

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS FOR SUNDAYS and HOLY-DAYS.

May 15th—5th SUNDAY AFTER EASTER.
Morning.—Deut. vi. John iv. 31.
Evening.—Deut. ix. 1 Timotay iv.

THURSDAY, MAY 12, 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.

NOTES FROM IRELAND.—This is the title of a sheet of news published weekly at Dublin, price one-half penny. The contents consist mainly of extracts from the organs of the National or Parnellite party. These demonstrate the existence in Ireland of a brutal system of coercion practised upon all classes of persons of both sexes who decline to submit to the League rulers. The one before us is No. 29. The list of boycott cases is formidable. We give a specimen of the style of language used towards farmers who are honest enough to pay their rent.

The *Bower Branch*.—January 30, 1886. Rev. Father Raftice in the chair. The following resolutions were passed unanimously:—"That we condemn, in the strongest possible manner, the cowardly, base, selfish, and treacherous action of those cringing serfs, who have made terms with the landlord, thereby deceiving their neighbours, betraying their leaders, and degrading themselves. And we regard them as bereft of public spirit, devoid of all manly pluck or sense of decency, dead to every patriotic feeling, unworthy of the name of Irishmen, undeserving the sacrifices made for them, and unfit to associate with honest men, and we look on them with supreme contempt and scorn, whose names shall go down to posterity as traitors, slaves, and renegades." Who can wonder at such fierce language inciting to deeds of bloodshed?

The *Knockanure Branch*.—January 23, 1887. Mr. T. W. Leaby, V.P., presided:—"The cringing and slavish spirit displayed by the tenants of Mr. T. W. Sandes, in sauntering individually to the rent-office, and paying, without any abatements on excessive rackrents, is much to be deplored." Here is a new crime—imagine the guilt of men daring to pay

their rents! These gallant fellows pay their compliments also to women.

The *Ballyadams and Wolfhill*.—January 30, 1887. Father Maher, V.P., presided. E—B—, who was employed as T—'s housekeeper, came forward to announce that she had given up the position, and said she wished to apologise to the Committee for not doing so sooner. She was taken in. This victim had been guilty of the crime of going into service in the house of a boycotted farmer. Note their consideration for the cause of industry.

The *Carrickmacross Branch*.—February 15, 1887. Mr. John O'Hagan in the chair:—"Two respectable farmers came before the meeting to apologise for having given flax to a boycotted mill.—*Peoples' Advocate*, February 19, 1887. Dozens upon dozens of such outrageous interferences with personal liberty are recorded.

WHAT IRISH LAWLESSNESS MEANS.—It will have been noticed by those who read the reports of Land League meetings in Ireland that a Roman Catholic priest usually presides. It is noticeable also that where a layman is in the chair the tone of the proceedings is much less violent than where a priest is the ruling spirit. This is one of the many "undesigned coincidences" which abound in the reign of terror, pointing to what we believe to be the sole basis of the Nationalist agitation, which is, a conspiracy organized and worked out for the gradual acquirement of absolute control in Ireland by the Papacy. The movement, in fact, is a twin to that going on in Canada, and the friends of either are the abettors and supporters of both movements to bring Ireland and this Dominion under the heel of Popery. The meaning of Irish lawlessness is this and nothing more, it is a determined attempt to compel the Empire of Great Britain to abandon Ireland to the Papal authorities and those they select as rulers of that country. Alluding to the revolting disregard shown by the Roman Catholic Priests for the laws against murder and other crimes, that distinguished nobleman, Lord Selborne, Ex-High Chancellor of England, says:—"The Roman Catholic bishops and clergy are ministers of the Christian religion. Until lately their influence as an organized body was not enlisted against law, government or social order. Cardinal Cullen and Cardinal McCabe resolutely took the loyal side; and it was understood they had the support and approval of the Supreme Pontiff, whose influence is still exerted on the side of Government in Germany, and against Socialistic and disorganizing doctrines in the United States. But in Ireland there appears to be a change. I have not yet seen any formal argument addressed to prove that open and practical sympathy, not with the victims of violence, but with the actors in it, is in accordance with the spirit and principle of the Sixth Commandment; or that the intimidation of honest jurymen, and encouragement to weak or dishonest jurymen to shelter crime by returning verdicts against their oaths, is in accordance with the spirit and principle of the Third or the Ninth Commandment; or that doctrines of public plunder and extermination, directed against the owners of land, and enforced by "No Rent" manifestos, and "Plans of Campaign," and the rest of the machinery worked by the National League, are consistent with the spirit and principle of the Eighth or the Tenth Commandment; or that the persistent persecution in all the affairs and relations of life, and even under the shadow of death, of men guilty of no other crime than that of paying their lawful debts, or holding aloof from unlawful conspiracies, or obeying the law, is an example of the "love which worketh no ill to his neighbor." The recent refusal of Father Kelleher, with the ostentatious encouragement of his Archbishop, to give evidence before one of the ordinary courts of civil justice in a case of bankruptcy, shows that an authority to supersede the law of the land is assumed. The witness was told

clearly and repeatedly that he was not, and would not be, asked any question as to "anything entrusted to him in confidence as a priest." He, however, refused to answer a question whether he was at a certain place on a certain day. His original claim was to disobey the process of the Court summoning him to attend as a witness—a claim not more preposterous certainly than that of a right, when in the witness-box, to answer or not, according to his own discretion. What makes this pretension more serious is the fact that this particular priest is said to have been a man of very blameless and exemplary character, who had unwillingly yielded to the tyranny of the National League, after having for some time strenuously resisted it. His action, under such circumstances, must be regarded as that of his ecclesiastical superiors, or of the faction to which they now give their countenance, rather than his own. Another priest has since done the same thing, and has invoked, as his warrant for disobeying the law of the land, what he presumed to describe as "the moral law of God." After other references to intimidations, boycotting and non-payment of rent, he says:—"The only conceivable explanation of this alliance between a Christian priesthood and those who carry on such social and political warfare by such means, is the assumption somewhere of authority to dispense with and supersede the law of the land, and every other law or moral obligation auxiliary to the law is thus set aside."

That assumption, we all know, to be made by the Pope!

CONFESSING FAULTS A DUTY.—Let us not be above confessing our faults one to another. Above it! The better word is beneath it! The man who has wronged another by misjudgment, by word or deed, or even in thought, and who will not confess it, is beneath the notice of all godly men. There are few things which require more of the grace of God than the acknowledgment that we have been in the wrong. But he who has the grace to make the acknowledgment never sinks, but rises in the estimation of all God-fearing and kindly men.

This is a doctrine that needs fastening upon our hearts, the doctrine of making candid and honorable amends. It is a doctrine which some Christian people habitually violate, and they themselves are the greatest losers thereby. He comes nearest to Christ who is readiest in this way to crucify the flesh. May the Father give us grace to confess our faults.

PRECIOUS PROMISES.—Does your spirit faint! They are a dropping honeycomb better than Jonathan's. Dip your pilgrim staff in their richness, and put your hand to your mouth, like him, and your faintness shall pass away. Are you thirsty! They are the flowing stream of the Water of Life, of which you may drink by the way, and lift up your head. Are you overcome by the sultry burden of the day? They are as the shadow of the cloud to bring down the heat, as the cool shadow of a great rock in a weary land. Have your steps well nigh slipped? They are a staff in your hand, on the top of which, betimes, like Jacob, you may lean and worship God. Are you sad? There are no such songs to beguile the road, and to bear you on in gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord. Put but a promise under your head by night, and were your pillow like that at Bethel, you shall have Jacob's vision. The thirstiest wilderness will become an Elim, with palm trees and wells of water.—*C. Geis, D. D.*

There are many ways in which it would be well for us to carry our childhood with us, even on into old age, if it were possible, in its trustfulness, not only to love, but to show that we love, as well. Way, that last alone would cure many a heart-ache of to-day.