

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY-DAYS.

June 16th—SECOND SUNDAY AFTER TRINITY
Morning.—Judges iv., Acts iii.
Evening.—Judges v. or vi. 11. 1 Peter iv. 7.

THURSDAY, JUNE 19, 1887.

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

To CORRESPONDENTS.—All matter for publication in any number of DOMINION CHURCHMAN should be in the office not later than Thursday for the following week's issue.

HOUSE OF COMMONS JUBILEE SERVICE.—The English House of Commons attended St. Margaret's Church, on the 22nd May, where a Jubilee service of thanksgiving was held. Over 400 members were present including non-Churchmen, even Quakers were present. *The Home Rulers as a body stayed away!* The sermon by the Bishop of Ripon was a splendid oratorical display. The following passage has interest to us Canadians:

"The Bishop said that they were celebrating the fiftieth anniversary of a Sovereign who had caused more important strides to be taken than any before in the history of England. In the past half century much had been done to spread the power, the greatness, and the glory of our country. Had our ideal been forgotten? There was a tendency to despise our own epoch, to say that it was a prosaic and a money-loving age, one in which gain was the only desideratum. This was unjust, for the age was one of progress. We had seen the rise of the steam-engine and the progress of the telegraph. We had found Canada a settlement, and had made it a nation. Africa was no longer a dangerous unknown region, but a marvellous continent. The age had witnessed the discovery of the doctrine of evolution, of the conservation of energy, and of the subtle molecular movement in the physical world; it had given us a Darwin, a Huxley, a Spencer, a Tyndall, a Stanley, a Baker, and a Speke. He did not call that a prosaic age which had witnessed the philanthropic enterprises of Florence Nightingale, Sister Dora, and Octavia Hill; which had shown us martyrs of science like Brewster and Professors Palmer; martyrs and heroes of the faith like

Livingstone, Pattenon, Hannington, and Moffat; heroes of the battlefield like those of Balaclava and Rorke's Drift. The age was full of memories never to be forgotten. It had given us glorious words which would exist for evermore, and of these it was enough if he only quoted one—"I refuse to believe that what is morally wrong can be politically right"—words which might compare with that noble utterance of Gordon: "I have done my best for the honour of England." In conclusion, Bishop Carpenter alluded to the events of the Queen's life during the last fifty years—her joys and sorrows as well as her acts of kindness and sympathy towards all in distress, which brought home to people's mind the truth that lay in those great words of Edmund Burke, "Genuine sympathy is a healing and cementing principle."

ALIENS AND MONGRELS.—The London Times says: "It is worth while to remark, as illustrating the worth of Mr. Gladstone's testimony to the tolerance of the Irish majority, that the *Irish World* the other day denounced the Wesleyan body in Ireland as 'a miserable handful of aliens of whom the country would be well rid,' and that one of Mr. PARNELL'S Irish American friends, to whom he was indebted for a hearing in Congress some years ago, lately spoke of the whole of the Ulster loyalists as 'mongrels.' These expressions of feeling, even when the expediency of conciliation is manifest, suffice to show what chance of fair play the minority would have in Ireland under Home Rule. There are in Canada three-quarters of a million of Methodists and nearly as many Presbyterians, and to these the language of Mr. O'BRIEN'S close allies, may be commended when they are considering how they are to deal with his attacks on the personal character of the representative of the Queen."

Had the Times known Canada by its press it might have made some stinging comments upon the fact that the chief organs of the Wesleyans and Presbyterians in Ontario for political reasons, in order to help their political friends in securing the Irish vote, openly sympathised with Mr. Parnell and his *Irish World* allies and condemned the effort of the Home Government to bring their murderous policy to an end by force of law! We commend to the attention of our Wesleyan and Presbyterian friends the fact that the chief Home Rule organ has styled them "aliens" and "mongrels." Of course our brethren of the ancient Church of Ireland, of which the schismatical Church of Rome is so deadly a foe, are also included in the term "mongrels." Perhaps this language of the Home Rule organ, will enable certain Irish Churchmen in Canada, to realise the prospect before non-Romanist Ireland, if Home Rule were granted. The boar and rabbit were reconciled, but it was by the rabbit getting inside of its enemy! That will be the fate of Irish Protestant bodies when Rome rule prevails.

THE IRISH MURDER CONSPIRACY.—The Times of the 7th of June, publishes another instalment of its "Parnellism and Crime" articles. Opposite its leader page it prints a fac-simile of the tenth page of the *Irish World*, of New York, of Feb. 16th, 1884, and also the greater portion of Patrick Ford's address published in the same issue. The publications are accompanied by an explanatory article describing the various funds mentioned, and the fate of the men connected therewith. In an editorial on the subject the Times says, the whole conspiracy whether carried on by mealy-mouthed gentlemen who sit at London dinner tables, or by fiends who organise murder, is one and indivisible. It is paid out of the same purse, worked by the same men, directed to the same ends, and inspired by one universal hatred of England, and a determination to bring about, if possible, a complete separation between England and Ireland. Whether the money goes to support Gladstonians in Parliament or to equip desperadoes for the committal of outrages in English towns, is a mere matter of

tactics. Whenever we find the constitutional agitators with the mask laid aside, we find that their language, sentiments and aims are identical with those of the ruffians by whose support they live in Parliament pretend to be ignorant of.

There are "mealy mouthed gentlemen" who sit at Canadian dinner tables, aye, who occupy Canadian pulpits, who also, are involved by their open sympathies in the conspiracy with "fiends and organized murder."

We are gratified to find that the view we took as to the real object of the O'Brien mission, is that taken by so weighty authority as the London Times, which says, Mr. O'Brien's mission was "a direct preaching of sedition and civil war." Yet for such preaching, forsooth, that was intended to have brought death into scores of our homes, the *Globe* and the *Canada Presbyterian* demand free speech! But the Irish vote is more valuable and sacred than citizen's lives.

In the Times of May 18th, there are extracts from a minute book which has been given up by one of the conspirators, in which details occur showing that these Home Rulers were hatching schemes to blow up English towns. In 1881, PATRICK FORD, in this same *Irish World*, declares that the funds he was in charge of, were intended "to lay the big cities of England in ashes." Yet these friends and their hell-born schemes, said the Ontario Legislature and the Dominion House of Commons and the Ross Bible press of Canada, ought not to be coerced!

METHODIST RITUALISM.—The following description of an Eastertide service is given by one who was present at "the Methodist Chapel," as he styles it, Bedford:

"Punctually at half-past ten the first notes of the organ announced the commencement of the service, and the choir of men and boys, followed by the ministers, entered by the chancel door, and took their accustomed places. Charles Wesley's grand Easter hymn, to the old familiar tune with its pealing Alleluias, was sung as the introit. Then followed the Easter morning liturgical service, chorally rendered, 'Christ our Passover,' and the proper Psalms for the day being heartily sung. The *Te Deum* (from an MS. service) and the *Benedictus* (Dykes in F) were well rendered. Then was sung the Apostles' Creed, 'recited as a chant of triumph,' with effective organ accompaniment. The anthem appointed for the morning service was 'Christ is risen from the dead.' In the ante-communion service an attractive feature was the really grand rendering of the Nicene Creed (Woodward in E Flat), than which a more devotional, simple, and impressive interpretation of it we have never heard."

This "chapel" is largely attended and its affairs highly prosperous, in spite of the service being inaugurated by a procession!

IN QUEEN ELIZABETH'S TIME.—Oddly enough, at the same time we were alluding to the Jesuits entering the Church of England, and fomenting strife in the disguise of Evangelicals, the *Church Times* was thus answering a correspondent:

"If there are any Jesuits in Anglican Orders, you must look for them where they were found 300 years ago, that is, in the extreme Protestant ranks. (See the late Dean M'Neile's *Rome's Tactics*). The openly romanising party in the Church of England consists almost exclusively of very worthy people who are rather stupid and very ignorant, which is not the material of which Jesuits are made."

For ultra-Protestants to make boast of being descended from Jesuit plotters, only shows that there are "worthy people" here who are "stupid and ignorant," only one would not expect to find them governing a College, or wearing high divinity degrees!