

# Dominion Churchman.

THURSDAY, JUNE 20, 1878.

## THE WEEK.

THE question of Socialism is making considerable stir in Germany. In the Reichstag, a bill was introduced by the Government, with the intention of putting down Socialism, suppressing its publications, and dissolving its assemblies. The Bill appears to have been hurriedly conceived and loosely constructed; and the consequence was, it was rejected by a large majority. The debate on the subject was remarkable, inasmuch as during the progress of it, a declaration of the Socialists was made expressing a repudiation and abhorrence of Hodel's crime, and refusing to acknowledge that the Socialist party was in any degree responsible for it. They therefore took no part in the debate, but voted against the Bill. The Radical, Herr Richter, made a powerful speech, which was loudly and repeatedly applauded. He said that Social-democracy in Germany was exactly synchronous with the ministry of Bismarck, and that his police government was answerable for its spread, but now he wanted to close the only safety valve, and so necessitate an explosion. The principal feature of the debate appears to have been a powerful and earnest speech of Von Moltke, dilating upon the dangers of Communism, and his words were spoken amidst the breathless attention of the house. Fifty-six Conservatives voted for the bill, and two hundred and fifty-one Liberals, Progressists, Socialists, Particularists, &c., voted against it. A new Christian-Socialist party also shares a general condemnation. Some assert that Socialism is owing to Dr. Falk, who is now the last hope and stay of Prussian "Liberals."

Recent intelligence from China presents a gloomy prospect in regard to the future of that vast empire. Even there the aphorism that "extremes are very apt to meet," is found to apply in the large amount of superstition connected with an almost universal system of religion, if such it may be called, which scarcely acknowledges the existence of a God at all. Notwithstanding the almost total disbelief in any Divine Being, there is a universal sentiment prevailing that their national misfortunes are sent as a punishment for the short-comings of their rulers—the people themselves not being supposed capable of committing any very grievous wrong. Peking is becoming nearly deserted; the Emperor and the Imperial princes appear to spend their time in the temples in the endeavour to procure rain. The state of the North is now so bad that all the officials are at their wits' end. The members of the Grand Council of State are handed over to punishment, in the belief that Heaven is withholding the rain in consequence of the maladministration of the Government; and one prince and a living Buddha, have offered themselves as a sacrifice, to propitiate Heaven. The state of the country is said to be

in the highest degree alarming, and very disastrous results are feared for the present dynasty, if some change does not speedily take place.

The Church of England has often been blamed for not knowing how to utilize fervor and devotion in those who have risen up within her borders to revive religious activity and church work—albeit it may be mingled with some eccentricity or irregularity. The present is loud in its condemnation of the last century, with reference to its indifference to the movements of Wesley and Whitfield, and we may safely conjecture that the next century will be equally loud in its condemnation of the present for its inability to appreciate the zeal, and to guide into a channel, perhaps, somewhat more regular, the active energies of men whose sole object is evidently to do all the good they can. Two illustrations of the different modes of dealing with this question, with their corresponding opposite results, have just presented themselves in England; and on these cases the *Guardian* has an unusually spirited editorial, embodying some very just sentiments. We will not allude in detail to the unfortunate case of St. Raphael's, Bristol, where the Church has been closed by the Bishop of Gloucester and Bristol, notwithstanding the fact that the services were attended by a number of poor people who took great delight in them, and on which the *Guardian* remarks that "a Bishop's office is surely not to molest and distract those who labor for Christ amidst the squalor, disease, and profligacy of a large seaport town. . . . We have no desire to apologise for Mr. Ward's tenacious adherence to vestments, the mixed chalice, and altar lights. It is a thousand pities to sacrifice the spiritual work of the Church for these decorations and trappings, of things sacred. But it is a pity no less to suppress the decorations and trappings at the cost of annihilating the work also."

The other and more satisfactory case which has been brought to a happier termination, by a more judicious as well as a far more learned Prelate than Bishop Ellicott, of pretentious notoriety, is that of the Rev. H. E. Chapman, Rector of Donhead St. Andrew. The Bishop of Salisbury wrote to inform him that a representation had been made against him, under the Public Worship Regulation Act, for certain irregularities of ritual. The Bishop invited Mr. Chapman to make answer about the several points complained of. This Mr. Chapman did, denying *in toto* most of the charges, and explaining his conduct with regard to others. The Bishop thereupon refused to sanction further proceedings, assigning as his reasons, that on four of the seven points of the indictment, the accused had expressly denied the allegations made against him; that in a fifth, that of wearing a white or colored stole, the illegality is "neither more nor less than is the custom in almost

every church in England;" and that as regards the other two points, he considered it desirable "to endeavor to effect the gradual accordance of all the usages of the parish with the letter of the law by peaceful and fatherly methods." The Bishop followed up this formal document with a letter in which he conveys to his priest his "very earnest, affectionate and fatherly desire" that he will "at the urgent request and injunction of his Bishop," forego the other two things—the mixed chalice and the ceremonial use of lights on the altar. Mr. Chapman in reply agrees to conform to the desire of his diocesan "in obedience to the Bishop's most solemn injunction," and the correspondence concludes with an invitation to the Bishop to come to preach at Donhead St. Andrew, as soon as might be convenient to do so. On this case our contemporary remarks:—"We congratulate both Bishop and priest, and we might almost add the Church also, on the happy termination of an incident that had at the beginning an ugly look. The Bishop receives a formal representation, finds that it is partly erroneous and partly dictated by no praiseworthy spirit—the parish has been remarkable for a great increase and appreciation of devotional services during the incumbency of the present rector, and for much affectionate and earnest sympathy between the clergy and a very large majority of the communicant parishioners; and so declines to be made the tool of the narrowness and illwill of a small minority. It looks indeed as if the minority must be a very small one; for out of a population of over 800 the representation was signed by three persons only—two of them father and son; the third person required by the Act having been procured with difficulty and delay. It is rather remarkable that in all these cases the accusers, seldom show up well. It is hardly creditable that a man—in this case a baronet, and a baronet of many acres—should be hunting about the parish to find a third person to join in accusing his rector, and should be forced after vain searching to fall back on his own son."

The Congress is now sitting in Berlin, but its proceedings so far are very little known. It is rumoured that England and Austria jointly demand the withdrawal of the Russians from Constantinople during the sitting of the Congress. The fighting between the Turks and Montenegrins has caused considerable sensation; and it is believed that if Lord Beaconsfield proposes autonomy for Crete, the Russian Poles will draw attention to their sufferings—a matter, by the way, that England and France might have settled long ago. The Bulgarian question was expected to come up first, then the Montenegrin and Servian questions. Bessarabia is expected to be yielded to the wishes of Russia, and Roumania will accept the Dobrudscha in exchange. Territorial concessions in Armenia are not expected to meet opposition from England. The question of a war indemnity

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