

Dominion Churchman.

THURSDAY, MAY 13, 1880.

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AT the recent election for Nottingham, the Dissenters as a body pledged themselves to the cause of Mr. Bradlaugh, the Atheist.

The Pope is said to have caused letters to be written to the Irish Bishops asking for reports upon the Enniscorthy affair, and severely censuring the priests for the part they took in a recent meeting in the town.

The people of the Sandwich Islands contribute annually for Foreign Missions \$24,000. In some places they average more than four dollars each for the same purpose.

The Protestants in Jamaica are greatly excited in consequence of the refusal of the "Royal Princes" on board H. M. S. Bacchante to attend balls in Lent. The Admiral also refused to allow balls in his fleet during Lent, and the chaplain was *Popish* enough to say they were all acting properly. The Jamaica Puritans attribute all this interference with their worldly tastes to the Princess of Wales.

The death is announced of Monseigneur Aliberti, the Roman Catholic Bishop in the Archipelago. He was one of the persistent opponents of the doctrine of Papal Infallibility at the Vatican Council, openly voting against the decree with an emphatic *Non placet* which was heard by all the assembled Bishops. He was a man of moderate opinions and always lived on the best terms with his neighbors of the Greek communion. He had been Bishop in Syria for 37 years, and was 70 years of age.

The *Irish Ecclesiastical Gazette* says:—"We are all aware that religious intolerance and the rivalry of parties, are often carried to an extreme length. But few nevertheless will be prepared to understand the extraordinary virulence displayed by the *Rock* against Dr. Littledale and his *Plain reasons*. When the book first appeared the *Rock* praised it, and actually endorsed the recommendation that it should be carefully studied by the name-sake of the author—the ritualistic Dr. Littledale! Afterwards when it was discovered that no other than the Doctor himself was the author of these *Plain reasons against joining the Church of Rome*, the tide turned, and aspersions and doubts were thrown out, until at length the *Rock* actually joined with the ultramontane *Weekly Review* in hounding down the author and his book. All the reflections against Dr. Littledale that appeared in that journal for misquotation and perversion, are fully endorsed, and every thing that could be done is done by the *Rock* to make light of the book. Could the force of disappointment and vexation at Dr. Littledale's so successfully doing the work which the *Rock* has vainly attempted, go further than this?

Prebendary Wilson is expected to resign the Vicarage of Islington.

The Rev. T. T. Carter is expected to devote himself to the work of the Clewer Sisterhood with its many affiliated branches and to assisting in London Churches as a preacher. One of his former curates has a district Church where the ritual is far more advanced than in the parish Church. The new

Rector of Clewer, to be nominated by Eton College is expected to make very few changes, and as in Mr. Liddell's case when he succeeded Mr. Bennett in 1852, the few practices momentarily abandoned will soon be restored.

On Good Friday morning, at the Church of All-hallows, Lombard Street, according to a custom which has been observed during the last 287 years, sixty of the younger boys from Christ's Hospital attended the service, after which, in accordance with the will of Peter Symonds made in 1593, each of them received at the hands of the churchwardens a new penny and a packet of raisins. The clerk and sexton received sixpence each, the Rector of Chadwell, in Essex, twenty shillings, and the poor of the parish and the Sunday School children sixpence each.

It is stated in the English journals that one of the causes which led to the sweeping defeat of the late Government was the conduct of the Premier during the P.W.R. Act agitation. In the moment of Lord Beaconsfield's greatest success many of his supporters veered round, and their disgust was so intense that they resorted not to half-hearted Whiggism, but to positive Radicalism. Additional proof of this is alleged in the fact of the very large number of Cathedral cities which in 1874 returned Conservative members, but which now return "Liberal" members. An English contemporary remarks:—"By the confession of friend and foe the victory has been chiefly owing to the Churchmen whose feelings were outraged by the P. W. R. Act, by the scoffs of the Premier at the "Mass in masquerade," by the use which the Lord Chancellor has made of his patronage, and above all by the scandal of the "Defender of the Faith" interfering on behalf of the successor of Mahomet. The majority however is not a Nonconformist one, but consists of "Liberal" Churchmen; and the Dissenting members, even including one of their leaders, the Atheist Bradlaugh, will be a small handful.

At the re-opening of Camborne Church, the Bishop of Truro said:—"If he might be allowed to make a suggestion, he would say that one of the greatest improvements would be the throwing open of the Church doors daily. He believed in open Churches. He had heard however most amusing objections raised to the adoption of this course; such as boys would make the sacred building a playground, or that things would be put to a wrong use. In those parts of the country where the Churches were opened, he had never heard of such excesses, and he did not believe that Cornwall was the place in which proceedings of that sort would occur. He knew of no better way of cultivating reverence to God than leaving open Churches for the use of the inhabitants in private prayer. There were many persons who would be glad to go into the place, and drop upon their knees, and

lighten the load of their cares. There were not a few who had no place to pray, and would be glad of the Church. They had made their Church free, and he hoped the churchwardens would see their way clear to carry out his suggestion, as everywhere the opening of Churches was beginning to be more and more common."

The Turkish Government appears to be in considerable trepidation from the action of Lord Granville. It has already received intimation that it must prepare to set its house in order—at least so far as not to make a perfect mockery of the promises it has made time after time for the last 20 or 30 years. Turkey will now be compelled to carry out the reforms she has so often promised; at the same time no sanction will be given to the encroachments of Russia. Austria is said to be better satisfied with the intentions of the new British Government than she expected. Nothing more and nothing less than the provisions of the Treaty of Berlin will be insisted on.

The *Irish Ecclesiastical Gazette* says:—"The fact is, that every Church has its own peculiar complexion. The English Church will always have a High Church complexion, because its battle is against Dissent; and in similar manner the Church of Ireland will always have a Low Church complexion, because the main part of its battle is against Romanism. This does not mean that either Church is to be untrue to the evangelical order and Apostolic tradition, but that the tone, the tenor of the sermons, charges, and books of devotion of each will be according as people are fighting these different battles—here in Ireland Low Church, as we say; and in England, High. If these facts were borne in mind there would be less of this casting of stones at each other, and truer union, and therefore greater strength to oppose both Church's common foes.—On this the *Scottish Guardian* remarks:—"But we remember the time when the English Church had anything but "a High Church complexion." English Churchmen have found that the best way of overcoming Dissent is the fearless proclamation of definite Church principles, combined with as fearless an adoption of everything in Dissent that is attractive without being repugnant to distinctive Catholic doctrine or discipline; let the Irish Church *vis-a-vis* with Romanism begin to adopt an analogous method, and she will go on and prosper.

WHITSUNDAY.

THIS festival, one of the three greatest in the Christian year, is also called the feast of Pentecost, it being the fiftieth day from the morrow of the Jewish Passover Sabbath. The original feast of Pentecost was instituted by God, probably as a memorial of the day on which He gave the Law to Moses, and declared the Israelites to be "a peculiar treasure, a kingdom of priests, and a holy nation." The prominent character of the day was, however, a solemn harvest festival. On the morrow of the Passover Sabbath, fifty days before, the first cut sheaf of corn was offered to God, waved before the altar, with supplication for a blessing on the harvest then commenced. On the day of Pentecost two loaves of the first bread made from the new corn were offered with appointed burnt offer-