

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY-DAYS.

Feb. 11. FIRST SUNDAY IN LENT.
Morning Genesis xix. 12 to 30. Matthew xxiii. 13
Evening Genesis xxii. 29, or xxiii. Acts xxvi.

THURSDAY, FEBRUARY 8, 1883.

The DOMINION CHURCHMAN has removed into larger and more commodious offices, No. 11 Imperial Buildings, 30 Adelaide St. East, west of Post Office.

WHO MARRY THE PEOPLE?—Statistics are out showing beyond any doubt that the Old Church is yet the church of the people of England. The marriages last year were performed as follows: by Roman Catholic priests, 1247; by registrars, 2499; by Dissenters, 1229; by the Church of England, 28,727; that is, out of every 100 marriages more than 84 took place in the Old Church. All which looks healthy for us and encouraging, especially when we are told so positively that the people are being alienated from the Church wholesale. The wish in this case is father to the thought.

A RAP BY A CROZIER.—Whatever may be our respective views of the ritual established by the two devoted priests named below, none but an Atheist can look at their marvellous work without thanking God for such wonderful works in evangelizing the semi-savages of London. The Bishop of London has given the following hard rap with his crozier to the Church Association for lamenting the action of the late Archbishop in retaining Mr. Mackonochie. The Bishop writes: "If there are those who, knowing, as I do, the good and self-denying work done among the poor and ignorant by such men as Mr. Mackonochie and the late Mr. Lowder, are yet, on account of difference in discipline and doctrine (the seriousness of which I do not wish to extenuate), unable to appreciate or afraid to acknowledge it, I cannot sympathise with them; I can only pity them. I am, sir, your obedient servant, J. LONDON."

UNCONSCIOUS HUMOURISTS.—The blunders made by the English papers in regard to Canada are at times very amusing. Our papers, however, would do well to look at such errors in this light and not, as they always do, flatter themselves as being very well informed as to be incapable of like mistakes. A leading Ontario paper had this paragraph in its issue of 30th ult.:—"The ceremony of electing Edward Benson Archbishop of Canterbury took place at Canterbury Cathedral yesterday." We have no wish to make sport of this, for it is of itself a perfect gem of humour, we only ask the writer to avoid Church matters in future.

COMICAL INDIGNATION.—Another instance of unfitness to deal with English Church affairs was afforded by a Toronto daily not long ago. A long editorial was inserted full of fire and fury against the English clergy and English Churchmen for causing a Dissenting minister to be elected a Poor Law Guardian. This was represented as an outrage, an indignity, a bit of priestly intolerance,

and so on. The writer and his readers will be glad to know that the office of Poor Law Guardian is held by a large portion of the nobility, the leading landowners, and the lordly rectors and vicars of the Church, so that the poor man, whom the Canadian editor spoke of as a "victim," was really very highly honoured by being elected to sit among so distinguished a company!

IMPOTENT MALICE.—Alluding to the name of the proposed cathedral at Toronto, St. Alban's, a writer in the *World*, who we are credibly informed will have reason to believe is the leader of the anti-Church party, says: "Who this saint is it would be interesting to know, but one thing we do know, that in England there is a certain church called by this name which has been notorious for its ritualism and ritualistic paraphernalia. The adoption of the name may be taken as good indication of what the St. Alban's cathedral of Toronto is likely to be." Imagine the state of mind of a Churchman, who is incessantly laying down the law as to Church doctrine and custom, yet who never heard of St. Alban! One does not know at which feature of the above to be most shocked, its ignorance, its absolute falsity, or its malice. These three, but the worst is—malice! Poor Bishop of Toronto—he must have grave doubts at times, whether his flock are really all sheep inside as well out! Their bite is very like a wolf's.

THE TEMPERANCE PROBLEM.—A recent traveller in Norway has the following comments on the working of a strict license law. It tallies with the observations of those who have studied the Maine Law, and other prohibitive Acts against drinking: "Whether he be a social philosopher or not, the traveller in Norway can hardly fail to be interested in the liquor laws of the country. Though the Gottenburg system has not been fully introduced in Norway, the restrictions are very considerable, and sometimes give trouble to those who are not prepared for them. The license to sell wine and beer is distinct from the license to sell spirits. All the hotels have the former, but very few of them the latter, even in the largest towns. The consequence is that the traveller has no difficulty in procuring beer or wine at any time, but if he should ask for Cognac, he must wait till it is procured for him from a house or shop which has the spirit license. No spirit is sold anywhere, not even in the licensed houses, between 5 o'clock on Saturday night and 8 o'clock on Monday morning. If I am asked to say how the system works, I regret that I cannot give a wholly favourable reply. It leads to a great deal of dodging and trickery. Knowing the difficulty of procuring spirits at hotels, the traveller supplies himself at the larger towns, and carries brandy or whiskey with him in his valise. Should he, unfortunately, run short, he will have little difficulty in getting a bottle of Cognac or of Irish Whiskey from the landlord, and will find it entered in his bill as 'old sherry.' This is how over-strict laws defeat their object. They do not prevent drinking, and in the case of Norway they have not put down drunkenness, while they tempt honest men to risk their credit in devices which can hardly fail to have a demoralizing effect." The subject is too large for this column, but we may just say that it seems to us that there is a grave distinction between vice and crime, and a vice not universally so recognized, so that they each demand special treatment, and force does not seem successful in dealing with the first and third.

EDUCATION NO MORAL FORCE.—We extract the following from an official report just issued by the Government of France, on the subject of Crime and Criminals: "The educational statistics of French crime show that 75 per cent. of the criminal classes can now read and write, and that a very large proportion of them have received what is called a superior education. What will be said to this by those social reformers who used to pro-

phesy that the multiplication of schools would serve to empty the prisons? It is just fifty years ago that Victor Hugo, in his 'Claude Gueux,' which was a powerful paradoxical plea for the abolition of capital punishment, attributed the crimes of his hero to the fact that he could neither read nor write. *Que voulez vous? il ne savait pas lire.* The same idea was developed by Eugene Sue in his 'Mysteres de Paris.' The Governor of the prison of Mazas now complains that the standard of education among his prisoners is too high; that they cover his walls with cleverly composed inscriptions, which are to be read 'between the lines' by other criminals, or that they scrawl satirical verses and cynical rodomontade, describing themselves as victims of an 'ill-constructed social system.'

CULTURE VERSUS MORALS AND MANNERS.—From the same report we cull also this remarkable testimony as to the utter failure of "culture" as a moral agent. "Dr. Legrand du Saulle, Dr. Luys, and Dr. Lassegue, the experts on brain diseases in criminal causes, comes forward to say that they attribute a large proportion of the crimes committed by young men to the influence of vile novels and newspapers. Whatever may be the incentives to increased crime, and it is certain that they are various, the melancholy fact which the French Government has now commended to public attention is that the spread of culture and general enlightenment in France have not been accompanied by any improvement in the national morals and manners. It is all the other way. The authorities are asking themselves how they can deal with the monstrous evil of a diminishing population and an annual increment in the number of criminals? The gospel of Culture, according to the Agnostics, is to supersede the Gospel of Christ. The prospect is not inviting to those who have any love of morality left.

EPISCOPAL HARD WORK.—It is well known that Bishop Wilberforce was the first modern Bishop who set up a high standard of diligence. An illustration of this is given by the following extract from his diary in 1861:—"October 16th, from London for Wolverton; on 17th preached at Wolverton; on the 18th, after preaching and school-opening, went to Rugby. Next morning, at Derby, preached to 2,000 workmen of the Midland Railway Company; they intensely attentive; then back to Tamworth and out to Ingestre with Lord Shrewsbury. The 20th, 'prepared sermon for Lichfield' in the morning; in the afternoon drove to Colwich and preached to a great congregation. The 21st, the Bishop of Lichfield came to breakfast, and together went to Kingcote, where I consecrated and preached. Then off to Lichfield. The 22nd, 'Up early and finished sermon. Cathedral excellent, services striking. Then luncheon, Lord Lichfield presiding. Then at afternoon service I preached; a good deal exhausted with the effort; vast numbers.'" And so on day after day.

A REVOLUTIONARY BISHOP.—No wonder the Bishop was attacked on all hands. His example and words of fire fluttered the cosy palaces and parsonages of bishops and priests all over England, and laymen and Nonconformists too were shaken up out of their lethargy by this episcopal steam engine thundering along with untiring, resistless energy. In the midst of all this work the Bishop was full of humour, and the life and soul of every social circle he went into. Truly a revolutionist such as the Church then needed. How incredible it sounds, and how encouraging it should be to others of a like temperament that Bishop Wilberforce "was naturally indolent, and had at first to flog himself up to his work." The love of Christ constrained him and the deadness of Christ's Church roused him to this life of unceasing labour for souls and for the return of the Church to apostolic diligence.