

Dominion Churchman.

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Frank Weston, Proprietor, & Publisher,
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LESSONS for SUNDAYS and HOLY-DAYS.

MARCH 13th—3 SUNDAY IN LENT.
Morning—Genesis xxxvii. Mark xi. to 27
Evening—Genesis xxxix; or xl. 1 Corinthians vi.

THURSDAY, MARCH 10, 1887.

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

A TIMELY PROTEST.—In a very able discourse on Temperance, the Rev. J. McLean Ballard, St. Anne's Church, Toronto, took occasion to enter an eloquent protest against the confiscation under form of law of the property of those who under protection of law had been engaged in a business in which the people at large participated by sharing the profits—under the name of a license.

"This question of compensation is a grave one at this time, when the rights of property are called in question by the socialistic theories of the present day. It is hard to see how we shall resist the point of these arguments, when the Socialist and his friends have convinced themselves that the public good requires the confiscation of all property, if we now as a Christian community ignore the rights of a certain class of our fellow subjects, and, because we consider it to be for the public good, destroy the value of that in which all his wealth lies, without offering him any compensation for his loss. Apart from the immorality of such a course, which should lead every thoughtful Christian to pause and reflect before advocating it, the carrying out of such a scheme, as absolute prohibition without compensation, would be establishing a precedent in reference to the question of property, that might prove most disastrous at a much earlier date than many may suppose. Nor can a moral wrong of this kind be inflicted without sooner or later bringing its punishment.

"A very just parallel has been instituted in this particular, between this proposed action of the prohibitionist, and that of those who advocated the abolition of the slavery in the United States. When England awoke to the horrors of slavery, and determined to abolish it, she recognized the rights of property of those who had acquired the slaves under the protection of her laws, and she honestly paid them for the property of which she deprived them. But it was not so with the American Abolitionist: he wanted the Southerner, who did not believe in abolition, to bear all the loss, while he should receive all the praise. The conse-

quence was that a bitter animosity sprang up between the two parties, which led to the most cruel and needless civil war that has ever scandalized Christian civilization, costing ten times as much as would have paid for all the slaves liberated, and sacrificing hundreds of thousands of valuable lives. All this might have been avoided, as it was in the English colonies, if the American Abolitionist, who was right in seeking to abolish slavery, had only gone honestly about it, and had recognized the interests and rights of his fellow subjects, who differed from him, in that same Christian spirit, which the Apostle enjoins in the words of my text, when he writes 'Let your moderation be known unto all men.' And well will it be for Canada, if those who are now fighting against the great evil of intemperance, take heed to the lesson which our neighbors learned when they undertook to abolish slavery."

TESTING PUBLIC OPINION.—The *Mail* has the following news item, for the correctness of which we can vouch as we noticed the incident with great delight.

"There was a suggestive episode on King street on Tuesday evening. The *Toronto Globe* published the election returns from its windows. In the early part of the evening the Ontario returns indicated Conservative victories; but later on came stories of Liberal successes in Quebec. In the exuberance of its zeal the *Globe* at once announced that "the French army is moving on." The intimation was received with such manifestations of disapproval from the large audience of Liberals that the words were hastily withdrawn."

It is mere midsummer madness for Mr. Blake to imagine that the loyal Protestants of Ontario of any party or no party, are prepared to see Canada subjected to French domination, which means the rule of the Jesuits. Had he been loyal to his conscience and his country he would have been sustained by thousands who refused to consider Riel a martyr, or, as one paper put it, declined to regard Scott's murder in 1870 condoned by a rebellion in 1886! It is worthy of a national day of thanks giving that Mr. Blake's attempt to use the scaffold of a murderer as a ladder to scale into power, has utterly failed.

Another source of thankfulness is that the Christian voters of Toronto, regardless of Mr. S. H. Blake's passionate entreaties on his behalf, and bitter attacks upon those who opposed him, rejected the atheist candidate by a vast majority, covering him over by a perfect avalanche of votes. Crime and infidelity are clearly not so popular in Canada as to be regarded as constituting just claims upon the electorate for sympathy and support. Clearly, too, the advance of the French, or Jesuits, is not regarded with favour by even the very party whose leader hoped by these allies to gain power. These events should encourage Protestant loyalists to stand firm in resisting Romish aggression.

THE JESUITS ENEMIES OF MORALITY AND FREEDOM.—The *Week* says:

"The Jesuits are demanding the restoration of their property in Quebec, and the province is apparently about to pay them a large sum, which will probably, by some indirect process, be ultimately drawn out of the treasury of the Dominion. There is one thing, and one thing only, to which the Society of Jesus has a right at the hands of every moral and free community—exclusion from the national territory as a sworn enemy alike of morality and freedom. This is not a question of religion. It is not a question between Roman Catholicism and Protestantism. By Roman Catholic writers, such as Pascal and Paolo Sarpi, the moral infamies and the social intrigues of the Jesuits have been exposed in language which no Protestant writer can surpass, and from Pascal Jesuitism received the wound which bleeds forever. By the Roman Catholic Parliament of Paris the doctrines

of the society were condemned as contrary to national morality and subversive of civil society, and its books were burned upon the Place de Greve. For the same reasons, the Roman Catholic sovereigns demanded and obtained its suppression from the Pope. To no one is it more hateful than to some of the best of Roman Catholics; and its recent intrusion into Quebec was a struggle in which it supplanted the unaggressive piety of the Sulpicians and trampled on Gallican independence. It now dominates in the councils of the Papacy, and has inspired those measures of Papal usurpation which moderate Roman Catholics, such as Montalembert and Strossmeyer, deplored. It is not only immoral in action but in principle founded on immorality, since by its fundamental statute it requires the absolute submission of conscience to the bidding of the Superior, in whose hands the liegeman of Loyola is to be 'as a living corpse.' On that ground alone, the association would deserve to be prohibited wherever respect for conscience and for moral responsibility prevails.

"Jesuitism is not a religious fraternity; it is and always has been a social and political conspiracy against all Protestant communities and governments."

THE JESUITS FORM A DANGEROUS CONSPIRACY.—Some of our over charitable friends who hope more than history justifies, fancy that in condemning the Jesuit intrigues going on in Canada against our freedom, we were speaking too severely. A writer in the *Week*, whose knowledge of history is shared by few, says:

"In the East the Jesuit order allies itself, for its holy purposes, with French ambition, and holds out the objects of an anti-British policy as inducements to France to support Jesuit missions in Cochin-China. In Madagascar the same evangelical engines are plied against 'the curse of Protestantism,' which, after superstition and immorality, is designated as the third plague of the land. We are called upon to endow a society which not only is not national but is anti-national; which is not only anti-national, but the active enemy of our race and our Empire as well as of our religion. The Encyclical is the manifesto of Jesuitism controlling the policy of the Vatican; and the Encyclical is nothing less than a declaration of war against civil rights, the right of conscience, and the organic principles of modern civilization.

"To allow such a conspiracy to exist and freely to carry on its machinations within our borders, while France, Germany and Switzerland exclude it from theirs, is surely a sufficient measure of tolerance. To re-endow it out of national funds would be an act at once of suicidal folly and of self-degradation, to which, enfeebled as patriotism has been by faction, it is to be hoped that a strenuous resistance will yet be made." It was we believe a trick of the Jesuits to get the *Ross Bible* into our schools in order thus to eject the *Bible*.

LOVE TO CHRIST.—Love to Christ smooths the path of duty, and wings the feet to travel it; it is the bow which impels the arrow of obedience; it is the mainspring moving the wheels of duty; it is the strong arm tugging the oar of diligence. Love is the marrow of the bones of fidelity, the blood in the veins of piety, the sinews of spiritual strength; yea, the life of sincere devotion. Ho that hath love can no more be motionless than the aspen in the gale, the sere leaf in the hurricane, or the spray in the tempest. As well may hearts cease to beat as love to labor. Love is instinct with activity, it cannot be idle; it is full of energy, it cannot content itself with littles; it is the well spring of heroism, and great deeds are the gushings of its fountain; it is a giant; it heapeth mountains upon mountains and thinketh the pile but little; it is a mighty mystery, for it changes bitter into sweet; it calls death life, and life death; and it makes pain less painful than enjoyment.