

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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## LESSONS for SUNDAYS and HOLY-DAYS.

May 20th — WHITSUNDAY.  
Morning.—Deut. xvi. to 18. Romans viii. to 18.  
Evening.—Isaiah xli. or Ezekiel xxxvi. 25. Gal. v. 16; or  
xviii. 24 to xix. 21.

THURSDAY, MAY 26, 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.

**THE GOVERNOR GENERAL'S VISIT.**—All Toronto has been kept in a pleasant state of excitement during the stay of the Governor General. He has received calls from an unprecedented number of citizens of all classes, who by thousands have shown him the loyalty of Toronto, not only to the Queen, but in a very marked manner their loyalty to law and order. A sense of common decency has stirred up the city to demonstrate against the disgusting tactics of Dr. Lynch and his following, who have shown their hatred of England's constitution and Queen by insulting the Governor General. The Archbishop, his priests and people, with the exception of two or three cultured laymen, have refused to recognise the presence of Lord Lansdowne in Toronto! The force of petty malignancy could no further, nor more foolishly go. The Governor General has made admirable addresses in reply to those presented to him. He has not the eloquence of Lord Dufferin. Evidently he has not kissed the "blarney stone" like his gifted predecessor, but his speeches are far wiser, being most statesman-like in tone, breadth of view, and sympathy with the life and institutions of this new country. One of the historic incidents during this visit was "a demonstration in force" against the visit of Mr. William O'Brien, the associate of the Phoenix Park murderers and of the American dynamiters. The meeting was held in the public park, where a space of 80 yards by 100 yards was densely packed, while thousands hung upon the outskirts being out of hearing. The whole assembly numbered at least 20,000 men. Resolutions were passed condemning Mr. O'Brien's course, and expressing full confidence in the Imperial Parliament. Against these about 20 persons voted, led by an atheist of

the lowest class, connected with the fenian-socialist press. These resolutions were moved and seconded by the Bishops of Toronto and Algoma, the Rev. Canon Dumoulin, the Rev. Dr. Potts, the leading Wesleyan of the Province, by the Rev. G. M. Milligan, a prominent Presbyterian, by Mr. H. E. Clarke, M.P.P., a large manufacturer, by Professor Clarke, Trinity College, by Mr. Vankoughnet, Q.C., Mr. Hughes, Chief Inspector of Schools, and last but not most forcibly of all, Professor Goldwin Smith, who struck the right chord in his speech, when he attributed the misery and disorder of Ireland to the teaching and demoralizing influence of the Roman Catholic Church.

DEAR WILLIAM.—Some of our friends in their exuberant charity seem disposed to doubt the connection we assert exists between Irish murderers and the Irish Romanist bishops and priests. We do not see why they should, when we all know, who know anything of history, that not only is the Pope held to be infallible in doctrine, but to be an absolute authority in morals. If the Pope decrees that murder is virtuous, then every Romanist must regard murder as a virtue. The Pope has evidently so declared in Ireland. Take as a proof of this the following letter addressed to William O'Brien by Archbishop Croke, the letter is published by Mr. O'Brien himself.

"THE PALACE, Thurles, April 30th.  
"MY DEAR WILLIAM:—I cannot tell how disappointed I feel at not seeing you before you left for Canada, but I suppose it must be so. Being under the impression that the American mail was to arrive here at 10 o'clock I had made up my mind to go to the railway station house at that hour to give you a true friend's greeting on your way, and a Bishop's blessing on your undertaking. But I have just learned that the train gets here about 9.10, and as I always say the first Mass at the Cathedral on Sundays, which Mass is at eight o'clock, it will now be impossible for me to see you and shake your hand, and wish you God speed. But I'll pray for you that the God of our fathers may watch over you on the deep, crown your patriotic mission with success, and bring you back to us soon in health and triumph. "My Dear William.  
T. W. CROKE."

The undertaking thus blessed, the patriotic mission thus prayed for by an Archbishop is an attempt to raise an insurrection in Canada, in Mr. O'Brien's own words in order to "hoot and drive out the Governor-General from Canada," by the excited Irish in this Dominion! Were Mr. O'Brien in any way successful he would plunge Canada into civil war. Archbishop Croke looks with glee and hope on this hellish undertaking, and joins the demons of pandemonium in praying for its success. We repeat, Mr. O'Brien has the blood on him of many murdered victims, and his last for the blood of Canadians is blessed by a Romanist Archbishop! But the Pope no doubt has erected murder in Ireland into a virtue, so that "Dear William," who would dishonour the gallows, is a Roman Catholic pet!

**THE REV. J. BELL COX IMPRISONED.**—It is deeply to be deplored that the Bishop of Liverpool allowed himself to be used as an instrument for the persecution of the Rev. J. Bell Cox. It is no less deplorable that any layman should become a tool of those who imagine it to be their duty to compel everybody to worship God precisely as they dictate. It is also deplorable that any clergyman in England should be so injudicious as to create a grave scandal by so open defiance of the law as to get himself into prison for contempt of Court. Not a single interest held dear by Bishop Ryle will be helped by this imprisonment, nor will Mr. Cox find his principles advanced thereby. We give an extract from the Liverpool Mercury, which has no ecclesiastical leanings or character: "We decline to discuss the ecclesiastical hair-splitting and legal technicalities of the case. They are a mere heap of rubbish concealing the real issue. We arraign the law itself. Here is a subject of the Queen, eminently entitled to all the rights of a subject,

peaceable as a citizen, blameless a man, who for years has discharged the high functions of the Christian ministry in such a way as to gather around him a large and devoted congregation, exemplary in their own conduct, and famed for their good deeds among the sick and needy; and this man, simply because a medical practitioner—who lives elsewhere, and has nothing whatever to do with the matter—does not approve of the way in which he and his congregation choose to perform their devotions, is to be dragged away from his public work, and torn from his wife, his children, and his home, to be cast into prison like a common felon. The whole business is as idiotic as it is monstrous. . . . Unless Bishop Ryle had assented, Dr. Hakes could not imprison Mr. Bell Cox. When one of the Popes was asked why Pontius Pilate alone was gibbeted in the Creeds, he said he supposed it was because the Roman governor was the one person in the world who could have prevented the Crucifixion. In like manner, condemn the law as we may, condemn Dr. Hakes as we may, Dr. Ryle will be the one man responsible—because he is the one man who could have prevented it—for depriving one of the largest congregations in his diocese of the pastor whom they love, and tearing away from his family in order to cast him into prison, one of the most hard-working of his clergy."

**A WORD ON MINISTERIAL TRAINING.**—As a contrast to a notion prevalent in certain quarters that the chief object to be kept in view in a Divinity School is to teach young men a pet doctrine or two which has prevailed amongst the unlearned clergy "since Queen Elizabeth's day," we place the following, being a quotation from the Literary Churchman.

"The alpha and omega of all the training is the creation of a high idea of the Ministry of the Church Catholic, and the profoundest sense of its responsibilities—to 'have in remembrance into how high a Dignity, and to how weighty a Charge and Office' he is to be called! It is for this that the whole organization of a Theological College is planned. Inasmuch as his is to be a life of prayer and intercession, every facility is offered him for cultivating habits of devotion by frequent services and celebrations, and by systematic meditation upon Holy Scripture. As destined to fill the office of teacher—not of morality merely, but of morality based upon doctrine—he is carefully grounded in dogmatic Theology; the Sacramental system and its connexion with the Incarnation and Atonement is fully set forth; and because he will pledge himself to 'drive away all erroneous and strange doctrine' he needs to be furnished with the weapons of controversy that he may defend the position of the Anglican Church, as it stands distinguished alike from Papal and Puritan innovations."

To base a college on particular phases of Church doctrine is to assume that young men have mastered great controversial questions, have learnt all that is to be known about them and will pledge themselves never to receive any new ideas varying from those of their narrow minded teachers!

**JOHN WESLEY'S PRAYER BOOK.**—In the Library of the Theological Seminary of the Protestant Episcopal Church, in the city of New York, and also in the Library of the Episcopal Seminary near Alexandria, Va., may be seen copies of the original prayer book which Mr. Wesley sent out for the use of the Methodists in America in 1781. This prayer book was prepared some 49 years after the date of Mr. Wesley's conversion, when age and piety may be disposed to have given him the deepest wisdom. In the letter which accompanied the prayer book, dated Bristol, Sept. 10th, 1784, and addressed to Dr. Coke and Mr. Asbury, and our brethren in North America, he says: "I have prepared a Liturgy little differing from that of the Church of England (I think the best national church in the world), which I advise the travelling preachers to use on the Lord's Day in all the congregations."