

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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 can easily see when their subscriptions fall due by looking at the address label on their paper.

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.

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LESSONS for SUNDAYS and HOLY-DAYS.

June 3...SECOND SUNDAY AFTER TRINITY.
Morning—Judges iv. John xiv.
Evening—Judges v. or vi. 11. Hebrews x. to 19.

THURSDAY, MAY 31, 1888.

CAUTION!

We hereby give notice that the Rev. W. H. Wadleigh is the only gentleman traveling authorized to collect subscriptions for the "Dominion Churchman."

THE PATENT SOCIAL REGENERATOR.—The language used by supporters of the non-religious school system which has been imposed upon the Christians of this land would lead a stranger to infer that it was a patent for regenerating society without the Gospel. The process seems to have some defect, judging by results. Take for an example the fact stated by the promoters of an industrial school, that in the City of Toronto, "within five and a half months no less than 200 convictions were made of children between 11 and 12 years of age!" Yet Toronto plumes itself on being the best educated city in Canada, and Canada being the best educated country in the world; from which we get the result of the best educated city in the world having swarms of criminals of about 12 years of age! This we presume is one of the evidences of the strength given to religion by those divisions which have caused religion and the Bible to be cast out from education?

A DILEMMA FOR THE PAPACY.—The Church of Rome has a wonderful way of taking eccentrics disposed to revolt, and making them loyal, and either useful or innoxious. Her "orders" are very numerous in order to meet the necessity of giving hobby riders a horse of their own. The papacy has, however, a form of disobedience to meet just now which will tax all its powers and need all its craft to subdue. The shout of horror which went up from all Christendom, nay even from heathen India and China, at the murder of Mr. Burke and Lord Cavendish seems to have alarmed the Pope, for he well knows who is really responsible for the lawlessness which culminated in that brutal murder, for he knows who might have stopped it.

A NEW ORDER OF PROTESTANTS.—The Irish nationalists have rebelled against the Bull issued by the Pope to promote law and order. One Romanist M. P., tells the Pope to mind his own business. Says he, "we will take theology not politics from Rome." A number of priests have subscribed to the Parnell fund in the teeth of the Pope's command not to do so. It is said that "indignation is spreading against Rome." Mr. Parnell is said by a Papal M. P. to be "head of the political church." Shade of Hildebrand, what next? We suggest that they

ask the Pope to institute a new Order to be called, "THE SACRED ORDER OF ASSASSINS," authorized to slay, maim, blow up by dynamite, or in any way injure those whom they wish to harass or remove or injure, and that all Romanist police officers, magistrates, judges, hangmen, convict prison wardens, all witnesses, all jurymen, be commanded to abstain from any act interfering with the liberty of the brethren of assassination. We do like thoroughness.

A VERY, VERY SOLEMN QUESTION.—When we endeavour to realize the social, moral and religious condition of a country in which scores of men are proven to have been steeped in the blood of their murdered victims, men not all ignorant, some of them, men of prominence, we cannot but ask what has been the training of the people, socially, morally, religiously to have produced so horrible a result? Blame these gallows birds as we must, still behind their personal guilt there is a force of evil to be considered which gave their passions impetus, and a force missing which ought to have restrained their hands from crimes so terrible. Whence came this impulsion to wrong doing? why was the restraining power of good influences wanting?

THE CHURCH OF ROME NOT INNOCENT.—Those who know Ireland as we do by observation, know that the people are as clay in the hands of the Priests. The Papacy has again and again boasted that none of her sons are more loyal than the Irish. Making all allowance for the past, a black record all round we admit, still there is no denying the fact that the people who have been maiming cattle, murdering obnoxious neighbors, so ruthlessly for so many years, have been for their whole lives—as their fathers before them for generations—under the absolute power and influence of the Papal Church. We make no charge, we are indeed in a maze as we reflect upon the conjunction of pious submission to a Christian Church, with utter moral degradation. There is the conjunction however. How far the power of Rome has been exercised to christianize, to civilize Ireland, how far Rome is responsible for not restraining crimes like those which have driven the Pope into issuing a Bull against them, is a grave question. The evidence points to Rome as guilty both of neglect as a moral teacher and guilty of tacit and therefore practical approval of those crimes she had the power largely to prevent.

OTHERS INVOLVED IN GUILT.—Travelling in Ireland one was very painfully struck in every quarter with the absence of any persons above lower middle life outside towns and cities. We speak of a time when Ireland was perfectly quiet, prior to the disestablishment of the ancient church of Ireland. Those who should by virtue of their great possessions of land have been leaders and supporters of social reforms, who ought to have set an example of good living, those who ought to have diffused in their neighbourhood a spirit of kindness, and been a bond between classes, those who ought to have set educational work on foot, and all good works of a moral and civilizing character, we found to be absent all the year round, spending Irish rents in foreign capitals. These persons deliberately shirked a duty to God and country. Their guilt is manifest—their offence against society is rank, and against God is a daring one.

OUR OPINION OF THE IRISH.—We found the peasantry and small farmers keenly sensible to kindness, grateful to a fault, (if a noble emotion can ever be faulty), a people only needing fair treatment in order to be as illustrious in civil virtues as they have been made otherwise by cruel, unjust, iniquitous neglect by the Church which usurped power over their country and consciences, and by the land owners who forgot the first duties of proprietorship.

LOCAL SUPERSTITION.—The ministerial association having exhausted theology and practical topics, has been spending three whole weeks discussing "the faith cure." Charlatanism in one direction very

naturally manifests itself in another. We shall be having Zulu missionaries sent us if we go on in this way.

A ROLAND FOR AN OLIVER.—This good retort is from the *Review*: "The *Rock* of last week contained a most amusing letter from a gentleman (or lady) named Vicary, who is inexpressibly shocked at learning that the Primate of All England maintains a friendship, "formed in boyhood," for the Rev. Father Provincial of the Society of Jesus. The writer reminds us of Mr. Pickwick, who stood aghast at the cold-blooded villainy of Mrs. Bardell's counsel daring to tell his (Mr. Pickwick's) counsel that it was a fine morning. We can assure Mr. (or Mrs.) Vicary that we have known some dignitaries of the English Church go so far as to fraternise, not merely with members of the Roman branch, but with absolute outsiders and schismatics. If the correspondents of the *Rock* are as good fun to one another as they are to other people, what capital company they must be." We have the same spirit shown in Canada now and again.

LIGHT BREAKING IN AND OUT.—The *N. Y. Churchman* says in its last issue:—"For almost the first time a Congregationalist writer, Professor George T. Ladd, D.D., is found who repudiates the post-Reformation and denominational dogma that the Bible is the infallible and sole authority in matters of religious belief. His essay on 'Hints toward a Theory of Sacred Scripture,' published recently in *The Independent*, takes the only tenable ground on which the integrity of the Bible can be maintained, and that ground is that the Christian Church, gathering together the sacred writings, has transmitted them to our own day and furnished the key to their interpretation. Dr. Ladd says that the commonly received dogma among denominationalists must henceforth be regarded as having only 'an archaeological or historical interest,' while 'the well founded and permanent convictions of the Church Catholic' regarding the origin and nature of the Bible are the opinions to be followed. If Professor Ladd's forthcoming book on 'The Inspiration of the Scriptures' shall be written as intelligently as his recent essay, it will do much to turn people away from many present delusions of the Protestant denominations concerning the sacred writings. He stands essentially on the ground which the Church Catholic has always maintained." The whole horizon of dissent is lighted with the truth of Catholic doctrine which is breaking out in the writings and addresses of their ablest ministers."

DIFFICULTIES OF LANGUAGE.—A very practical and most suggestive remark was made at the C. M. S. meeting as to the impracticable task of conveying abstract ideas into the minds of newly converted savages. "He should very much like to know what ideas such words as 'Atonement,' 'Mediation,' 'Regeneration' conveyed to an ordinary Fijean's mind, words he used glibly enough and slipped his tongue rapidly enough. What ideas they conveyed he did not know but of this he was sure, that they were not identical with ours." Just so,—but thank God! the Gospel is not made up of abstract ideas, but of very simple facts. Possibly the average Fijean knows quite as much about these abstract words as most people do who use such catch phrases as "Sacerdotalism" and other windy apologies for ideas on which party zealots buoy up their airy theories.

MISSIONARY DIFFICULTIES.—At a recent meeting of the Church Missionary Society a late governor of New Zealand made a valuable address on certain phases of difficulty in missionary work. The clothes trouble seems to distress some of the clergy; the speaker narrated how one missionary "after a service attended by the native King and Queen and a vast congregation, felt very bad in spirit because not a dozen present were in complete European dress!" Poor fellow!—If that is the sort of men the C. M. S. sends out their funds are largely wasted.