

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY DAYS.

May 13th, SUNDAY AFTER ASCENSION.

Morning.—Deut. xxx. John iii. 23.
Evening.—Deut. xxxiv.; or Joshua i. 1 Tim. i. 18. and ii.

THURSDAY, MAY 10, 1888.

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

ADVICE TO ADVERTISERS.—The Toronto Saturday Night in an article entitled "Advertising as a Fine Art" says, that the DOMINION CHURCHMAN is widely circulated and of unquestionable advantage to judicious advertisers.

TO CORRESPONDENTS.

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

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

THE POPE AND THE LAND LEAGUE.—We are at a loss to understand the excitement caused by the Pope having issued a Bull or some other kind of declaration, (but a Bull seems most appropriate to an Irish question), against the proceedings of the Land Leaguers. Surely the whole question might be condensed into two of the Ten Commandments, "Thou shalt not steal," and "Thou shalt do no murder." Those two laws, if obeyed, would kill the Irish agitation, and silence such firebrands as Archbishops Walsh and Lynch, O'Donovan Rossa, Messrs. Parnell, O'Brien, and men of that class. But why is it necessary to call out the whole thunder of the Papal Jupiter to proclaim in Ireland, "Thou shalt not steal, Thou shalt do no murder?" There is a screw loose in the system of Popery when such elementary morality has to be proclaimed so loudly as to startle the civilized world! And there is another very loose screw, indeed, in our political newspapers, or they long ago

would have "sided with the Ten Commandments." Better late than never. The Pope reading out the Table of the Law to his Archbishops, Bishops, and priests in Ireland, is not, however, an edifying spectacle, but to Canadians who dally with the Papacy it ought to be instructive!

ARCHBISHOP FABRE BACKS DOWN.—It is announced that the Romanist authorities at Montreal have decided not to erect a statue to the Virgin in the public park. Archbishop Fabre is being praised for this decision by those papers who are incessantly bowing and scraping obsequiously to Popery. When a rough meets us and threatens to inflict damage and insult, then discovering that we are likely to punish him promptly if he does, quietly sneaks away, we do not follow him with compliments upon his "graceful and conciliatory" retirement! We have known the "back down" movement frequently taken by Romanists, who threatened to take some action most offensive and insulting to us Catholics and other Protestants, until having discovered that we should resent their audacity, they suddenly became "wise and conciliatory," like Bishop Fabre. There is no power on earth so utterly cowardly as Rome in its aggressive policy, it works usually by cunning devices, and secures all its successes by lulling its opponents to sleep. Hence the position of Romanism to-day in Ontario, where being a minority factor, it rules the majority. Had we been firm and united Archbishop Lynch would have been "wise and conciliatory" like Mons. Fabre, and would have backed down in his demands in regard to school privileges, &c., &c., so gracefully as to have won the applause of those Protestant organs which he controls!

INTERESTING TEMPERANCE DISCUSSION.—The Presbytery of Toronto has just been engaged in a lively, deeply interesting and most ably conducted debate on the proper attitude of a Christian body to temperance legislation. The position was taken and opposed, that while the evils of drink cannot be condemned too severely, yet it is not the duty of the Presbyterian body to pass judgment upon any particular phase of legislative action in the interests of temperance. The promoters of this view were Dr. Kellogg, Principal Cavan, Dr. Parsons, Dr. McLaren, the Rev. D. J. Macdonnell, G. M. Milligan, and others of less note, the opponents were decidedly the *minor* lights of the body, although a majority. Dr. Cavan bravely exposed the falsity of the cry that drinking is the main cause of crime. He pointed out that France is a sober country, but highly criminal and full of vice. The Hindoos are teetotalers yet their immorality was terrible. "Drink," said Dr. Cavan, "is not the origin of sin." Dr. Kellogg said with wisdom, "The question was whether the Church in her divinely appointed capacity as the representative on earth of Jesus Christ, had the right to speak in His name on questions on which He has not spoken. She was bound to testify against all sin everywhere, and must not command or forbid anything which Christ had not commanded or forbidden. She must, in fact, leave to the individual conscience anything which Christ has left open in His Word. Ministers ought not to meddle, he said, with the details of legislation, unless they wanted to ruin the country. He wanted to be always able to say to his people, "Thus saith the Lord," when he addressed them, and he did not think it increased the respect for the Church for it to back up the Dunkin Act or the Scott Act or any other Act." The Rev. D. J. Macdonnell said: "The weapon of the Church was truth and that of the State was force through the policeman's baton, or the sword or the rope. Law-abiding citizens, of course, did not always realize that." In view of the demonstrated fact that the Presbyterian and other Nonconformist ministers were fanatically in favor of the Scott Act which produced such terrible evils, and stimulated drinking beyond the degree reached under a license

system, we may be allowed to doubt whether they are sufficiently worldly wise to know what kind of legislation is likely to accomplish the end in view.

HEATHENISM IN QUEBEC.—The Quebec Telegraph gives an account of a person known as Sister Esperanza, who is said to be blessed with the Stigmata, or signs of our Lord's wounds on her body. The case is one for the police in our opinion, as its fraudulent character is beyond doubt. "She keeps her hands half-covered with white bands, and the linen on the forehead low down, in order to conceal her mysterious gifts; for there are wounds across the forehead as well as in the hands, side and feet. On Fridays those wounds grow dark and full of blood, and from twelve o'clock until three she suffers painful tortures. Between her shoulders, on the back, there is a perfect cross, which fills with water, as if a cruciform blister had been laid upon the outcure. This water is of most exquisite odor, far surpassing the most delicate bouquet of violets; the chapel becomes filled with this heavenly perfume the moment she enters it. She falls into ecstasy very frequently, and tells things of wondrous beauty. She takes white doves in her arms, and offers them to her companions, laughing with joy; mysterious flowers are upon her path, angels hover near her, and their charming canticles entrance her soul. She is the very soul of childish simplicity; Jesus is to her always *Le Petit Jesus*,—"Little Jesus," "I will go and ask my little Jesus for it." "My little Jesus granted me my petition,"—"My little Jesus will give it to me." These are her constant words. The same intense faith and confiding love is carried into every action of her life. Often she will crown St. Joseph's statue with flowers, and trim the lamp before his shrine in order to obtain some favor. Just as an innocent child, she gets impatient sometimes, and has been heard alone in the chapel saying, with charming sincerity:—"Now my dear father, St. Joseph, I have kept your crown on and your lamp burning more than a week, and you haven't granted my prayer yet. Well I will wait till to-morrow then I know what I shall do! I'll take the crown away, and put out the lamp."

Bah! such heathenish folly is sickening. A writ, *de lunatico inquirendo*, would soon stop the trickery, or an action against the authorities who use it to obtain money under false pretences.

OULAR DEMONSTRATION.—Dr. Fowler, Bishop of Gloucester, in the last century was a believer in apparitions. The following conversation of the Bishop with Judge Fowler is recorded, "Since I saw you," said the Judge, "I have had ocular demonstration of the existence of nocturnal apparitions." The Bishop replied, "I am glad you have become a convert to the truth, but do you say actual ocular demonstration? Let me know the details." "My Lord," the lawyer answered, "last night I was awakened by an uncommon noise, and heard something coming up stairs and stalking directly towards my room; the door flying open, I drew back my curtain, and saw a faint glimmering light enter my chamber." "Of a blue colour, no doubt." "The light was of a pale blue, my lord, and followed by a tall meagre personage, his locks hoary with age, and clothed in a long loose gown; a leathern girdle was about his loins, his beard thick and grizzled, a large fur cap on his head, and a long staff in his hand. Struck with astonishment, I remained for some time motionless and silent; the figure advanced, staring me full in the face. I then said, 'Whence and what are thou?' "What was the answer? tell me—what was the answer?" "The following was the answer I received—'I am watchman of the night an't please your honour, and made bold to come up-stairs to inform the family of their street door being open, and that if it was not soon shut they would probably be robbed before morning.'"

10, 1888.
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