

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the post-office, whether directed in his name or another, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published, although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the post-office, or removing and leaving them uncollected for, while unpaid, is "prima facie" evidence of intentional fraud.

THE DOMINION CHURCHMAN is Two Dollars a Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rule be departed from. Subscribers at a distance can easily see when their subscriptions fall due by looking at the address label on their paper. The Paper is Sent until ordered to be stopped. (See above decisions.)

The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

Frank Weotten, Proprietor, & Publisher,
Address: P. O. Box 2640.
Office, No. 11 Imperial Buildings, 30 Adelaide St. E.
West of Post Office, Toronto.

FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY DAYS.

May 19th.—THIRD SUNDAY AFTER EASTER.
Morning.—Num. 23. John 3 to v. 22.
Evening.—Num. 23; or 24. 1 Tim. 1 to v. 18.

THURSDAY, MAY 9, 1889.

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 UNION CONFERENCE AND THE PRESS.—The exclusion of reporters from the recent Conference on union held at Toronto was a grave mistake. A question so broad, affecting every one of those who "profess and call themselves Christians," with the exception of Roman Catholics, interests the general body quite as much as the few individuals who undertook to discuss the Church unity problem as though it were a ministerial matter with which the laity had no concern. The idea of those who managed the Conference seems to have been that Church leaders are like the chief officers of an army who meet in private, plan certain movements, then issue commands to their subordinates, and the privates to carry their decision into effect. It is several centuries too late for such a policy to be approved. The proceedings are already becoming known, and versions more or less, especially "less," accurate are in circulation. Pray what had the Conference to fear from the press? Surely the business, as we have said, was not private, except on the Army officer theory? Surely too the mem-

bers of the religious bodies represented at the Conference have a right to know what those who represent them by their official character, said and did when acting in that representative capacity? The Church clergy are often accused of "clericalism," "officialism," and other dreadful "isms" of this kind, but here in this Conference we had a number of Presbyterian and Methodist ministers acting with all the professional exclusiveness that characterises the hierarchy of Rome! When will men learn to realize that the press cannot be ignored by any movement without risking its very life, and paralyzing its usefulness. Jealousy and fear of publicity by the press are survivals of the prejudices and conceits of the dark ages.

NOR SO.—At the conference held in Toronto a few days ago, at which four of our Bishops and several clergy were present as well as a number of distinguished members of the Presbyterian and Methodist bodies, it is reported that Dr. Carvan, Principal of Knox College, declared the gathering to be the most important of the kind held since the Reformation. Without in any way depreciating the significance of the meetings just held, we beg to remind Dr. Carvan that Archbishop Cranmer upon a proposition from Melancthon "hastened to invite the most eminent reformers on the continent to hold a meeting in England to promote an union of all the Protestant churches against Rome." In the year 1661 the Savoy Conference, held under a royal warrant, was addressed by twelve bishops and the same number of Presbyterian divines, which, practically, had a similar object to that of the meeting at Toronto. We were present at one of the private meetings held in various parts of England some quarter of a century ago, called, if we remember rightly, by Chancellor Masingberd, to promote Church union, at which a number of the ablest divines of the English Church were present. We submit, with all respect to Dr. Carvan, that Cranmer's invitation, the Conference at the Savoy, and the meetings held in England some years ago, were, to say the least, as important as the gathering at Toronto.

ORDERS TO SPEAK FRENCH.—One form in which the Jesuit movement is being manifested is especially noticed in Montreal. There the French have been compelled to speak English, owing to preponderance of business enterprise being British. Recently, however, it has been remarked in professional and business circles, that French citizens who at one time constantly used the English language, have now discarded that usage, and are, wherever possible, insisting upon speaking French only. There can no longer be any doubt that there is a wide spread movement afoot to re-establish the dominance of the French race in Canada, and the French language is to be used in order to consolidate that nationality, and gradually to bring the whole country under the control of the Church of Rome, as is now the Province of Quebec. The conspiracy will collapse—but while it is hatching there will be serious trouble generated, because our apathy leads the conspirators to overrate their power, and tempts them to do such things as they would not dream of, but for our indifference.

A CHAIRMAN'S DUTIES.—It seems strange that in a country where meetings of one kind or another are held daily, even in villages, that so few persons seem to know what to do as chairman. How few too realize the waste of time that takes place at most meetings. At the Anti-Jesuit meeting at Toronto for instance, the hall was crowded to the doors before the hour for commencing business. There were, by actual count, over 3,000 persons present. The person announced as chairman, instead of quietly taking his place and punctually calling the meeting to order at the appointed hour, paced up and down the platform for some time,

and wasted 20 minutes without any reason. Now 3,000 times 20 minutes is equal to 1,000 hours, which is 100 days of 10 hours a day each, or 16 working weeks and 4 days! All wasted for what? Simply because one citizen paraded himself on a public platform, instead of modestly taking his allotted place at the allotted time. A chairman should be punctual, and call the meeting to order promptly on time. He ought to remember that his office is *his* honor, and that it is other men's honor to be speakers, so that if he has good sense and right feeling, he will not obtrude himself upon the sphere of others. If a man desires to be a speaker he should leave the chair. The test of a man's talent is an emergency. At the Toronto meeting, when the proposal to take up a collection was made, a clear-headed chairman would have stopped it peremptorily and called on the next speaker whose audience was breaking away because of this collection interlude.

STANDS CORRECTED.—The Minister of Education in his speech on French Schools, justified the practice of making French paramount by stating that the English Government Schools in Wales taught Welsh. Two articles in the *Empire* on the 25th and 29th April, dealt fully with the question. The writer gave quotations from private letters written to him, one by a prominent educational official in England, and a second by a head master of a school in Wales, both of them intimately acquainted with Welsh school economy, to the effect that *not one school book in the Welsh language is used in Wales, and that Welsh is not taught in the Schools.* In addition to these, quotations were also given from the Report of the Royal Commission on Education, before which every Welsh witness, men of high rank in the Church, at the bar, and one an Inspector of Schools, testified that Welsh is not taught in the Schools, and further that the public feeling of Wales is not favorable to such teaching as the social welfare of the Welsh is hindered by their exclusion from the life of England. The Minister of Education stands corrected, and corrected severely on a matter with which he ought to have been familiar as the Report of the Royal Commission on Education should have been in his hands months ago. But its only too common a practice in this country for persons to speak of the affairs of Great Britain and of Europe in the most off hand manner, presuming upon the ignorance of their audiences. Indeed it is not uncommon for those who know the old world from a life time of observation and participation in its life, to be corrected on matters with which they have for long years been familiar by persons whose whole knowledge has been picked up in some tenth rate newspaper. But a Minister of Education should go to the fountain for knowledge before addressing the Legislature!

It has been forcibly said that "the pleasantest things in the world are pleasant thoughts," and that "the great art in life is to have as many of them as possible." It is possible to have a great many of them. The way to have them is so to live, alike in respect to God and man, that such thoughts will be the natural result. They grow in the soil of purity, and fill the air with their fragrance.

The wonderful life of Paul is summarized and explained in these words: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. ii. 20). This single passage tells the whole story of the inner and outer life of that unique and remarkable man.

The only true spring of good manners is genuine consideration of others and forgetfulness of self.—
Canon Liddon.