

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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## LESSONS for SUNDAYS and HOLY-DAYS.

Feb. 7th—5th SUNDAY AFTER EPIPHANY.  
Morning—Prov. i. Matthew xxi. 23.  
Evening—Prov. iii. ; or viii. Acts xxi. 23 to xxiii. 12.

THURSDAY, FEB. 4, 1885.

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

**CURIOUS PROPHECY.**—The original of the following lines, is in the Church at Oberemmel, Germany, is in Latin as follows:—

"Quando Marcus Pascha dabit,  
Et Antonius Pentecostem celebrabit,  
Et Joannes Christum adorabit,  
Totus mundus vae! clamabit."

Which, being interpreted, is as follows:—

"When Easter falls on St. Mark's Day (April 25th),

And Whitsun on St. Anthony's Day (June 13th),  
And Corpus Christi on St. John (Baptist) Day,  
(June 24),

Then all the world shall cry Woe!"

This year, the festivals named, fall each on the days indicated. The translation gives no idea of the pithiness of the original. Lest any one should get alarmed at these coincidences, let us say that all the world cries "Woe!" continually, every year is dark with some terrible disaster, every day with some sorrow. He who predicts woe is certain of having his prophecy fulfilled, the groaning of all creation has not ceased, nor will it until He comes Whose Advent will end this dispensation of trial and bitterness.

**TWO STRIKING ILLUSTRATIONS.**—The Bishop of Huron has a happy faculty of picking up highly picturesque illustrations to enforce his didactic passages. In the opening of his speech at the Toronto Mission meeting, Dr. Baldwin said:

"By slow processes, they learned that clouds and disappointments and trials brought them nearer the truth and triumph. They learned it by tears often in their own personal experience. Bulwer Lytton quoted a Latin author as saying that on one occasion, a mountain in the Pyrenees was enveloped in fire. Its forests became one terrific blaze, and as the fire increased the heat penetrated the very depth of the mountain, until at last there burst out of the mountain itself, a stream of pure silver, that flowed down towards the main and dis-

covered deep mines, unknown while the forest stood. And so it was if they came down to the hard pan of trial and of despair; it would not wreck the Church of England, but would lead them to look at problems in a purer light, and to solve questions that to day were too difficult for their present solution. Difficulties met them, trials they had to encounter, but let them understand and place it as an axiom which could not be controverted, that these trials were not to wreck but to purify, not to obliterate, but to make the Church rise to a stronger, robuster, and more vigorous life. The Church of England was the witness for truth as it was in Christ. While she was this she would live long in the hopes of her people, and she would be strong and vigorous just as she witnessed to this the sublime truth of God."

This is not only vigorously picturesque, but conveys a needed rebuke and lesson to those who take much the Tootsian view of the Church's position, who seem to say "It's a matter of no consequence," whether the Church is strong or weak, for there are sects all around ready to do her work. The Bishop gave another picture lesson which will be found in the report of his speech. The latter illustration was an especially happy one in the place uttered, where Church bees having stored up more honey than they need for themselves, have turned their energies into stinging their fellow Church workers in the neighbouring hives! In fact the excessive accumulations of honey, or money, at St. James', has been the main cause of so much disturbance. The "bees" of that hive have turned their activity into annoying hives less rich, and have developed a frame of mind which comes naturally to those who regard their possessions as a justification for interfering with and domineering over those less endowed with this world's goods. We trust Dr. Baldwin's bee story will move those who are rich in stores of honey to give freely to the needy, and thus keep themselves from the dangerous habit of stinging their neighbours!

**EXTRAORDINARY CORRESPONDENCE.**—The following correspondence between Lord Robert Montagu and Cardinal Manning is just published. Lord Robert had decided on returning to the English Church:

February 19, 1885.

"Thirteen years ago, when I thought the Papal Church was the Church of Christ, I not only went over myself, but carried over all my children with me, and thereby incurred years of bitterness on all sides. Now I have come to the conclusion, without any doubt, that the Papal Church is 'faithless' (to use the mildest term) can you expect me to do otherwise than endeavour to deliver my children from it?"

"After long and very painful doubt, I have come to the conclusion that I have been deceived. Then I look back over thirteen years, and see, first, all the bitterness, the loss of friends on the Protestant side, with the destruction of all my prospects in life; and then I see the last four years or more of rudeness, abject meanness, falsehood, injuries, robberies, or rather swindles, and prolonged injustice practised against me and mine by Papists. If it were for a true Church I could bear it. But as it is not, what can you expect but hatred and abhorrence of the seducing Church?"

Yours sincerely,  
ROBT. MONTAGU.

[Reply, dated Feb. 20, 1885.]

"My dear Lord Robert,—I, like yourself, have felt most keenly the pettiness, narrowness, meanness, of much that we Catholics have to tolerate. Our clergy are many of them an ignorant, prejudiced, and often a self-seeking set of men. Small deceptions, and want of honour and truthfulness, of charity and manliness, too often freely characterise the proceedings of our ministers. I have long considered that, in many temporal matters, the least men to be trusted for fair dealing and honesty

are the very clergy of whom I am myself a member. It is sorrowful, grievous, and sometimes almost unbearable, to have to recognise and to bear with all this. You cannot feel the burthen to be more gall-ing and more heavy than do I myself.

"Yet, with it all, I am bound to say that I think, as a final moral authority and protector of all that is holiest before men, the Church will stand her ground, at any point of her history, on final and ultimate analysis. Much corruption must be waded through: much paradox accepted; but still finally it seems to me that what I say is the fact.

"But I feel all you say so deeply and so strongly, that, for myself, I have never had the heart or the courage to attempt the 'conversion' of any man, woman, or child, so much do I dread that my convert should, after all, seem to himself to discover that the Catholic Church is but a deceiving mis-tress.

"Every popular Church must be a corrupt Church. Every man who is in earnest will, at times, be corrupted by his own earnestness. It has been so with Catholics and their Church. Its clerical body—looked in at one way and under some categories, notably those of fairness, justice and plain dealing—has often shown itself unequalled, or at least unsurpassed, in degeneracy among mankind.

"But indignation easily confuses our vision. Many a time has been, and many a time will be, my vision confused by almost weeping indignation at what I must see, and what I must endure,—at hypocrisy, tyranny, self-seeking and cruelty. . . . I could write much more; but I will not trouble you. It is no part of my view of duty to interfere with my neighbours in these things. It is not, and it shall not be. And I should have said nothing now, but for the deep sympathy I feel with you in a trial I know full well."

It is seldom we get an inside view of the Papal system, but here it is revealed in all its repulsiveness.

**THE LIVERPOOL PERSECUTION CASE.**—On Sunday morning the monition of Lord Penzance, suspending Mr. Bell Cox for six months, was posted on the door of St. Margaret's, Princes Road, Liverpool; but before that was done a protest from the church-wardens against the affixing to the church door of the sentence of a secular tribunal, was handed in. The "*Church Times*" says: "It is simply a want-on and cruel exercise of an advantage which accident has given to a member of the Church association to annoy a school of thought other than that unthinking school to which he personally belongs; and it is, therefore, what our American cousins would call the "meanest" thing a bishop could be guilty of." The London "*Church Guardian*," usually reserved, hits Dr. Ryle a heavy blow, it says: "The peace of the Church has been broken by the determination of the Bishop of Liverpool not to use the discretion with which he is invested by law." "This," retorts the Bishop, "is a heavy charge, and I am not disposed to submit to it in silence." Whereupon the ill advised prelate proceeds to make his position worse by a foolish defence.

We fear it is only too true that "Bishop Ryle feels that his administration of Liverpool is a failure; that he has forfeited the respect of pretty nearly everybody in it; and that his appeals for support meet with a cold, if not contemptuous reception." The greater part, certainly the abler section of the secular press of Liverpool, condemns the Bishop for allowing such a prosecution to be carried on at the instigation of a man who is not a parishioner of a victim of this "persecution"—as the *Guardian* terms its. At the same time we regret that Mr. Cox could not find a way of peace with honour in the recognised lines of our ritual.

—Were we eloquent as angles we should please some men, some women, and some children much more by listening than by talking.