

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY-DAYS.

APRIL 17th—1 SUNDAY AFTER EASTER
Morning—Numbers xvi. to 36 1 Corinthians xv. to 29
Evening—Numbers xvi. 36; or xvii. to 22. John xx. 24 to 39;

THURSDAY, APRIL 14, 1887.

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

TO CORRESPONDENTS.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

A FEW PROTESTANT NOTES.—Those who know the tactics of the Roman Church have not far to seek to find what it is that inspires the deadly enmity of that Church to British rule everywhere where there is any chance of that enmity being effectively displayed in the interests of Popery. Only recently the Church of Ireland was declared by the Government to be entitled to that name to the intense chagrin of the Romanists. Now they have had another rebuff. In the case of Allcard v. Skinner, recently tried in England, a passage-of-arms occurred between Sir Edward Clarke, Solicitor-General, who is a High Churchman, and Sir Charles Russell, Attorney-General, who is a Roman Catholic, upon the usage by the latter of the word "Catholic" as if equivalent to "Roman Catholic." Upon appeal to the judge the correction was affirmed as proper, and Sir Charles subsequently bowed to the decision of the court by saying "Roman Catholic" when he meant Roman Catholic. A correspondent of the *Mail* justly says, "The episode is instructive, as showing that the claim of the Church of England as a part of the Catholic Church is not to be overlooked by her enemies, who coolly assume that the only Catholic Church is that of the Roman obedience, ignoring not only the Church of England, but all other national sections of the Holy Catholic Church." This question is of the utmost importance in reference to the Church union question and should be kept before our people as a fact of vital interest.

The "sweet reasonableness" of Romanism is seen in a brief pastoral just issued by Archbishop Fabre. His Grace declares in reference to the Pope, who he impiously terms "Vicar of Jesus Christ." "We will implore heaven to give the freedom he is entitled to as the head of the Church,

to give him free power and predominance over the Christian world, temporal power that has been wrenched from him by usurpation, and peace and a long reign." That phrase, "predominance over the Christian world" is delightful! He might as well whistle for the moon, although we admit that the craven cowardice of certain political Protestants is quite enough to encourage Archbishop Fabre in supposing Canada to be on the eve of coming under the dominance of the Papacy.

We rejoice to find Montreal Protestantism at last awakened by an attempt to crowd out Protestant students from passing into professional career in Quebec. At a late meeting of the corporation of McGill University, it was,

"Resolved. That the course of study prescribed by the Protestant Council of Public Instruction and of Protestant universities and academies should be considered sufficient for Protestant students who desire to study for the professions; that the Arts degree of Protestant institutions should be recognized as a qualification to enter for the study of the professions; that Protestant universities have a right to decide for themselves the course of study adequate for a degree; that their rights and privileges cannot be infringed; and that it is unjust to hand over the educational rights of Protestants to a council of whom all may be, and the majority must be, Roman Catholics."

In our report of Bishop's College an allusion will be found to this matter. If Quebec Protestants do not stand firm they will find all the higher walks of life closed to their sons by Popish legislation.

PUBLIC SCHOOLS IN ONTARIO TEACH ROMANISM.—During the recent contest in Ontario, statements were made in the public press showing that the public schools were being perverted and used to propagate Popery. This was strenuously denied by those who knew nothing about it. The Rev. D. J. Macdonnell, of Toronto, took the trouble to test the question, and at a meeting of ministers on the 4th April, read the following from a correspondent at L'Original, Ontario. "The Public school house here is a large two-storeyed brick building, divided into four commodious classrooms having every convenience desirable. The majority in numbers of school population are children of French parentage. Until 1886 the headmaster was always an English-speaking person, having as assistant teachers one English and one French, the latter such as the priest of the parish might approve, and English and French were taught as the pupils or parents desired. At the trustee election in January, 1886, the French acquired a majority on the board and assumed control of the school, declined to consider the wishes of the English-speaking people, engaged a Frenchman, one Famillard, for head master, and a Miss Miellette for assistant, both French Roman Catholics, and neither capable of teaching English, even the elementary branches. The English-speaking Protestants during the summer months obtained leave and organized a Protestant Separate school, which has been in operation since the commencement of the current year. The French are running the Public school. Their teachers are a Miss Miellette and a Madame Rcuillean. Neither is capable of teaching English, although the first named can read and speak it imperfectly. They are teaching under special permits, and I believe some of the French children are supposed to be taught the rudiments of English by Miss Miellette. For the pupils learning English the authorized books are used. For the French pupils the books used are A. N. Montpetit's series of graduated readers, approved of by the Council of Public Instruction for the Province of Quebec. I have procured and send you by book post a set of books used in the Public school here, and I would ask you to look over the First Book and say whether it is consistent with the supposed non-sectarian character of the Public schools of Ontario."

This first book we have already described, it is simply the primer of the Roman Church, which is

being substituted in Ontario schools for the authorized text books.

GOOD RESOLUTIONS.—Although somewhat late in the day the Ministerial Association of Toronto, which fairly represents the whole body of Nonconformists, discussed the Ross Bible and the school laws which discriminate so scandalously against Protestants. They then passed the following resolutions:

"That as a ministerial association we object to the principle found in the late amendment, which treats a class of the citizens *prima facie*, as being out of sympathy with the public school system, and request the Government to return to the regulations prior to 1878; and that the public schools be opened and closed with the reading of Scripture and prayer."

On motion of Rev. D. J. Macdonnell, "That the public school laws be enforced in every part of the province, and that the English language should be taught in all the schools receiving a subsidy of public money; that in this connection the attention of the Minister of Education be called to the fact that in certain schools in the eastern portion of Ontario the books used are not those authorized for use in the public schools of Ontario, but those authorized by the Council of Public Instruction of the Province of Quebec for use in 'Catholic schools,' in which the teachings of the Roman Catholic Church are distinctly set forth. And, further, that in some of said schools there is no adequate provision made for the teaching of English."

On motion of Rev. G. M. Milligan, "That this association believes in the principle of selections from Scripture for reading in our public and high schools, and recommends that such selections be indicated by a list of Scripture passages on the school roll or otherwise, said passages to be read from the Bible itself, which should be in the hands of pupils as well as teachers."

In the course of the discussion Mr. Macdonnell said he thought it was, to say the least, an impertinence on the part of his Grace the Archbishop to give his approval and sanction to Scripture selections that pertained to and exclusively affected Protestant children.

A Voice—"What about the 50,000 Roman Catholic children?"

Mr. Macdonnell—Well, simple-minded people like myself at one time thought there was force in that argument. The Minister of Education disingenuously made use of it up and down the country as a strong reason why the selections had been adopted, but what can be said of that position when some months before the selections were issued this same Minister had passed a regulation which practically excluded the Roman Catholic children? (A voice—"It's the vice of party politics.") You may say so, but we have been assured again and again that the subject of education would be kept out of party politics.

We have in the above resolutions a full and complete endorsement of the policy we have pursued in condemning the school laws, in protesting against public schools being turned into Romanist nurseries, and in demanding the withdrawal of the Ross Bible. We are greatly rejoiced at this victory over party trimming and expediency. If our Nonconformist friends will stand with the Church shoulder to shoulder the tactics of Rome will be powerless.

POLITICIANS AND THE CHURCH.—The author of "*Curiosities of Literature*," has the following shrewd saying:

"When we discover that the heads of all parties are of the same hot temperament, and observe the same evil conduct in similar situations, an impenetrable mystery seems to hang over the bloodless code of Jesus; but try them by a human standard; treat them as *Politicians*, and the motives once discovered, the actions are understood."