

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY-DAYS.

FEBRUARY 20th QUINQUAGESIMA.
Morning—Genesis ix. 1-20 Matthew xxvii. 27 to 57
Evening—Genesis x. ; or xiii. Romans iv.

THURSDAY, FEB. 17, 1887.

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

THE LATE LORD IDDESLEIGH.—Few statesmen were honoured in life with the universal respect of their countrymen as was the late Lord Iddeleigh, whom we always think of as Sir Stafford Northcote. In a sermon after the funeral, the Bishop of Exeter said:

"Our Queen has told us she has lost in him a counsellor she trusted and a personal friend she loved. He was truly a great man—a man of genuine piety and unflinching resolve. Some men measure greatness by flashes of genius, brilliancy of eloquence, and feats of extraordinary daring; but there is a noble greatness still in the balanced equipage of many and manifold talents consecrated to the glory of God and the good of men. This greatness characterized the one whose loss we mourn to-day. His untiring industry, his breadth of mind, his intimate acquaintance with the literature of our country, his mastery of politics, made him one of the pillars of the State, and to these were added a peculiar grace of modesty and of self-control, a transparent acting from principle, which commanded and compelled confidence. Other men knew that he would never swerve from what he felt to be right, and thus, with all his gentleness and courtesy, he was, as Tennyson described the Iron Duke,—

"A tower that stood foursquare to every wind that blew."

Archdeacon Farrar, at a service attended by the Prince and Princess of Wales, said, referring to the late Lord Iddeleigh, "that he was so greatly beloved and honoured because he sought not self, but truth and justice, because he cared more for his country than for his party. He was nobly superior to the vulgar arts by which many won success. He never stooped to seize an unfair advantage or to strike an ungenerous blow. No trick, no subterfuge, or political expediency, was possible to him. The fierceness of party warfare had not blurred the chivalrous delicacy of his moral sense. Serene

dignity, high-minded patriotism, stainless purity, and unselfishness of purpose, secured for him the unique, the unprecedented, possession of a character eulogised alike by his supporters and his opponents. How many statesmen in the hour of death would gladly have these gifts in lieu of brilliant qualities less honourably used, and party victories less honourably won! The late Earl was a good man and a humble Christian. To his family, by whom he was passionately beloved, he had left a most tender memory; to English statesmanship a bright example of noble self-abnegation, and an unblemished name. Might not they say of him, as has been said of another, that posterity will find no marble white enough wherewith to build his tomb?"

To realise the moral gulf separating this great man from the highest type of public men in Canada, according to many, fancy, if the effort is possible, fancy Lord Iddeleigh pandering to the "Race and Revenge" cry to get the votes of a section of the people, as Mr. Blake is now doing, by those "vulgar arts" which prove that he is not "acting from principle," by striking "ungenerous blows" which reveal a shocking want of "chivalrous delicacy in his moral sense," and by mendacities so gross as to demonstrate that he has swerved from what he feels and knows to be right, because he cares more for his party than his conscience or his country.

A CONVERSION FROM ROME.—The Rev. Father Charles Turner, lately Professor of Theology at Bishop Bagshawe's "Diocesan Seminary of Our Lady and St. Hugh," Nottingham, has seceded from the Roman Catholic Church and been received into the Church of England. Father Turner is—as his former position would indicate—a good theologian. Will the *Globe*, and other organs of the Romanist Church please copy this?

SAUCE FOR GOOSE NOT SAUCE FOR GANDER.—In scores of articles and paragraphs the Roman Catholic daily, the *Globe*, has denounced the tithe system of England as a gross injustice to farmers. In answer to this charge, it has again and again been pointed out that those farmers who pay tithe took their lands knowing that this charge would have to be met, and, therefore, having got their farms on those terms there can be no injustice in the terms being enforced. This conclusive reply the *Globe* has evidently seen the force of, but it has never honestly admitted its error in speaking of tithe oppression. We say that the *Globe* has seen the force of our argument because it has adopted it. In answer to those Protestants who are fleeced by the Papal Church, the *Globe* says the Quebec farmers knew of the tithe impost when they settled, and therefore no wrong is done them. To this the *Huntingdon Gleaner*, the principal organ of the English in Quebec, retorts:

"The *Globe* declares it will admit the English-speaking Protestants of Quebec have a material grievance if it can be proved they did not settle here with a full knowledge of the privileges of the State Church of which they now complain. If the *Globe* will only give us a voucher that it will stand by its declaration, and turn round and advocate our cause, we will furnish it with, at least, fifty legal affirmations from old settlers in this county, that when they took up land here they had not the remotest suspicion that the parish system would ever be extended beyond the seigniories. They bought their land in free and common socage, and honestly believed it to have no servitude, conditional or unconditional, of any kind. In that faith they went on to and cleared the land. Had they thought otherwise, they would not have stayed here. Similar testimony can be supplied by thousands still living in the townships, in all of which the parish system is an innovation and a recent one."

According to Mr. Blake's ideas these farmers

have a justification for rebellion, for assembling in arms against the legal authorities, for shooting the militia, for looting stores, for outraging women, and other deeds which Mr. Blake regards as mere pastime when done by a French outlaw and rebel. We warn our English fellow subjects against making even any constitutional movement against the robbery of their goods by the Church of Rome. The only people in Canada who are to be allowed their full rights of citizenship and even more, the right to commit high treason and murder with impunity, are Frenchmen Romanists. In the new Quebec Government, although we own one third of the wealth of Quebec, we are left practically without a representative. *The Jesuits have set their minds upon wiping out Protestantism in Canada, and their warmest friends and strongest allies are led by the Hon. Edward Blake—alas! for our honour, led by a member of the Church of England!*

MR. AITKEN ON THE AMERICAN CHURCH.—Mr. Aitken, in "Notes of a Mission Tour in the United States," says:

"It is my impression that the old-fashioned Low Church party, the party represented a few years ago by the late Dr. Tyng at St. George's, is in the States very nearly as extinct as the dodo. Evangelicals there still are—and noble specimens, too, of that school—but they are of the moderate and liberal type. In the Church Congress meetings which I attended, the Ritualists made the most of themselves, as they always do at home, keeping well to the front and apparently endeavouring to enjoy the sensation of making a sensation. But it seemed to me that they did not at all carry the meeting with them, and I am quite sure their influence in the Church at large is very limited. It is a curious thing that, while the old-fashioned Low Church party seems dying or dead, the old-fashioned High is perhaps better represented than any other. But the hope for the American Church lies mainly in her moderate and comprehensive adherents, both lay and clerical; and I rejoice to say that they are many. I think that, among men of all parties, there is a deep and earnest desire for an increase of spirituality and of really vital godliness."

The position adopted by American Churchmen, in the main, upon the party questions and different schools of thought in the Church, seems to win Mr. Aitken's unqualified approbation. While the difference of opinion upon theological points are not less grave, "party spirit is not anything like so fierce"; and this he attributes to the absence of shibboleths. He says: "If your object is to produce a Church militant, and chiefly militant against itself, then multiply shibboleths; the more you manufacture the harder men will fight. If, on the other hand, you want the Church, as far as possible, to be an organic unity, and not an aggregation of discords, eliminate these symbols, or, at any rate, destroy their significance; and then, before we fight, we shall be obliged to endeavour to understand what we are going to fight about."

In America, as far as I can judge, the eastward position, the use of coloured stoles and of simple sacramental vestments, of processions and recessions, of the mixed chalice, and perhaps of several other things about which we fight in courts of law, or otherwise, were looked upon as mere matters of taste, involving no doctrinal significance."

Mr. Aitken does not seem to have met the same curious phenomenon in the States that we see in Canada, that is, Churchmen who are Low Churchmen and yet are in open alliance with Ultramontanes. Our sister to the south has been saved this scandal.

—Many of our trials in life come upon our own invitation. We plan for them, beseech them, weep for them—then raise an outcry over their appearance. We make the pain, then scold because it has visited us.