

Canadian Churchman.

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Lessons for Sundays and Holy Days.

March 31—FIFTH SUNDAY IN LENT.
Morning—Exodus iii. Luke v. to 17.
Evening—Exodus v. or vi. to 14. 2 Corinthians iv.

APPROPRIATE HYMNS for Fifth and Sixth Sunday in Lent, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

FIFTH SUNDAY IN LENT.

Holy Communion: 257, 312, 554.
Processional: 96, 107, 467.
Offertory: 97, 104, 492, 251.
Children's Hymns: 109, 334, 346, 575.
General Hymns: 94, 111, 200, 253, 286.

SIXTH SUNDAY IN LENT.

Holy Communion: 111, 312, 324.
Processional: 99, 108, 467.
Offertory: 98, 104, 367, 494.
Children's Hymns: 98, 107, 332, 340.
General Hymns: 100, 102, 114, 118, 496.
Good Friday: 101, 105, 108, 110, 113 to 122, 625.

OBITUARY.

REV. DR. DAVIES.—Although not much engaged in pastoral work or occupied with any special parochial charge, there were few Canadian clergymen better known and liked than the subject of this notice, and his amiable family will find that they have hosts of sympathizers in their irreparable deprivation. Dr. Davies, though ardently engaged during nearly all the years of his life in educational work, never forgot or laid aside his "Holy Orders." As a priest he was always at the service of the Church—always ready, and eager even, to assist his brethren, the parish priests of the diocese in which his lot happened to be cast from time to time. One might say even more than this, for his sympathies were ready to be extended far away—wherever there was a call within reach. So, when in Cornwall, he was ready to go to Toronto, or further off, in order to "lend a hand" to some good work. Thus Trinity College came to know and value his help in consultation and action. It was a graceful act to appoint him bursar of that institution when

opportunity offered. Altogether, in many ways, he has left his record impressed as a benefit, both to religion and education. Since the days of Bishop Strachan few Canadian clergymen have wielded so much influence for the Church in educational matters. That department of influence has been allowed to drift too much out of the Church's hands; and yet it is a very important field of clerical labour and energy.

SEPARATE SCHOOLS.

The political situation is at the present moment too uncertain to be interesting. What is to be done with the Manitoba school question? Our brother Churchmen in that part of the world appear to have the same convictions as Roman Catholics have upon it. We have long wondered at the supineness of Churchmen generally on this all-important subject. There can be no doubt in any mind that the future of the Church depends upon the way its young are educated. Not only are children denied the blessing of definite religious teaching, but they are compelled to read and to be taught things positively untrue and unjust to the position of the Church. Churchmen have got to wake up to a sense of responsibility in the matter. They owe it to God, their Church, their children and to posterity. They show a wonderful shamelessness in the face of having so long permitted the Roman Church to fight single-handed in this conflict for Christian education. Let Churchmen arise in their might and demand equal rights, and protest against any action that would reduce their Church to the level of the meanest Protestant sect, and deprive them of the God-given right and duty of having their children taught the truth as they believe it. This Public school system, with all its extravagant expense, does not educate: it cannot teach religion, and is fair to none. No God-fearing man can acquiesce in this. To him religion and morals are the things of supreme importance. Good citizenship now and eternal life hereafter are involved. Let Churchmen join in the demand for Separate schools, and insist that any privilege given to the Roman Church be conceded to everybody who desires it and on the same terms.

Perhaps the simplest course would be for the Government—political or municipal—to collect the taxes, and make grants upon a standard or education which must be reached by all before any grant can be obtained. Let any district have its Separate and Public schools. Let each and all select the school of their choice for their children, have their own religious teachers for all subjects taught, and their own school boards—so that every branch of education may be taught by those teachers whose religious views accord with the creed of their supporters. The Government inspectors need not deal with the religious education in any case, but only with the Government standard of education on all other subjects, failure to attain which would prevent any payment to said school. Say if fifty per cent. of the pupils fail, only one-half of the grant will be paid—larger amounts should sixty or seventy per cent. reach the standard; but this is a matter of detail. Were such a system adopted, equal rights would be conceded to all, by enabling all to have their children taught in the way which each might prefer—the Government's standard securing a general proficiency in all secular subjects.

THE EXTENSION OF THE EPISCOPATE.

We have now to consider how the question of reorganization and increase of the Episcopate in Western Ontario must be considered by the Ecclesiastical Province, and it is a very complex problem. The anticipated resignation of the Bishop of Algoma has been before the Church, but we have been given to understand this might not be put forward if some change in administration could be made so as to relieve him, and it is evident, from the resolution of the Upper House, that Algoma should be divided as soon as possible, that this is one of the ways in which relief should come. If then, Muskoka and Parry Sound be taken from Algoma, and a new diocese or dioceses be created out of that and districts taken out of other dioceses, the Provincial Synod will have a question of a different character up than the ordinary setting apart a new diocese is. The ordinary process of division is a simple one, but creating a diocese by combination of the territory contributed by several dioceses is a very complex one. It is premature to discuss plans, because we must have the ideas of the various Diocesan Synods before us to do that. The joint committee that has already met will come to a certain conclusion, which, probably, will not be unanimous, but whatever the expression of the majority of the committee is, it will be transmitted to the various Diocesan Synods interested, and the resolutions of these Synods will, in turn, all be submitted to the Provincial Synod. We again cannot discuss possible positions, because the Provincial Synod will certainly not authorize the creation of any new dioceses, until some financial provision has been made for the same; but as the whole Church is pledged now to a certain degree of support to Algoma, it might be proper to consider how far such support could still be had, even although creation of new administrative centres went on. The relations of the dioceses in the province to Algoma will of course be re-considered. Whatever change may take place in them, however, will not alter this position, that a considerable territory in Western Ontario will require support from the Church in the Province of Canada for spiritual ministrations for a long time, and that in addition to what we call missionary work in the individual diocese. If, then, creation of new dioceses relieves some of the present dioceses of territory not at present self-supporting, it is evident that at least the same support that is given these districts now must be given for some time to come, and, therefore, some kind of administration of a provincial character has to be adopted to meet the requirements of the case. It goes without saying that the dioceses interested will have to agree to any such step before it can be taken, but it is manifest if any extension of the Episcopate is deemed to be necessary to the efficiency of Church working and growth, that the way to give that effect is part of the question, and any diocese agreeing to the increase would require to do its part to make the proposition to increase a fact. The dioceses not immediately interested in the proposed re-arrangement would still be required to contribute to the district. The Church in the province as a whole would not materially alter its relations with the district at present forming the Diocese of Algoma. We hope we have succeeded in making the position intelligible to our readers. In the last resort, all claims for