

Oct. 6, 1887.

O.,

ONG.

IONS.

THE
oved Model
ASHER

AND
EACHER.

ried in a small volume

or money refunded.

R ITS SUPERIOR
shing made light and
at pure whiteness
washing can produce
riction to injure the
can do the washing
To place it in every
been fixed at \$3.00
in one month from
aded. Delivered at
vinces of Ontario &
r \$3.50.

n House.

ge St., Toronto.

roular.

HE
TIONS

roducing a good
done to equal



IS'
Stove.

ill-cooked roast,
og bun or cake,
this
OVES.

Out in Winter.

1 Sold by
St., Toronto.

HOUSES
ILD THEM,

estimates, and full
ern houses, from 4
to \$5,000, profusely
many original ideas
nes adapted to all
people. The latest
the kind published
1, post paid, upon
en. Address
Association,
Y.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the post-office, whether directed in his name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published, although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the post-office, or removing and leaving them uncollected for, while unpaid, is "prima facie" evidence of intentional fraud.

The DOMINION CHURCHMAN is Two Dollars a Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rule be departed from. Subscribers at a distance can easily see when their subscriptions fall due by looking at the address label on their paper. The Paper is sent until ordered to be stopped. (See above decisions.)

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.

Frank Weeten, Proprietor, & Publisher.

Address: P. O. Box 2640.

Office, No. 12 Imperial Buildings, 30 Adelaide St. E. west of Post Office, Toronto.

FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

October 9th, EIGHTEENTH SUNDAY AFTER TRINITY.
Morning.—Jeremiah xxxvi. Philippians iii.
Evening.—Ezekiel ii.; or xiii. to 17. Luke ix to 28.

THURSDAY, OCT. 6, 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.

PROHIBITION AND ITS FRUITS.—In a recent article, we stated that in Toronto the partial enforcement of prohibition, had led to a serious increase of drunkenness. We have now the figures before us taken from the police records, and they tell a sad tale indeed of the folly of that policy. Since the beginning of 1886, the most active measures were taken of a prohibitory nature in that city, and on the 1st August this year 74 licenses were cancelled. The result predicted by prohibitionists has been reversed, as the following figures demonstrate: In January, February and March, 1886, the cases of drunkenness were 738, in these months this year they were 804, in April, May and June in 1886, 1169, in 1887, 1366, in July, 1886, the cases were 386, in 1887, 488, at the end of July this year prohibition was enforced to a large extent, and the result was, that whereas in August, 1886, the cases were 399, under prohibition in 1887, for this month, they rose to 555! In September, 1887, the figures showed up to the 23rd, an increase of 90 over those of 1886. Thus in less than nine months under severity and prohibition the cases of drunkenness increased by 556 cases, or about 20 per cent. And in the period of total suppression of a large number of licensed houses, the increase in cases of drunkenness was at the rate of close upon 40 per cent. As we said before the prohibition movement is antagonistic to Temperance.

A HOME LESSON TO HOME RULERS.—During the last month the homes of three Roman Catholic priests have been attacked by burglars. We pre-

sume that their intention was simply to help themselves to the priest's property, but if they intended to teach a much needed lesson to their reverences, they took a highly practical mode of conveying instruction. These victims and involuntary pupils of burglars, have been aiding and abetting those criminals in Ireland who have shot down young girls and aged men in cold blood, who have sought to destroy the lives of delicate women by preventing help and food reaching them when seriously sick who have conspired to punish cruelly those honest tenants who paid their rents, who, in a word, have made murder, and rapine the ordinary weapons of a political and social agitation. Those who have taught Irishmen to rob their landlords, to assassinate them, to murder honest rent payers, should not complain if wicked men act upon their own principles by robbing them and threatening their lives. We find too, that the terrors of the law are threatened, if those burglars are caught. Surely this is a strange business for men who shrieked against Coercion? But these Home Rulers seem to hold that the law ought to coerce any person who injures a Roman Catholic priest! or disturbs his home, but that it is an infamous wrong for the law in Ireland to coerce the assassins and other scoundrels who injure a Protestant landlord, or who disturb the homes of those Irish tenants who honestly pay rent! We are sorry, indeed, that we have burglars so active amongst us. But if these rascals enable Archbishop Lynch and his priests and people, and help also their ultra-Protestant friends, to realize the horror of crimes of violence, and the wickedness of attacks upon home peace, and upon private property, even out of criminals will come valuable and much needed instruction by giving Home Rulers a home lesson.

IRISH DEMORALISATION.—Complaints are made in the newspapers at home by English merchants and local ones, that the lower class of Irish storekeepers are becoming utterly demoralised by the principles of the National League. They argue that if Patrick is justified in refusing to pay rent, that Dennis is justified in refusing to pay his debts. This leads to trouble with creditors, and when threats are used of legal procedure, the storekeepers evoke the aid of the local leagues, who issue a boycott against merchants who try to collect debts! A writer in the Times, says:

"I live near a large provincial town and deal with various tradesmen there. Lately on approaching a shop I noticed a man, known to me as a thoroughgoing Leaguer, stationed opposite on the watch. On entering I perceived at once, from the expression of the shopkeeper's face and from other indications, that something was wrong. I inquired what was the matter, and he informed me that he had been on a jury not long before; the question submitted to them was "murder or no murder." He stated that he could not have voted otherwise than he did without being guilty of perjury, the evidence being strong and clear. Yet for voting according to his conscientious conviction he was boycotted, his shop watched, his customers intimidated, and himself and family in a fair way to be ruined. He could only have escaped this fate by perjuring himself. The League, therefore, does not scruple to tyrannize over men's consciences, and requires them on pain of worldly ruin to peril their souls if the interest of the League demands it. Mr. Gladstone indulgently screens the methods of the League behind the euphemism "exclusive dealing," but in this class of cases the exclusive dealing is with the Devil.

It is most lamentable that any section of Englishmen should give countenance and support to so crime-stained an association.

Yet this policy and this crime-stained association, are supported by certain ultra-Protestant Canadians. It is significant to note the signs of what Roman Catholic ascendancy will lead to, what Home Rule will bring forth. A visitor to Ireland reports:

"Whole estates are passing into the hands of the monastic orders, and the most prominent object in every village is a great square pile of masonry, the home of a new monastery or nunnery founded within the past ten years, and growing vigorously in spite of bad seasons and American competition."

AN ENGLISH CLERGYMAN ON THE CHURCH IN CANADA.—Canon Trotter has a long letter in the Church Times on the work of the Church in Canada. As to mission work he writes:—A great deal of downright mission work has to be done, especially in the newly-settled parts of the country. True, the country is divided into dioceses and parishes, but the parishes are often of a size which would astonish an English parish priest in the most straggling and scattered districts. Before they are self-supporting and have a "rector," they are called "Such and such a mission." One Sunday I was asked to take the services in one such district, the mission priest having had to leave because of his health, and the churches, therefore, being supplied as best they could, and often not supplied at all. There are three churches in the mission—wooden buildings of a very humble character, and to take services in all three involves a prairie drive of about 40 miles every Sunday, wet or fine, cold or hot. In the diocese of Qu'Appelle, where Bishop Anson is doing a splendid but quiet work, some of the clergy have to hold their services in the waiting room of a railway station, or in some kitchen or shanty which may be lent to them. There is a parish at Kinbrae; the district assigned to it is 150 by 40 miles. There are two clergy, seven different points where services are held, the furthest point being 120 miles from Kinbrae itself. Hence monthly services are all that in many places can be provided. There are, as may be easily understood, in such widely scattered and newly settled districts, few who can afford to do much towards the income of the clergy and the Church expenses; they do what they can. What the Bishop asks for, and what the Church at home should give—is not her wealth only, but her sons, to go forth and be in the forefront of the battle. With all the missionary zeal that is now, thank God, being aroused at our Universities, and in our younger clergy, are there none who, not necessarily for life, but for say 5 or 10 years would offer themselves for this outpost work? Here let me make a practical suggestion. Why should not individual dioceses at home affiliate one or more colonial dioceses (just as some of our West London parishes affiliate a poor East London parish), some of the younger clergy, after two or three years' training and experience at home, go out to these distant outposts, where there is any amount of opportunity for hardship, self-denial, and devotion, where untold influence for good might be exerted on our young men who are "batching" out there. Then, with their knowledge of the world increased, and their sympathies enlarged and deepened, let them (if they will) come home again to have their places supplied by younger men again, and their Colonial work to be counted by the Church at home as so much "foreign service" placed to their credit, and not written against them.

—There was an old preacher once who told some boys of the Bible lesson he was to read in the morning. The boys finding the place, glued together the connecting pages. The next morning he read on the bottom of one page: "When Noah was 120 years old he took unto himself a wife, who was"—then turning the page—"140 cubits long, 40 cubits wide, built of gopher wood and covered with pitch inside and out." He was naturally puzzled at this. He read it again, verified it, and then said: "My friends, this is the first time I ever read this in the Bible, but I accept it as evidence of the assertion that we are fearfully and wonderfully made."