

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY-DAYS.

APRIL 24th—2 SUNDAY AFTER EASTER.
Morning—Numbers xx. to 14. Luke xviii. to 31.
Evening—Numbers xx. 14 to xxi. 10. Philippians i.

THURSDAY, APRIL 21, 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.

CHURCH EMIGRATION SOCIETY.—This Society has been established to provide for the Home and Colonial Churches a Central Emigration Association, undertaking the temporal care of emigrants to all the colonies.

The peculiar feature of the society is an organization which brings the parochial clergy in England into direct communication with the colonial clergy, so that by their co-operation, emigrants of the proper qualifications may be directed to any colony or parish in a colony where there are openings for them; by this means the temporal care of our emigrants will be secured, and the Church in the colonies will be strengthened by the accession of an increased number of members.

The society proposes to supply reliable information, to arrange for passages in the best ships, to place emigrants in good hands on and after the voyage, to give help by loans, to promote settlement in villages, and to undertake the placing of gentlemen's sons as farm pupils in the colonies or States. All very good objects, but we fear the society has not realized the extent of the problems they propose to solve. We speak only for Canada and feel it a duty to speak plainly in this matter. In the first place then we have no vacant room in Canada for artisans who wish to exercise their calling here. Of all forms of mechanic skill we have an abundant supply, and it is a positive curse to Canada to send men here to overstock the market and hinder the supply being kept up by the sons of our own people. Even of domestic servants we have more than enough. Girls are paid only four shillings per week in Toronto for working in a store from 8 a.m. to 6 p.m., and no meal is given. It is wrong to send girls to Canada when their labor is so cheap as not to be enough to keep them

alive. House servants of course get more and their keep, but why girls so far dislike service as to work for starvation wages in a store is for their employers to explain. Our conviction is that increasing the number of working girls in Canada means degrading their condition still lower. What Canada alone needs is a class of men who are bold and skillful enough to go up to the North West to farm, they, however, need capital. Gentlemen's sons are running over in our cities in droves, playing billiards most of the time.

When emigrants decide to "chance it" in Canada, the Church Emigration Society may do an invaluable work. As we write a man stands by waiting attention who brings a clergyman's letter to our bishops and clergy. This man's family will be visited to day by one of our clergy and everything done to help him to find work and to keep up his church connections. He is a labourer and may drop into employment early, but it is a serious risk for a moneyless family to come to Canada. At this point another caller has appealed to us for help in finding work. He is a pensioner of good character, was sent here by the authorities at home, has a large family, is a strong, steady man, yet he has been three years here without finding a steady job, and for the winter has been unable to find a day's work. It is cruel to send such men to Canada, and more it is disgraceful to burthen us with a surplus population. Canada must not be made a dumping ground for that of England regardless of our interests.

ANOTHER DELUSION GONE.—The cultivators of new fangled notions which set at nought all past experience of human nature have had another sad lesson. They have been preaching for years that if only women were allowed to vote, a political millennium of peace and purity would at once set in. Scenes occurred in Toronto at the municipal elections where women voted, that showed how unnatural and how dangerous to civic welfare would be the general introduction of the feminine element in elections. In Kansas woman suffrage was tested early this month in the municipal elections. No less than 12,500 females voted. The bribing and excitement and bitterness of an election contest were far away in excess of anything before known. Ladies gave free lunches to voters in their houses, working women, such as washerwomen, house maids, store girls, were brought up to the polls accompanied by all the vulgar excitement incident to such occasions. What these pitiable persons were bribed by, and by what process of study they arrived at an intelligent decision we can only conjecture. Besides these classes no less than 200 women voted who described their occupation as "sports." As the women were brought up in carriages to the polls they were received with cheers and salutations not calculated to increase their self-respect or sense of decency. But still the cranks were happy, if the millennium they predicted did not at once set in they had their own way, and to the crank this is the millennium, whatever that way may bring to his neighbours. At Toronto the female voters became hysterical in displaying that they were voting for a man that they admired as their sex admires the opposite one. The wisdom of Solomon would be of no weight in an ill-featured candidate for municipal honors where female suffrage prevails, if his opponent had such charms as captivate the female heart. The Kansas scandal and the experience of Toronto prove that we are likely to introduce a new element of social demoralization, by dragging or seducing the female population into the excitements of election contests. Women in olden times did pose as public characters, but the record is not favourable to its effect upon their womanly nature and virtues. No one in his sane mind expects women to share in elections without coming out of the fight with individual characters badly smirched and their sex lowered in honorable repute. The presence of this vote is

most injurious also to candidates, it gives undue prominence and power to effeminate minded men who seek to catch the female vote by sentiment and "gush," rather than sound reason, practical judgment, and common sense.

ST. ALBAN, THE ENGLISH MARTYR.—When the Bishop of Toronto by a happy thought decided to dedicate the Cathedral of his diocese to the memory of St. Alban, a cry was raised that no such person ever existed. A contemporary gave this cry currency and approval, showing thereby two things, utter ignorance of Church history, and utter contempt for the Bishop's knowledge. Probably the fact of St. Alban's life was a little awkward for a party one of whose articles of faith is the same as that of Rome, in fact was taught them by Rome, viz., that the Church of England was manufactured like the sects by human hands at the Reformation. To assure the doubtful as to the judgment of the princes of English scholarship and historical erudition on this point, we ask them to consider the following:

"On Thursday the Bishop of Southwell dedicated the nave and aisles of the new church of St. Alban, Nottingham. The Bishop, having said special prayers, delivered an earnest and thoughtful address from the words 'A glorious Church,' (Ep. v. 27). He said the life set before them in that of St. Alban, after whom the church was named, taught them the lesson of self-sacrifice and of worship in their daily deeds. Coming to the services with hearts full of that spirit, they would throw themselves with utter abandonment before God, making God's House a glorious Church, not simply by its own fabric, but by hearts which were the living members and which were voiced with the music of prayer and praise, by lives united in one great body which that Church represented to them, and with the strength which he trusted they would all feel of being a living Church united with God.

THE DANGER OF MERE SECULAR EDUCATION.—The Bishop of London has sent the following circular to the clergy of his diocese:

"When holding my annual conferences with the deaneries in the autumn of 1885, I brought before the clergy the grave importance of doing all that could be done to maintain and improve the religious instruction of the children in elementary schools. On the right education of the children must depend the future of the Church, and, indeed, of all religion in the nation. In days when little or no instruction of any kind was given to the children of the poor the stress was of necessity laid solely on moral discipline and due regard for religious ordinances. Moral discipline and regard for religious ordinances are as important now as ever they were. But something more has become imperatively necessary. Now that secular instruction of some sort is daily becoming more nearly universal, it would be a fatal mistake to allow religious instruction to lag behind. The more men's understandings are cultivated the more important is it to lead them to make a religious use of their understandings. And the Church will certainly be brought into serious danger if the children now at school are allowed to grow up with nothing done to arm them against subtle assaults on the truth or mischievous perversions of it. Twenty years hence we shall have reason very bitterly to deplore any apathy or neglect of which we may be guilty now."

As a wise pilot and governor of a ship will, in calm and fair weather, look for a storm: even so every wise man, in time of peace and prosperity, will prepare his mind for adversity.

God "hath set the day of prosperity and the day of adversity, the one over against the other," as the clouds are gathered for rain by the shining of the sun.