too much, . . . let him sign the pledge." It

is a sorry substitute for the Baptismal Vow, which he has broken, but God fulfils Himself in many ways.

GENERAL BOOTH AND THE C.M.S.—The Salvation Army does not lack determination and courage, whatever faults we may properly find with it. We read that it has now resolved on evangelising Bombay. But it does not propose doing so by sending out the ordinary missionary. Sixty Europeans and ten native missionaries are already in preparation for the task; and the great effort will be begun as soon as the Europeans have sufficiently mastered the Indian language. These men and women receive no wages. They assume the native dress, and live upon bread, curry and rice, which they beg from door to door. It is calculated that in this way each of these missionaries will cost the Salvation Army yearly the ridiculously small sum of 5l. Such a method as this—however strange, or extravagant, or impracticable, or even wrong-headed some of us may fancy it—cannot but call forth much genuine admiration, while it reminds us of St. Francis and his mendicant evangelist of six centuries ago. People who have lived out in the East and other remote parts of the world are sometimes fond of telling us that our Anglican and the Protestant missionaries generally compare unfavourably with those of the Roman Catholic Church, that they have not the same complete devotion to their life, the same degree of self-abnegation. We may think that they exaggerated the comparison, but we are unwise, probably, to deny all truth in it. What may be exactly the best methods for a missionary to proceed upon, this opens a wide field for discussion; there are many methods, no doubt, dependent on many varying circumstances. But the one permanently certain thing is, that a missionary must be ready to take his life simply and entirely in his hands and offer it up, must be ready for a quiet ideal, and as the world regards it, an exaggerated form of self-forgetfulness and self-denial. If he has not the spirit capable of this he has not the first 'note,' which is necessary to show him that he has a vocation for such work from the Divine Spirit Himself. It is a great pity that Mr. Booth should mar his work by so unfortunate an action as the recent attempt to injure the Church Missionary Society, by sending round to their subscribers Canon Taylor's article, marked *Private and Confidential*. This article as is well known, was an attack upon the Society's method of finance. No amount of missionary zeal in the Salvation Army can make up for the littleness of spirit which such an action indicates.

—Church Bells.

WHERE AND WHEN WAS LATIN MASS LAST SAID IN AN ENGLISH CHURCH?—This question is being discussed in the *Church Times*. Various places have been named as the scene of the last Latin Mass in an English Church. As we have not seen it named, we may direct enquirers to a very interesting old church in north Staffordshire, we forget the name, but it is near the residence of the Earl of Shrewsbury, Alton Towers. The church is most secluded, there seems to be no highway through the tiny hamlet it is in. The aspect of the place is so free from any sign of modern life, that it is easy in that church-yard to fancy that whatever routine of service was practised before the altar of that church would go on for generations unaffected by changes that were made elsewhere and every where else. Looking over that church an antiquarian friend, who drove us to see it, stated that Latin Mass was celebrated in that secluded place many years later than in any other English Church. Visitors to England should visit this district and not fail to see the tiny bijon of a church near by which was built by Pagin, its elaborate ornamentation not a spot in it unadorned from floor to roof, renders it almost, if not, unique as an illustration of art decoration.