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LESSONS for SUNDAYS and HOLY-DAYS.

MAY 23rd—4th SUNDAY AFTER EASTER.
Morning—Deuteronomy iv. 23. John viii. 12 to 31.
Evening—Deuteronomy iv. 23 to 41; or v. Titus ii.

THURSDAY, MAY 20, 1886.

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

IRELAND—HER FRIENDS AND FOES.—It is with satisfaction we record the certain defeat of Mr. Gladstone's Home Rule Bill. As an abstract proposition Home Rule is sound. But the world is not governed on abstract principles, and fools only regard them as supreme over the practical and expedient. The Presbyterian Assembly of Ireland has issued a most eloquent appeal for the sympathy of the anti-Romanists in their position of peril. The Church of Ireland and all non-papist religious bodies would be placed in an intolerable position under Home Rule. Ireland would be made a second Spain. How so-called Protestants, politicians, can desire the Pope to be monarch of Ireland, as he would be under Home Rule, only shows how utterly demoralising is party warfare. The English Churchman truly says:—"When Home Rule is granted the troubles of Ireland will not be at an end nor will the difficulties of England cease. Ireland will be just as poor as she is now, her credit as low, her people as improvident, her climate as variable, and her bogs and morasses as unprofitable as ever they were, whilst Protestant Ulster, prosperous and happy as a party of the United Kingdom, will be discontented and possibly ruined—the victim of intestine discord and civil war."

WHAT LOYALTY MEANS.—Many of our readers will remember well the father of the young man alluded to in the following paragraph from the Church Review:

"The Duke of Newcastle, who upon his coming of age last September joined the English Church Union, postponed the public celebration of the events till the repairs, rendered necessary by a fire some years ago, had been completed at Clumber,

the Duke's seat near Worksop. The restoration being completed, the rejoicings were kept with great splendour on Wednesday. A splendid speech was made at the banquet by Canon Hole, of Causton. All we have room for this week is the following magnificent peroration, which was interspersed with much applause:—"The house of Newcastle has a noble motto—'Loyalty is never ashamed.' I am thankful to think that the head of this noble house knows what loyalty means. It means the loyalty of man to his Maker; it means the loyalty of a Christian to his Church—the Church of England, the old Catholic Apostolic Church of this land, coeval with her history, the source of all her greatness—it means loyalty to our dear Queen Victoria—the Queen of Great Britain and Ireland—it means loyalty to whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are pure, whatsoever things are of good report. It means loyalty to myself in the dignity of manhood, it means my duty to my neighbour and to God. And now, your Grace, I will only express in words that which is in the heart of every man who hears me, the fervent wish, the earnest prayer, more than that, the confident hope, that God will bless the Duke of Newcastle." With this prayer our readers will heartily concur, and hope that a young life of much promise may be blessed to the honor of God, the good of the Catholic Church, and the benefit of the Duke's dependants."

COMPULSORY CELIBACY AND ITS RESULTS.—The Saturday Review says:—"There is one very serious consideration suggested equally by the crime of the Spanish ruffian who murdered the Bishop at Madrid and of the priestly assassin who set him the example at Paris thirty years ago. In both cases the Bishop was murdered by one of his own suspended clergy, who in the language of the canon law would be described as *concupinari*. No thoughtful and well-informed observer of such ugly incidents can forget that ever since the rule of the clerical celibacy was first effectively enforced by Hildebrand in the eleventh century, it has been prolific of such scandals as are thus from time to time obtrusively thrust into the light of day, and not infrequently of criminal vengeance on those who endeavoured to suppress them. In every century, from the time of Hildebrand to our own, clerical incontinence has been rampant in some parts of the old or new world, and is so at present, and nowhere is it more rampant than in Spain and Spanish South America. We have seen recent reports by Roman Catholic travellers of South American priests walking to church to say Mass with a mistress on each arm, and surrounded by half a dozen serving boys at the Altar, who were all their own children. It was reported of a Bishop sent out from Europe some thirty years ago to take charge of a South American diocese that he began by suspending half his clergy for incontinence, and being asked why he did not suspend the other half, replied that they equally deserved it, but he was obliged to proceed by degrees in the work of reform, or there would be no priest left to administer the Sacraments in his diocese. In another case a Bishop of the same region, himself of irreproachable character, confided to a friend that he knew all his clergy were living in concubinage, but it was hopeless to interfere. Such facts, and they could be indefinitely multiplied, speak for themselves, and they recur to the memory on hearing of atrocities like that which 'inaugurated Palm Sunday at Madrid.'"

The Madrid correspondent of the Times, in Tuesday's issue, after giving glaring instances of the low tone of morality among the Spanish clergy, adds, "The vulgar do not hesitate to attribute the explosion of a petard in a church at Granada on Good Friday to the priests themselves, who they allege desire to recover the monopoly in the sale of candles, by showing that it is unsafe to procure them else-

where. It has long been felt by all true Roman Catholics in Spain that the immorality which has reached an almost incredible point in their religious teachers must be wept away. The fear of damaging the Apostolic Church has kept them so long silent. Now that events have broken this treacherous calm, a storm that will shake the Church to its foundation appears imminent."

BISHOP MOORHOUSE.—A correspondent writes from Melbourne respecting the departure of Bishop Moorhouse, and says:—"It is a compliment to the colony to select our best man for promotion; but we should like it clearly understood that Bishop Moorhouse is our most influential man, and that we cannot afford to spare him. The late Bishop Fraser was described as the Bishop of all denominations. The same description will aptly apply to his successor. Not only over all the denominations does his influence extend, but over many who stand outside the denominations altogether. Of course, when we consider the different views that men take with respect to Christian doctrine, it is quite impossible that every one can coincide in or have sympathy with a Bishop's views, but it is very seldom indeed that anybody here can be heard speaking against Bishop Moorhouse. He is certainly a Broad Churchman, and Broad Church in the best sense of that much abused expression. There is no doubt whatever about his firm hold on the Christian faith, but he is very tolerant of other men's opinions, and prepared to work with men of every shade of doctrine. The High Church party in this diocese is very small, but with perhaps one or two exceptions its members are filled with the same respect and liking for the Bishop that is felt by others. The Evangelical party is exceedingly strong because of the leanings of the previous Bishop, but amongst the clergy of this party the Bishop has very strong supporters, altogether in some respects he leans further away from their views than from those of any other section of the Church. Probably, however, the Bishop has greater weight with the laity than with the clergy. Many Bishops are content to be leaders of their clergy; this man is a leader of men. Bishop Moorhouse is an admirable preacher. Even in England, where good preachers are not scarce, he will make his mark as a great preacher; but he is a still better orator than preacher. The severest criticism upon him is attributed to an Australian Bishop. 'He is as keen as one of his own Sheffield blades, and as hard.' Many who might have agreed to this epigram a few days ago would now withdraw from the position. In the emotions of the Bishop's last few days in Melbourne men were able to see the depth of his affections, and were prepared to accept his own statement that the *hysterical passio* was nearly mastering him."

We shall give a report of the Bishop of Manchester's first sermon on his return which is marked by his characteristically, keen, logic and boldness of utterance. He was recently "interviewed" by a reporter for the *Pall Mall Gazette*. With reference to his theological opinions the Bishop said that he thought it his duty to be as comprehensive as the Church herself, and to consider in the bestowal of preferment not so much the theological opinions of his clergy as their earnestness and fidelity in work. Perhaps that will stop certain persons claiming Dr. Moorhouse as one of the "party."

—Many stories have been told lately to illustrate the density of the ignorance of children in spite of School Board education. The latest runs as follows:—In answer to the question, put by the Diocesan Inspector, "Describe some effects of the proceeding under Queen Mary," the glib answer was reeled off, "Many of the Bishops were deprived of their sees." One of the managers, however, cross-examined the children on the above answer, and asked the meaning of the statement. After a long pause one boy put up his hand and said, "Had their eyes put out!"