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LESSONS for SUNDAYS and HOLY-DAYS.

Jan. 7. FIRST SUNDAY AFTER EPIPHANY
Morning: Isaiah li., Matthew iv. 23 to v. 13
Evening: Isaiah lii. 13, and lili. or liv., Acts iv. to 32

THURSDAY, JANUARY 4, 1883.

A NEW life of BENTLEY, one of the greatest scholars, recalls the singular lack of taste he showed in his suggested corrections of "Paradise Lost," which have greatly damaged his reputation. Many readers will be curious to see what his biographer can say for him here. By his contemporaries this work was regarded as a proof of dotage; but Professor Jebb contends, we think successfully, that it was rather the outcome of excessive confidence in his own powers of improving the text of any author. Its faults are, in kind, the faults of his Horace. Its method is much the same, and the intellectual acuteness is there; but the absurdities into which it leads him are the more obvious in that Milton's text, unlike that of Horace, affords no real ground for suspicion:—

"The editor of 'Paradise Lost' is not the Horatian editor gone mad. He is merely the Horatian editor showing increased rashness in a still more unfavourable field, where failure was at once so gratuitous and so conspicuous as to look like self-caricature, while there was no proper scope for the distinctive qualities of his genius." Starting from the fact of Milton's blindness, and the possible errors of an amanuensis, Bentley's imagination created an editor, who by wilful interpolation or carelessness had so disfigured the poem, "that Paradise under his ignorance and audaciousness may be said to be twice lost." This hypothesis once accepted, Bentley's confidence in his own powers of detecting and amending error soon found occasion for their exercise; and the result was upwards of 800 proposed emendations, of which professor Jebb allows that nearly all are bad. One only, he thinks, "if not true, deserves to be so," viz., the substitution of "ichorous" for nectarous humour in vi. 382, where the expression "such as celestial spirits may bleed," indicates that Milton was thinking of Iliad, v. 239 (misprinted in Professor Jebb's book 3c9):—

"From the clear vein a stream immortal flowed,
Such stream as issues from a wounded god."—(Pope.)

The correction of the supposed "editor's" carelessness in "Paradise Lost," vi. 512-515, is a good example of Bentley's method. Milton, ascribing to Satan's forces the use of gunpowder, wrote:—

"Sulphurous and nitrous foam
They found, they mingled, and with subtle art
Concocted and adusted, they reduced
To blackest grain, and into store conveyed."

Bentley remarks:—"It must be very subtle art, even in devils themselves, to adust brimstone and saltpetre. But then he mentions only these two materials, which, without charcoal, can never make gunpowder," and emends thus:—

"Sulphurous and nitrous foam
They pound, they mingle, and with sooty chark
Concocted and adusted, they reduce
To blackest grain, and into store convey."

Nor will Bentley's rewriting of the last two lines of the poem—

"Then hand in hand with social steps their way
Through Eden took, with heav'nly comfort cheer'd"—

be held an improvement on Milton. Yet Pope privately admired many of Bentley's readings, and wrote against them "pulchre," "bene," "recte," in his own copy.

It is not unusual in speaking of the late Archbishop of Canterbury to call him the successor of St. Augustine. This expression is sometimes objected to on the ground that it gives countenance to the idea that the English Church, and consequently the American Church, derive their existence and their orders from Rome. This does not follow by any means. Archbishop's Tait's orders did not depend on his succession from St. Augustine, and there have been many of his predecessors, indeed the majority of them, whose succession as bishops was not derived from Augustine at all. In calling any archbishop Augustine's successor, it is merely meant to assert that that archbishop occupies the seat which Augustine first held. As an historical fact, Augustine was the first Archbishop of Canterbury, and all subsequent Archbishops of Canterbury are his successors. In the same sense Archbishop Tait was the successor of Archbishop Parker, though his orders as bishop were not derived through Parker, but through Archbishop Laud. As Primate of All England, Archbishop Tait was not Augustine's successor, as that office was not held by Augustine, this primacy having been given to Canterbury long after his death. It is well that this distinction between succession in orders and succession in office be kept in mind.

So writes *The Churchman*. It is high time our people knew enough of their Church's history to render such explanation needless. There were bishops in England centuries before Augustine, and Churches whose solid foundations remain to this day to symbolise, as they do, the fact that the English Church touches hands with the Apostolic days. Nevertheless, it is well also to keep in mind that Dr. Benson is the ninety-third occupant of the Chair of St. Augustine, in a regular line of succession.

At the annual meeting of the Newcastle Church Institute, Bishop Wilberforce said they had been told, and very rightly, that the present position of a Dean seemed to be one of perpetual irritation between the Bishop and his Chapter. He thought that might be solved by making the Bishop his own Dean, and making the head of the Canons the Bishop's sub-Dean. He had the pleasure of telling them that five of the existing Honorary Canons were going to migrate from their warm and comfortable quarters at Durham, and heartily and strenuously set to work in the diocese. He desired that the honorary Canons should do exactly what was convenient to themselves, and three had remained at Durham. It was his duty now to nominate eight Canons in addition to the existing five, and to see that they were properly installed before the end of the year. He felt that the Cathedral work should be a kind of heart in the body of the diocese, and that there ought to be warm and energetic currents flowing out which would be felt in every part. He hoped they might have a series of popular lectures going on at the Cathedral from time to time. He should like to see a body of clergy attached to the cathedral who would be available for various purposes throughout the whole diocese.

It will be a glorious day for the Church in Canada when our cathedral establishments are remodelled on these lines. We trust the movement being made in the Toronto diocese in this direction will prove so great a success as to stir up a like reform elsewhere.

The Archbishop of Canterbury was buried on Friday, at Addington, with a walking funeral from

the Palace to the quiet churchyard—great in its simplicity, the absence of all parade, and the presence of innumerable friends, including the two Royal Dukes for whom the late Primate had performed the marriage ceremony. Twenty-nine bishops were present, and the Archbishop of York pronounced the benediction. A more fitting eulogium on his memory could hardly be pronounced than the correspondence published on Thursday, when it appeared that the last act of public significance by his Grace had been to persuade Mr. Mackonochie to retire from his contention with the Court of Lord Penzance by resigning his position as Vicar of St. Alban's, Holborn. The Bishop of London fell in with the dying prelate's effort for peace, and by the aid of the Dean and Chapter of St. Paul's, acquiescence was made easy for Mr. Mackonochie. He has resigned St. Alban's, Holborn, after twenty years' ministry, in exchange with Mr. Suckling, of St. Peter's, London Docks; so that he returns to the scene of his early labours, when curate with Mr. Lowder in St. George's-in-the-East. The only change asked for by the Bishop of London was the taking down a large picture of the Blessed Virgin and Child—hanging at the entrance of the chancel—which has been the subject of much contention. This has been done, closing, we trust, a scandal that has been of some fourteen years' duration. Certainly it will not be the fault of the dying Archbishop if his successor does not enter upon his labours with his path made smoother by the removal of some ugly stones that were in the way of a peaceful solution of present difficulties in the relation of State Courts to the Anglican Church.

The trouble in Grace Church, Toronto, has culminated in the opening of a building near by for meetings of what is called "Our Bible Class," which the leader states is "undenominational."

This is the key to the whole difficulty, and the key also to the whole excitement in that diocese for years. The effort has been, and still is to some extent to efface Church principles, and substitute "undenominational." The Church of England is not to be served by such a policy, it can only be grievously damaged.

In an address on this schismatic movement the Rector of Grace Church made the following statement;—"If he went over the list of those who had been confirmed in the church during the last four years, numbers of whom had been handed over to the care of gentlemen who had had charge of the Bible class, he could show that but few of those were left, that some were with the Baptists, some with the Methodists, and some with the Presbyterians, and that some had gone adrift altogether. He had, to a large extent, lost the labour of four years by this very thing. As the pastor of the church in the parish, it was his duty to strive to preserve his young people from that danger."

That should arouse the "undenominational" clergy to the dangers of their course. And laymen may well pause in giving to missions, and to parish purposes, to ask, "Am I pouring water into a sieve, am I giving money to build up the cause of the Methodists, the Baptists, or the Presbyterians?"

A correspondent who has recently spent some time in England, writes thus in a private letter:—"We went to service at the Old Church, where, although, it is, as you know, a "low" Church, there was a full surpliced choir, intoned service, and everything as it should be. I was not in a church where there was not a surpliced choir, and I found that this and the eastward position have ceased to be distinctive marks between High and Low. I ran from Liverpool to Southport to see R. S., and even he, low Churchman as he is, says he has adopted both, but won't give up his black gown."