

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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### LESSONS for SUNDAYS and HOLY-DAYS.

April 4th—4th SUNDAY IN LENT.  
Morning—Genesis xliii. Luke vii. 1 to 21.  
Evening—Genesis xliii. or xlv. 2 Cor. viii.

THURSDAY, APRIL 1, 1886.

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

**AN UNPLEASANT DUTY.**—It is a homely, but popular proverb which condemns the bird that defiles its own nest. We may supplement this "wise saw" by saying that it is an unpleasant duty to cleanse the nest such vile birds have befoiled. *It must, however, be done, or the young birds will suppose the nest is a dirty place and go to a cleaner shelter.* Since the founding of a party College in Toronto, constant attempts have been made by several of its graduates to defile their nest—the Church of England, by raking up dissenting slanders and giving such falsehoods the benefit of a churchman's approval. The two points chiefly aimed at have been, 1st, To abuse the Church for not allowing the usurping clergy fraudulently put into benefices by Cromwell, to remain in possession! 2nd, To abuse the martyr Archbishop Laud for re-organizing the Church so as to preserve its life from frittering away. He who takes either of these positions knows nothing of history, he has been gulled by dissenting romances. The *Church Times* thus deals with these two statements made by sectarian enemies, and those who here have learnt to befool their nest at a Church College. It is said:

"1. It was the clergy who, in 1662, led Charles II. and the Tory party to expel the reforming element from the Church, and thus made a rent in our national religious life that has gone on widening ever since.

"2. It was the clergy who forged the fetters and promoted the enactment of the cruel laws under which Nonconformists were made to suffer "the loss of all things" in the latter portion of the seventeenth century.

"As a matter of fact, the incumbents of benefices in 1662 had for the most part been thrust into the livings by the Roundheads, and of the old clergy very few, comparatively speaking survive. The fact is, the short spell of power which the

Presbyterians and Independents enjoyed had opened the eyes of the nation. *The people had seen the cant, the hypocrisy, and the self-seeking of the dominant faction, and were resolved that they would have no more of it.* A faction which had upset everything; which had murdered the King and the Archbishop of Canterbury; which had turned out the clergy by thousands, and left them to starve even when they did not thrust them into prison or sell them for slaves; which had ruthlessly trampled on the consciences of churchmen, had no right to expect much consideration; but the terms which were offered were liberal beyond all precedent, and what is more they were ultimately accepted, it is believed, by all but some eight hundred out of perhaps eight thousand.—*for the talk about the Two Thousand Confessors of St. Bartholomew's Day is admitted to be rubbish.* Archbishop Sheldon has been accused of expressing fears that only too many of the Puritan ministers would conform; and, if he did say so, he knew the men. He knew how low a type, with a few notable exceptions, they were, and it should never be forgotten that the clergy who failed to stem the dissolution of the Restoration were not, as a body, new men, but consisted largely of the wretched impostors whom the Church had had to take over from Cromwell's days, and who had succeeded in making religion loathsome and contemptible.

**JUDGMENT BY DEEDS NOT WORDS.**—Our people are so good-naturedly prone to judge the Puritan sects by their words, that they cannot too often be reminded what deeds these people committed to evidence that ultra spirituality, which they still boast of. Let our friends turn up Southey's Book of the Church and read as follows, and further:

"Lord Brooke, a noted Puritan, said he hoped to see the day when not one stone of St. Paul's should be left on another. A sentiment of vulgar malice towards Laud may have instigated the ruling faction, when they demolished with axes and hammers the carved work of that noble structure, and converted the body of the Church into a stable for their troopers' horses. But in other places, where they had no such odious motive, they committed the like and even worse indecencies and outrages, merely to show their hatred of the Church. It was such acts of sacrilege which brought a scandal and an odium on the reformed religion in France and in the Low Countries, and stopped its progress there, which neither the Kings of France nor of Spain could have done, if horror and indignation had not been excited against it by this brutal and villianous fanaticism. In some churches they baptized horses or swine, in profane mockery of Baptism; in others they broke open the tombs, and scattered about the bones of the dead, or, if the bodies were entire, they defaced and dismembered them. At Sudeley, they made a slaughter-house of the chancel and out up the carcasses on the Communion table. At Westminster the soldiers sat smoking and drinking at the altar, and lived in the Abbey committing every kind of indecency there, which the Puritan Parliament saw and permitted. No cathedral escaped without some injury; painted windows were broken, statues pulled down or mutilated; carving demolished; organs sold piecemeal for the value of the materials to set up in taverns. At Lambeth, Archbishop Parker's monument was thrown down, that Scott, to whom the place had been allotted as his portion of the spoils, might convert the chapel into a hall; the Archbishop's body was taken, not out of the grave alone, but out of his coffin; the lead in which it had been enclosed was sold, and the remains were buried in a dunghill."

Yet towards these savages we are continually being asked to give our reverential sympathy and to loathe and detest their victims, and especially men like Archbishop Laud, who did so much to keep the Church of England out of the hands of these canting barbarians.

**THE DANGER IN IRELAND.**—The dangers to which our brethren of the Church of Ireland will be exposed if Home Rule is granted should call forth our most ardent sympathies with them at this time of crisis. This is no question of politics, it is a higher and deeper and broader issue than party interests touch or care for—it is whether civil and religious liberty shall exist in Ireland, or that land be made a wash pot for the Pope, a land over which he may cast his insolent shoe. The past treatment of our brethren by the Papacy is painful reading, casting as it does a lurid light on the future.

Russell, in his "History of Modern Europe," says of the rebellion of 1641:—"A general massacre commenced of the English Protestants now defenceless (by the Roman Catholics), who exercised on them a degree of barbarity unequalled in the history of any nation. Amidst these diabolical enormities, the sacred name of religion is sounded on every side to enforce blows and to steel hearts against every movement of natural and social sympathy. The English Protestants were marked out by the Catholic priests for slaughter, as heretics abhorred of God, and detestable to all holy men . . . they were disarmed by capitulation, and promises of safety confirmed by the most solemn oaths, but no sooner had they surrendered than the rebels made them share the same fate with the former victims (vol. iii. p. 287.)"

Dr. Barnard, an eye-witness, says, many friars and priests were posting to and fro, busy in giving the people their benediction.

In 1798 another attempt for Home Rule was made.

A Mr. John Smith sent a petition to the House of Lords, and states "That the rebellion was apparently at first the work of both Catholics and Protestants, for the redress of supposed grievances, but as soon as prosperity seemed to crown the cause, the Roman Catholics determined to extirpate all the Protestants, and murder them in cold blood. One hundred and eighty-eight were burnt to ashes in Scullabogue Barn near Wexford, under circumstances of awful cruelty, the recollection of which made his blood run cold; and after the fire the rebels danced amongst the ashes of the Protestants to make themselves, as they alleged, stout-hearted. He adds that in Wexford, ninety-seven unoffending citizens, whose only crime was that they were Protestants, were spiked in cold blood on Wexford Bridge, among whom, your petitioner (he adds) has the mournful fact to relate, were his own grandfather, father, and four uncles. A list of all the Protestant inhabitants of Wexford, was subsequently made out, and all that could be seized were first re-baptized in the Romish Church, and then confined in the English Church, to be consumed as the others were in Scullabogue Barn.

"But passing over the more recent Fenian rising, in order that I may not occupy too much space in your paper, we are once more face to face with another pronounced rebellion under the Jesuitical name of Home Rule. A friend of mine heard a Roman Catholic priest remark the other day, laughing at a deluded Protestant (when his back was turned; and who had been advocating Home Rule), 'He doesn't know, does he, Home Rule means Rome Rule.' The Roman Catholic priest was in a semi intoxicated state or worse, or this would not have come out."

We must not, however, forget that Cromwell's treatment of Romanists was just as barbarous as anything in the above horrors. This diabolical tyrant said, "I wish the Irish to enjoy religious liberty—but I will not allow mass to be said in Ireland." Cromwell has not a few disciples in the party ranks!

—The Corcoran Gallery, Washington, has a collection of the portraits of all the Presidents of the United States, except the present incumbent of the office.

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