

editorial columns of "the organ of the Church of England in Canada" made the vehicle of the most bitter personal attack upon the character of the Hon. Attorney General Mowat which it has ever been my misfortune to read. We may, we must, differ in our political opinions and party preferences. Can we not do so as befits Christian gentlemen and loyal citizens of a common country, and shall we credit those who are so unhappy as to differ from us with no share in these virtues? Yet in this article, printed just after the beautiful Prayer for Unity, in which we ask God to "take away all hatred and prejudice so that we may be united in one holy bond of truth and peace, of faith and charity,"—I find a man who for more than forty years has enjoyed the respect of his fellow citizens as an upright lawyer, a distinguished judge, and a courteous, painstaking and successful Attorney-General, held up to the execration of his fellow Protestants as a hypocrite, a trickster, and a betrayer of the trust confided to his keeping. "While Protestant champions have been shouting from the battlements, the Romanist leader by bribing the keeper of the gate, has walked into the fort, and seized the citadel."—"The gate was kept by a Presbyterian, who, for a bribe, handed the key to Archbishop Lynch."—"Had a Romanist been in the chief seat of Government, we should all have been on the watch; but in fancied security, by trusting to the instincts and relying upon the principles of a Presbyterian, Protestants have been betrayed." How different is this from the courteous though argumentative tone of Rev. Mr. Langtry's letter to *The Mail*, or of Mr. Mowat's replies to Rev. Mr. Milligan and Dr. Laing.

It is unnecessary for me to trespass upon your space by pointing out the errors of fact and mistakes of law into which your correspondent has fallen. Evidently he has not read "the letter of the law" which he attempts to expound, and most of his points are fully answered by the Attorney General in a memorandum published in *The Globe* of December 2nd. If he has further difficulties I shall be happy to discuss them through *The Mail*, but such controversy seems to me out of place in the columns of a Church family newspaper.

As a constant reader and warm friend of your paper, my object in this letter is simply to express the earnest hope that the Church of England in Canada is not destined to become a political machine, nor the DOMINION CHURCHMAN a party organ. It is not by methods such as these that, through all the political changes and vicissitudes of the neighbouring Republic, the American Church has maintained its position of dignified independence, and won for itself the respect and confidence of the entire nation. And it will be a sad day for the Canadian Church when it shall refuse to count among its members every man, no matter how earnest and devoted, who will not accept it as an article of political faith that the leaders of the Liberal Party are hypocrites and traitors.

December 7th, 1886.

C. R. W. BIGGAR.

The above letter was placed in the hands of "Layman," whose reply is on the second page. We may remark that the article above criticised, has been received with extraordinary favor all over the country, and great demands made for copies. Ed. D. G.

PARISH MAGAZINES.

I.

SIR,—In England a localized parish magazine has long been recognized as occupying a most important part in the work of a parish. Many of the clergy in Canada have seen what an instrument for good such a periodical may become, and some having tried the experiment of issuing one in their own parishes, have been more than satisfied with the result. It may not be amiss to point out some of the advantages which attend the issue of these parish magazines.

1. The brief monthly notes contain accounts of all events of general interest to the parish, and so the consecutive numbers become a valuable record of parochial history.

2. The magazine forms an excellent medium through which the rector and officers of the Church may give notices, and make communications with reference to services, meetings, the various departments of work, and the wants of the parish as well as the duty of the parishioners with reference thereto.

3. Being generally distributed in the parish, the magazine reaches many who are irregular in their attendance upon the services, and so serves to keep alive an interest in the Church, and her work amongst those who might otherwise become utterly careless and indifferent.

4. If the central sheets be well chosen, the general articles will tend to build up all readers of the magazine in the principles and practices of the old, old faith once for all delivered to the saints.

5. The regular visits of the magazine will bring the clergy into constant communication with all parish-

ioners, will take the place of the much abused, though sometimes most useful tract, and be the means of conveying much wholesome instruction in an acceptable form. If distributed by district visitors, it will tend to make them regular and systematic in their visits, and parishioners will soon learn to expect them with the parish paper and welcome them as friends bringing to the house a budget of "Good News."

6. The magazine will not only be read by members and regular attendants of the Church, but also by many of their friends who are "not of us," and who by this means may be led to gain an intelligent knowledge of the true principles of the Church, and so learn to respect and perhaps to follow and love her "more excellent way." On the other hand it may be thought by some that the use of a parochial magazine will interfere with the circulation of the Church weeklies. In practical experience this is not found to be the case, but rather the reverse. They operate on different lines; the one is a newspaper, the other a magazine, and so they are not rivals and competitors but companions and fellow workers, who should join hand in hand, and each help to extend the work of the other. In every parish there will always be a large number of Church people who cannot be induced to become subscribers to the Church weekly. Many of these will gladly take in a monthly magazine of special local name and interest; and, finding their knowledge of and interest in things pertaining to the church increased and stimulated thereby, they will naturally seek the further pleasure of receiving the more frequent visits of a general church newspaper; and so the circulation and influence of the weekly papers will be increased rather than hindered.

Another objection sometimes made to the use of these localized magazines is that they cannot be made to pay their own way. If looked at simply as a matter of dollars and cents it must be confessed that while some have more than paid the cost of issue, others have required an outlay which has not been met by the receipts. In these latter cases it will generally be found that from want of experience there has been some defect in the mode of management, or in the position given to the paper in the affairs of the parish. Its sphere is a most important one, and the parish must be made to realize its importance and value. Let its affairs be taken in hand by a committee of business men who will give it attention, and while the rector makes himself responsible for the editorial management of the local part, the committee can easily meet all costs by securing advertisements and subscriptions, as is always done where the magazine has been a financial success. But let me give the observation of one who has had several years experience in the use of parish papers. "It ought not to be a matter of dollars and cents. Years ago I was convinced that the printing press might be made to do good service in the cause of Christ and His Church, and so I determined to set apart a portion of my religious and benevolent fund to be spent in the circulation of Church periodicals, and very soon I found that they were doing a noble work, reaching people whom I never saw, and influencing them for good. Thus was I more than compensated for my apparent loss, while, even from the low view of cash expenditure and receipts, I had reason to be satisfied that the Church was greatly the gainer in the increasing liberality, and more hearty, systematic, and generous support of all her schemes. If you give these periodicals a local interest by issuing a parish magazine, you gain a more ready ear; and, though it may require a larger expenditure of money, there will be blessed gain hereafter." This experience will, doubtless, be confirmed and emphasized by many others, who have learned the true value of the parish magazine as a church helper.

The development of this department of parochial literature in Canada will be briefly dealt with in another communication.

R. S.

THE MOWAT MARRIAGE LAW.

SIR,—A tidal wave of fierce indignation is now sweeping over Ontario, as the cunning and intrigue of the Romish authorities in gaining a dominating power over their Protestant fellow subjects, becomes daily more and more apparent. Archbishop Lynch has a very crafty as well as clever ally in the Provincial Government, and by dint of the vigorous exercise of these qualities he has succeeded in capturing the Presbyterian Premier and his colleagues, so that they are now as captives fettered to the chariot wheels of His Grace, and driven as he wills. Thus one of the noblest works of Sir Walter Scott, adopted by the Minister of Education for the High Schools, which are almost exclusively attended by Protestants, was thrown out by order of the Archbishop, because an incident by no means uncommon in the middle ages was interwoven with the narrative. Further, a book of mutilated fragments of the Bible, was foisted on the Public Schools to the exclusion of God's Word, its chief merit in the eyes of its compiler being, that it was sanctioned and

approved by His Grace! But these and many other shameful concessions of principle by the Mowat Government, are now pretty well ventilated. Cowardly capitulations have marked their career for years, from great public questions down to the singular items in the last public accounts, "St. Michael's Cathedral re religious services, cab hire, \$624.20," "Separate school inspectors," \$1,700 each, and travel. expenses in one case \$493.00 and another \$646.00 all paid by the Ontario Government.

But there is one most important fact in respect to the encroachments of Romanism on Protestant rights which has not yet been made public, but which, if possible, is even more serious than anything that has yet come to the surface, because it strikes a blow at the very foundation stone of the sanctity of social life, I allude to the Marriage Act, which disgraces our statute book, and which was passed by the Mowat Government a few years since. In all civilized countries laws concerning marriage, are framed in order to guard its purity and sanctity against clandestine encroachments. Mr. Mowat's Act levels these bulwarks of protection to the dust. Its history is very interesting in the present political crisis. Some fifteen or sixteen years since, a couple were married by the Archbishop, without the license or banns required by the existing law. The man deserted the woman soon after, and she entered suit against him for alimony. The case was frequently brought up in the courts, but on various legal technicalities, was postponed from time to time. A friend of mine, connected with the Court of Chancery at that time, informed me, on enquiring the cause of the delays, that he did not think there ever would be a decision, were there a decision given it would invalidate a vast number of similar marriages. Well, but, I said are such illegalities to go on? No, he answered, "Mowat will make matters straight." Sure enough, a bill was passed in 1874, to the effect that all who were supposed to be married, with or without banns or license, and were then living together, should be regarded as duly married in the eye of the law. This Act is not to be found in the consolidated statutes, but will be found in the Ontario statutes for that year.

The next thing to be done was to pass an Act making things very easy for His Grace, and hence the present Act, to which it would be impossible to find a parallel for vagueness and laxity in any country where a due respect for the ordinance prevails. Whether the Mowat Government was or was not acting *ultra vires* in thus revolutionising the protections against clandestine alliances, and whitewashing invalid ones, I shall not dwell on at present.

The Mowat Marriage Act makes one calling of banns sufficient, and it is not necessary that that one calling should be made before a congregation. For it may be made immediately before service commences or after it ends, or during the service. The calling is to be in some church, chapel, or meeting house, or place of public worship of the congregation, or religious community, with which he who performs the ceremony is connected. Compare this looseness with the careful provisions of the old law of banns, by which the clergy of the Church are still bound: "The banns of all that are to be married must be published in the church three several Sundays during service." They must be proclaimed in an audible voice so that all may hear, and the object of all this is to do away with the possibility of clandestine marriages. On the other hand the object of Mr. Mowat's bill seems as if intended to facilitate them. A Romish Archbishop or priest may walk into the chapel, probably under his own roof, of some "community," and taking a wide view of the words *immediately before*, may give his one call to empty benches, and so fulfil the law. Such is the position in which truckling to Rome has placed the Province. If Protestants submit to be thus dominated—God's Word supplanted by a volume of cuttings and clippings revised at "the Palace,"—the bulwarks that guarded against illegal marriages, undermined and overthrown by the same influences, then surely the blood of their ancestors of the Reformation, must have turned to water in their veins. I see the Mr. Kew who is defending the Bible cuttings got \$150.00 for his services, the book itself cost \$3 229.00, though only a few teachers have it. How many Bibles could be furnished for the amount?

A. D.

Family Reading.

A SCHEMING OLD SANTA CLAUS.

BY JOHN R. CORYELL.

(Continued.)

"Tum-tum, hm-hm," hummed Ned, staring at the little girl in an uncomfortably fixed way. "You don't mean—hm-hm—You don't—Bless my soul, did you never taste turkey?"

"Not since I was a little girl."