

# Dominion Churchman.

THURSDAY, MARCH 21, 1878.

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This month we are sending out our accounts, some of which are of *rather* long standing; and we earnestly request an immediate remittance from all—which is absolutely necessary; as it must be evident to every one that if a Church paper is to be regularly supplied, it must be paid for. We therefore trust that none of our friends will delay sending their subscriptions.

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## THE WEEK.

WE have heard but little of late about the progress of the Famine in India; but the famine in China of which we had notice some time ago is, according to the latest intelligence from that Empire, still prevailing as much as ever. The greatness of it may in some degree be imagined from the fact that it is said to be the widest spread and the most fearful scourge that has afflicted humanity for the last two hundred years. It began in 1875, and its horrors appear to be on the increase rather than otherwise. The tract of country which is afflicted is about thirteen times as large as Switzerland. For food the population of this large tract of country have been endeavoring to subsist on roots and grass; then they found some nourishment in willow buds, and afterwards ate the thatch off their cottages. The bark of trees served them for several months, and then things that would seem almost incredible to be used for food. Sir Thomas Wade has drawn the attention of the English people to the subject; and he states that he is witness to the fact that many of the people subsisted on tough potato stalks which the strongest teeth only could reduce to a pulp; and subsequently—he says he has seen it himself—they were obliged to eat, red sandstone. He adds that the appalling nature of the calamity can be further appreciated from the facts that—the people's faces are black with hunger; they are dying by thousands upon thousands; corpses were lying rotting by the road side, there being none to bury them; women, girls, and boys are openly offered for sale to any chance traveller; when Sir Thomas Wade left the country, a respectable married woman could be easily bought for six dollars, and a little girl for two. In cases where it was impossible to dispose of their children, parents have been known to kill them rather than witness their prolonged sufferings; in many instances, throwing themselves afterwards down wells, or committing suicide by arsenic. The Archbishop of Canterbury recently presided over a meeting in London, called to direct attention

to the dreadful calamity, and to endeavor to devise some means in order to alleviate the distress as much as could possibly be done at so great a distance, and with scanty means of communication with that part of the Celestial Empire.

Attention has been directed to two facts in connection with the proselyting efforts of the Church of Rome in the Mother Country. It has long been known that a great amount of zeal and large resources have been employed by Romanists in endeavouring to extend their cause in London. It appears from their own statements that they have no less than 311 clergy stationed in their Diocese of Westminster and 227 in that of Southwark, which is nearly one-fourth the number of the English clergy engaged in the same area. As for the results of the labours of the above total of 538, it would not be safe to take any statement of theirs as to the number of their converts. Those who have had any personal acquaintance with their movements know very well that, in many parts, they boast of multitudes of converts they have never made, or if they can pretend to have made them at all, it would have been in the article of death, when consciousness was well nigh gone and when resistance to the solicitations of friends and nurses would be almost impossible. The Registrar General's return however is considered unexceptionable; and from the return made last year it would not appear that Romanism was making much headway then. The return states that there were 33,472 marriages last year in London, and of these only 1,098 were performed by Roman Priests, that is to say, little more than three per cent.; and this notwithstanding the enormous Irish and foreign element contained in the population of London; and notwithstanding too, the fact that the marriage of two Romanists by any but their priests would in the eyes of their Church be null and void. In the same area, Nonconformist marriages were 1663 or 4.9 per cent.; and marriages before the registrar 1650, or 4.8 per cent., leaving 87 per cent. for those solemnized at Church.

If the inferences deduced from information we receive from the Vatican are legitimate it may possibly turn out after all that the dogma of Papal Infallibility may not be so disastrous to the Roman Church as may have been imagined. The suggestion we fear is too good to be true, because Rome has never yet retraced her steps; although that fact furnishes no reason to believe, as an article of faith, that she never will do so. The new Pope, it appears, although he has had frequent opportunities of mentioning the name of the Blessed Virgin Mary, has it is said studiously refrained from referring to her in any way; and this has been so marked that it has led to the belief that he intends to discourage Mariality. This statement, if true, is the more remarkable, because the late Pope,

Pius the Ninth, was as distinguished for his Mariality as either for his assertion of Infallibility or for his loss of the temporal power; and he would appear, from all the accounts we have heard of him, and from all the documents issued from the Vatican, never to have allowed an opportunity to pass of ascribing to the Blessed Virgin the office of Mediatrix between God and man, and paying to her such honors as we are accustomed to consider Divine—at least we know no means of distinguishing between them, nor can we imagine any higher worship he could possibly pay to the Supreme Being. The New York *Churchman* in noticing the rumor about the new Pope, very naturally and piously expresses the hope that, "If Leo XIII is really to become the great reformer of the Roman Church, . . . Papal Infallibility will be the last corruption to be done away," and "that he will not lay it down before he has used it against every other false doctrine which the Roman Church has built upon her inheritance of faith;" although "the uprooting of these corruptions is a matter of such astounding magnitude that one easily believes it is not to be forecast by man." It will however be accomplished at some time or other in the good Providence of the one great Head of the Church; and we know of no reason why the present should not be as favourable an occasion as any other.

Our contemporary also alludes to a subject which we cannot but think of great importance; and we believe it is very necessary to be frequently brought forward in these days, when every opportunity is seized for the purpose of magnifying occasional and subsidiary institutions at the expense of the regular and therefore the most important ministrations of the Church—and they are the most important, because they supply the daily and weekly nourishment which is to sustain and nourish the soul, and enable it to grow up to the fulness of the stature of a perfect man in Christ. Sunday Schools are certainly most admirable institutions, when they are used for the purpose of training up the young in the ways of godliness and in the knowledge of the truths the Church teaches; when they are used, that is to say, so as to prepare the youthful mind for a full appreciation of the services of the Church and for a regular and devout participation in them. And if "parents as they go to church meet their children on the way home from Sunday School" which we have seen to be the case in Canada, "this is a shocking perversion of the Church's work." "Children ought to go to church with their parents, and if attendance upon Sunday School and church successively is too wearisome, then the Sunday School should be given up." It cannot be too deeply impressed upon our people that the Sunday School is no substitute for the public worship of the Lord's House, any more than knowledge is a substitute for devotion. Now that elementary education is so easily obtainable everywhere