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# Dominion Churchman.

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The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

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FRANKLIN B. BELL, Advertising Manager.

## LESSONS for SUNDAYS and HOLY-DAYS.

- July 19th—7th SUNDAY AFTER TRINITY.  
Morning—1 Chron. xxi. Acts xxi. 1 to 17  
Evening—1 Chron. xxii. 1 to 21 Matt. ix. 18
- July 25—ST. JAMES, APOSTLE AND MARTYR.  
Morning—2 Kings i. 1 to 16 Luke ix. 51 to 57  
Evening—Jer. xvi. 8 to 16 Matt. xiii. 24 to 34
- July 30th—8th SUNDAY AFTER TRINITY.  
Morning—1 Chron. xxix. 2 to 29 Acts xxv.  
Evening—2 Chron. i. 1, or 1 Kings iii. Matt. xiii. 24 to 35

THURSDAY, JULY 16, 1885.

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

PROHIBITION DOES NOT PROHIBIT.—The wider observation is made over the grounds where prohibitory legislation has been tried, the more conclusive becomes the evidence that it is an utter and disastrous failure, that it stimulates excessive drinking rather than stops it. We give several test instances. In Ireland under this class of legislation drunkenness increased in two years from 118,291 to 137,385; this, too, while in cities left free, the cases dropped from 60,621 to 59,638. In Wales-Cardiff, the official report shows an increase of 60 per cent. in convictions of crime. In another district in Wales, the police report that Sunday was a quiet day until prohibition was enforced, and now drunkenness and rioting are most prevalent. At Wrexham the mayor states that the cases of excess have trebled under prohibition. In Ruabon and in Flint so shameful is the increase of crime under prohibition that the public are roused into indignation. At Cardiff a Romanist priest says the drinking in clubs has increased all manner of iniquity. The people at large in fact resist such legislation and glory in breaking what they regard as an unjust law. It is the experience in all those places in Canada, where the Scott Act prevails, that illicit drinking is carried on wholesale, that more drink is consumed now than before the Act was in force, that drunkenness is more prevalent and men are utterly demoralized by resisting and breaking what is locally the law of the land. The separation of the liquor traffic in Toronto from the grocery business, has, we are informed by several merchants, increased the sale of liquor. The explanation is that the trade is now better organized, better attended

to, that the agitation has been a splendid advertisement, that orders now are more plentiful by post than before, and that the spirit of resistance to prohibitory legislation is increasing the consumption of liquor amongst the well to do classes, who resent what they regard as unwarrantable restriction of an innocent habit.

GRATEFUL ACKNOWLEDGMENTS.—We are continually receiving letters from our subscribers and from Churchmen who send us their first subscription, expressing the warmest approval of the general policy of the DOMINION CHURCHMAN. We could fill a whole number with such friendly letters sent us from all parts of Canada between its extreme boundaries. One before us as we write is a typical one. The writer, a clergyman of some distinction, says: "I read the 'Dominion Churchman' occasionally and every time it pleased me so well that I came to the conclusion that I ought to read it regularly, and now enclose the price. I like its spirit, not one of perpetual fault finding with details, but a broad, comprehensive, Catholic spirit. Let us not through petty jealousies and fratricidal contests spoil our noble cause and weaken our power for good. If the Church of England, the purest branch of any church on earth, does not advance with the pace she ought to, if we hear of desertions from her pale, it is not on account of the trifling differences which may be noticed in her liturgy, it is because it can no longer be said of her members 'See how well united they are, how much they love one another.' All I want, what we all want is the faith once delivered to the saints preached in all mansuetude and love."

We trust that many who read the Dominion Churchman and are well pleased with it but do not subscribe, will follow our friend's example and "enclose the price."

CHORISTER'S SURPLICE AND CASSOCK.—A Bishop's Chaplain writes as follows in the *Scottish Guardian*: "Till about the end of the sixteenth century, all men of mature age, whose occupation was learned, scholastic, or for any reason sedentary, wore 'gowns' as part of their ordinary attire, both in and out of doors, if they chose to do so. A man in a short coat generally meant a youth, or a horseman, or an out door servant. Only lately, I came across, in the regulations for the household of a nobleman in the sixteenth century, a direction that his steward should always appear in a gown, except when booted for riding. The dress of the Bluecoat boys (a blue cassock) shows that, at the same period, even children, if devoted to a scholastic life wore long robes."

The cassock is nothing but this gown or robe, which has been dropped by everybody but the clergy, in common life. Those among the clergy who now wear their cassocks habitually, know that no more comfortable and pleasant dress, for indoor occupations (such as reading, writing, etc.) could be invented, and they can quite understand why it was, in old times, the favorite garb of middle-aged, sedentary persons. The cassock is in origin as purely a secular dress as could be imagined, not as being the 'secular habit of the clergy' (whatever that may mean), but as being originally merely a dress which any man wore who wished to do so.

Those who sat in our chancels, or who officially assisted in the Church services, were originally 'clerks' (i.e., clergyman); and they were reckoned as such because they either were *tonsurati*, or were in minor or holy orders, and as such they wore the surplice, not the cassock.

Hence, if we are to be rigidly correct, at the present day, it is the surplice, not the cassock, which we ought to strip off our laymen, who act as choristers, acolytes, etc. From a strictly canonical point of view, a man in a cassock may only mean a man who, for whatever reason, finds it becoming or convenient to wear a gown. A man in a surplice should mean one who is, at least, tonsured, if not in minor or holy orders.

Long-continued custom, however, concedes to those who are now allowed to fulfil certain ecclesiastical functions, formerly restricted to clerks, the dress of the clerk—the surplice. And every one, who has an eye for decency and order, will agree that the cassock is required to give the surplice a comely and picturesque appearance. Surplices showing a large margin of the modern dress underneath, or surplices so ample as to envelope everything completely, are on the one hand or the other, vulgar and grotesque to behold."

NOT OUR FUNERAL.—On the translation of Dr. Temple to the London diocese, our good friends who are so fond of party names and badges, claimed Dr. Temple as an ardent Evangelical and crowded loudly over his appointment. Their joy is turned into sadness by the new Bishop proving his freedom from the bonds of party. The *English Churchman* says:—It is upwards of a month since the Bishop of London cheered the Ritualists of St. Alban's, Holborn, by his presence in their midst; and now he has, apparently, discovered that there are not a sufficient number of Ritualistic Prebendaries in St. Paul's Cathedral, though the public generally are under the impression that they are so numerous as to place St. Paul's completely under the control of the anti-Protestant party. No doubt the latter will be much gratified at the additional assistance given to them this week by Bishop Temple, who has presented the Prebendal stall, vacant by the promotion of Dr. Gifford to the Archdeaconry of London, to the Rev. Robert Eyton, Sub-Almoner to the Queen, and Rector of Holy Trinity, Chelsea. Mr. Eyton is an ex-member of the Society of the Holy Cross; and is still, we believe, a member of the O.B.S., and the E.C.U., and has signed three petitions in favour of Ritualism. It is only a few months since Mr. Eyton was appointed to his present living, in succession to an Evangelical clergyman, and already he has adopted the Eastward Position at Holy Communion, and burns "Altar Lights" in the daytime."

HIGHLY SIGNIFICANT.—Only a few years ago the Record and the Rock were the most furiously anti-Catholic papers in England, their columns teemed weekly with denunciations of everything and everybody which or who regarded the Church of England as other than one of the sects, or as having a history centuries prior to the Reformation, or a ritual of worship worthy of being faithfully followed. Their great boast was an extreme, violent form of Evangelicalism, of the type some few exhibit in Canada. To-day both these truculent organs are playing a nobler tune, they have come to their senses, and both Record and Rock now are moderate and Christianlike in tone and even Churchlike in some respects. They have learnt that the Churchmen of England do not wish to degrade Divine service to a level with the irreverence of the sects, and that to be an Evangelical one needs not to be a furious hater of the Catholic position and teaching of the Church. We cordially congratulate our contemporaries on this accession of wisdom and grace, and trust that their conversion will be followed by the same change in their feeble echo in this land. But our faith is small.

THE SET OF THE STREAM.—One of the most distinguished ministers of the Congregational body in England, the Rev. Professor Barker, M.A., L.L.B., has just taken deacons orders in the Church. The Professor was Tutor in the principal College of this body situated at Masbro, Yorkshire, and was also Pastor of the Congregationalist Church there, one of the most prominent positions in non-conformity. The secession of a scholar so eminent and mature, one who had secured one of the chief places in the Synagogue of dissent, is a highly notable event. That many others of this body have come over to the Church is well-known, able men, of mature years, but little has been said of it. Professor Barker's secession from dissent merely indicates in a marked way the set of the stream.