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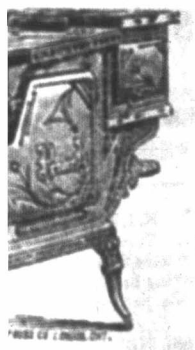
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# Dominion Churchman

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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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.

Oct. 30th 19th SUNDAY AFTER TRINITY.  
Morning—Ezekiel xxxiv. 1 Thessalonians iii.  
Evening—Ezekiel xxxvii. or Daniel i. Luke xlii 18.

THURSDAY, OCT. 15, 1888

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

FRIENDLY MESSAGES.—If a newspaper could blush the cheeks of the DOMINION CHURCHMAN would be constantly flushed red by the open flattery of friends. A correspondent, whose good word we could not have looked for, from his extreme party sympathies, writes thus: "I consider the Home and Family reading of the DOMINION CHURCHMAN to be the best and most practical collection of instructive matter, anecdotes, hints, suggestions that I have ever seen." Our correspondent has been in the habit for many years of seeing a number of Church papers. Another friend, a Rural Dean, writes that our article on the Scott Act is generally and highly approved, that all its points are fully justified by experience. He informs us that in his county "the Scott Act is a great curse from the causes pointed out in the D. C. article." Of the service we render Church institutions, even at a very great distance let us give this one illustration. In a far distant city in the States, a gentleman recently asked a clergyman who had once been resident in Canada, what school in the Dominion he could recommend? The clergyman was for a time at a loss, as he had forgotten the name and place he wished to think of. He at once went home, took up the DOMINION CHURCHMAN and found in it a notice and advertisement of Port Hope School, which obtained a new scholar by this incident as it has by other parents in the more distant parts of the country, reading of the admirable school in our columns. The number of boys present this term is 150, more than double the attendance a few years ago. There can be no doubt, that this school, however, wisely and skillfully conducted, would not have grown so rapidly had not its existence and claims been so constantly kept before Church families in this journal.

THE CONDITION OF IRELAND.—From a highly interesting letter in the London Guardian, we cull

the following on Ireland and its future. "The condition of religion in Ireland at present is a very interesting study. In this district thirty years ago the people were completely under the dominion of the priest; he could make them believe anything, and he had the control of all their actions and thoughts. This is dying out now. They are still loyal to their Church, but they will not follow the priest blindly, and would probably resent such interference on his part. The eagerness of the priests to secure their dues may have something to do with this. I was told of one man that he had taken the last handful of oats from a poor widow, and such conduct makes the people very anxious to hide the state of their affairs from the priest. They will frequently intrust their money to the keeping of the Protestant clergyman, and will express their suspicion of their own priests without much reserve. But if the clergyman not unnaturally asks, as in one case I heard of, 'If you think us so much better, why don't you believe our religion?' they will fall back on the invariable answer, 'Ah, your reverence, ours is the old faith.' With this sentiment the personal character of the priest has nothing to do, and the sentiment is, I believe, ineradicable. In spite of their respect for the Protestant clergy, and in spite of the obvious superiority, in the point of prosperity and industry, of the Protestant to the Roman Catholic peasants, there is no event in the world less probable than the conversion of Ireland to Protestantism. Every one tells you that proselytising is at an end. Those who came over when the Protestant Missions in the West were first started are mostly Protestants still; but no further proselytes are made. But while no external reformation is to be expected, an internal change seems to be going on. Ireland is still strongly Catholic, but Romanism is weaker than it was. The Pope has tried a fall with Nationalism, and has been heavily thrown, and, as one observer expressed it to me, the religion of the people is becoming to a great extent political. There are many signs that, in the Land League movement, the priests were dragged after instead of leading the agitation.

WILL THE IRISH BECOME INDIFFERENT TO RELIGION.—Whether the prevalent religious indifference of the age will not ultimately reach the Irish people is doubtful; it is said that many of their favourite politicians have very little religious belief, but they still find it prudent to affect it. At present the Irish are strongly and deeply religious, but the faith, at least so far as my personal observations goes, is a simple form of Christianity, very slightly tinged with Romanism. The peasants frequently use religious phrases in their common talk:—"with the help of God," "thanks be to the Lord," "God save us all," and similar ejaculations are continually occurring; but I have never once heard a Mayo man speak of the saints or the Blessed Virgin, or use any phrase which the narrowest Protestant could not join in, except such a prayer as "the Lord rest his soul," on the mention of the dead. I should be glad to know what the experience of others is as to this. I can only speak of what I have heard and seen. So far as difference of belief goes, the ancient hostility between Romanist and Protestant might, on one side at least, be easily set at rest. And in other respects also, I believe the feud is one which is kept up chiefly by the Protestants. In all the agitation of the last few years, singularly little religious animosity showed itself, and my experience is that when Irish intolerance finds expression in words it is from the lips of a Protestant. If this is so, it has an important bearing on the political question in Ireland. One great difficulty is the total separation in interests and sympathy of the North from the South, Protestants from Roman Catholics. So long as the religious difficulty was real, this separation was hopeless; but with the disappearance of religious animosity there ought to be no serious obstacle to

the union of the nation. The Protestants have hardly realised this yet. They dread the supremacy of the National party in Ireland, because they believe that it will be used to oppress the religion of the minority; to quote a common phrase, they believe "Home Rule means Rome Rule." It may be so; but there are no signs of this in the Nationalist party, and it should be recollected that Home Rule was started by Protestants as well as Catholics, Tories as well as Liberals.

IRISH DISCONTENT POLITICAL AS WELL AS ECONOMIC.—Most Englishmen think that Ireland is an impossible country for peasant properties. They forget that to a very large extent Irish holdings are peasant properties, minus the property. A Mayo farm is not a joint concern between landlord and tenant, like most English farms. It is a much simpler affair; the landlord finds nothing but the land, and his only connection with the tenant is to receive the rent. If the peasant does not starve on his five or six acres now when he has to pay rent, he will not starve when he has to pay a lower rent as interest to the State, or when he finally holds the land rent-free. He will not, it is true, live in luxury for the Land League agitators forgot that £2 or £3 a year, which is a common rent in this district, cannot make the difference between wealth and poverty. But he certainly will not be worse off than he is now.

And will he then be satisfied? No; for his aspirations are political as well as economical. I held the contrary a few years ago, but I believe now that a real desire for self-government and not merely land hunger, is at the bottom of Irish discontent. Whether this desire will be satisfied by any measure of local government, or whether nothing short of an Irish Parliament will do it is impossible to say. Every one who knows Ireland must recognise the justice of the popular demand for a voice in the management of their own affairs, up to a certain point. The difficulty, however, lies in fixing that point, and it is here that one wishes first of all for a united Ireland, so that England might know for certain what the nation really desires. I cannot help believing that the truest friends to Ireland and to England would be men who should attempt to abolish the ancient enmity between the North and the South, and should enable the whole nation to confront England with a clear and united policy. The reconciliation of Ulster and Connaught will be the first step towards reconciling England and Ireland.

UNIVERSALISM AT FAULT.—"I am a Universalist," said —, boastfully, "and you Orthodox are not fair in saying our system is inconsistent with reason." "I will prove the irrationality of your system," said his friend. "You believe that Christ died to save all men?" "Yes, I do." "And you don't believe there is hell?" "No, I don't." "No I don't; men are punished for their sins in this life." "Well now, let us put your 'rational' system together. It amount to just this—that Christ the Saviour died to save men from nothing at all. Not from hell; because, according to you, there is none. Not from punishment in a future state of being, for he receives his whole punishment in this life. Yours is the absurd spectacle of ropes and life-preservers thrown at an immense expense to a man who is on dry land and in no danger of being drowned."—*Christian Jour.*

—To seek heaven and earth in the Word of God, whereof it is said, "Heaven and earth shall pass, but my Word shall not pass," is to seek temporary things amongst eternal; and as to seek divinity in philosophy is to seek the living amongst the dead; so to seek philosophy in divinity is to seek the dead amongst the living; neither are the pots or lavers, whose place was in the outward part of the Temple, to be sought in the holiest place of all, where the ark of the testimony was seated.