

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

FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

May 1st—4th SUNDAY AFTER EASTER.
Morning—Dicut. iv. 23. Luke xxiv. 13.
Evening—Dicut. iv. 23 to 41; or v. 1 Thess. v.

THURSDAY, MAY 5, 1887.

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

To CORRESPONDENTS.—All matter for publication in any number of DOMINION CHURCHMAN should be in the office not later than Thursday for the following week's issue.

BECOMING ALARMED.—One who lived long in a Romanist country has told us of the repeated conflicts between himself and the priests. He says that he found after a while that if he showed signs of retiring, of "giving way," that the priests instantly became insolent and overbearing, but if he showed them an Englishman's courage and determination, then they collapsed. His judgment is that the best policy for those who have to deal with Rome is to "grasp the nettle" firmly, to be staunch, bold, unyielding, for this policy will cause the withdrawal of the claims of Rome. We have two proofs this week of our friend's judgment being sound, and of the opposite policy to his, being not only cowardly but unwise. The Quebec Government having received the moral support of this province through the publicly expressed sympathy of Attorney-General Mowat, was about to inflict a shameful outrage on Protestant feelings and conviction by compelling oaths in Quebec courts to be taken on a crucifix. All places where oaths were taken were to be compelled to provide a crucifix for the ceremony. It was thought that Mr. Mowat's friendship with Mr. Mercier would enable the priest party to carry out this scheme. Alas! for their knowledge of Protestants! Those in Quebec caring not one baubee for the Ontario Government or its controller, Dr. Lynch, made such a demonstration against this crucifix outrage, and some in Ontario kicking out of the party traces because of this extreme measure, so alarmed the Roman political authorities that the crucifix bill has been withdrawn. We are, however, most thankful for its introduction. We rather wish that it had been put into force. We have a class of Protestants in Ontario who are so blinded by political partisanship

that nothing short of a Canadian Protestant being burnt at the stake by the Roman Church, would enable them to see the aggressions made by Popery in Ontario, by the help of the Government. The Crucifix Bill has caused some few to open their eyes, and to ask,—What next? Some bolder spirits have even gone so far as to ask,—Was it for this that we helped the Ross Bible party in power, that their sympathy and friendship should embolden the bigots of Quebec to bring in a crucifix bill? No thanks, however, to the Evangelical or other papers that are Protestant one day, and silent another day, as political interests dictate. We who have stood staunch have this pride that we have compelled the Ross Bible to be put in subordination to the Word of God, not in substitution as Mr. Blake and his friends wished, and we have compelled the Papist Government of Quebec to withdraw the Crucifix Bill. Let our friends take heart, in the past we have been too timid, too mealy mouthed, too namby-pamby in dealing with Rome and its Protestant political allies, hence their outrageous School privileges and our humiliating position as contributors to Papist schools! If the Protestants of Ontario would act as such and put politics in subordination to their religion, if they would think less of a party leader and more of their God, the aggressions of Rome in Canada would be stopped. The withdrawal of the Crucifix Bill and the postponement of the Jesuit Bill are Protestant triumphs, triumphs that is of civil and religious equality of all citizens before the law, for which Canada has reason to be deeply thankful.

LORD SELBORNE ON IRISH PRIESTS.—Two priests in Ireland are in prison for refusing to give evidence in a court of law. They were not asked to reveal anything learnt in their capacity as priests, the confessional was not sought to be violated. But it was simply a question as to whether a certain man was in a certain place on a certain day. This the rebellious priest went to jail rather than answer, as his reply might have brought a criminal to justice. Lord Selborne writes in reference to this case:

"It is now more than a hundred years since Blackstone wrote that 'however, in times of ignorance and superstition, that monster in true policy may for a while subsist, of a body of men residing in the bowels of a state, and yet independent of its laws, yet, when learning and rational religion have a little enlightened men's minds, society can no longer endure an absurdity so gross as must destroy its very fundamentals.' When such things happen it is difficult not to call to mind the claims put forward a few years ago in the name of the Roman Catholic Church, by a personage whose influence at the present time can hardly be slight, in whatever direction it may be exerted. A discourse by Cardinal Manning, on Pope Pius IX's 'Syllabus of 1864,' delivered in the Pro Cathedral at Kensington, was fully reported on October 4th, 1869. In answer to a (supposed) inquiry, 'Why should the Holy Father touch on any matters of politics at all,' he is reported to have said that 'politics were a part of morals,' were 'nothing but morals in the widest sense,' and, also, that 'both in matters of faith and in matters of morals, the Catholic Church, and the head of the Catholic Church also, by Divine assistance, were infallible.' And he put the following words (as it were) into the Pope's mouth: 'I say I am liberated from all civil subjection. And I claim more than this: I claim to be the supreme judge and director of the consciences of men. I am the sole, last, supreme judge of what is right and wrong.' It was with reference to a claim not different in principle, made by the Vatican Council in 1871, that Mr. Gladstone, in October of that year, wrote of Rome as having, in this nineteenth century, 'substituted for the proud boast of *semper eadem*, a policy of violence and change in faith,' and as having 'refurbished and paraded anew every rusty tool she was fondly thought to have disused'; so that 'no one could

become her convert without renouncing his moral and mental freedom, and placing his civil loyalty at the mercy of another.'"

THE CHURCH OF ROME IN ALLIANCE WITH ANARCHY.—We know in Canada that Rome cares not one jot for Protestant rights, and we can hardly blame her for the fiercer political Protestants who are just as reckless of those rights when their demands interfere with the tyrannous claims of Rome. It will be well for such and for thoughtful Romanists to hear what Lord Selborne says as to the effect on society of Rome being in alliance with anarchy:

"For any Church—but especially for a Church making such a claim as that of Rome to the direction by Divine right of the consciences of men—to ally herself anywhere with the forces of anarchy and disorder, working by means inconsistent with elementary principles of morality, is certainly not a light matter. Ever since the beginning of this century there have been many men in England who, though firm in their religious convictions on the Anglican or Protestant side, have had their feelings towards their Roman Catholic fellow Christians very much softened from various causes; whose sympathies have been with them whenever, in any country, the secular power may have seemed to press hardly upon them; and who have always been ready to extend to them in this country ungrudgingly and without fear the fullest measure of civil equality. To such men as these, and still more to the many loyal and true-hearted Roman Catholics of the United Kingdom, the new attitude of the heads of the Roman Catholic Church in Ireland must be painful in a degree which it is difficult to express; not only, nor chiefly, because it aggravates civil troubles already serious enough, and throws into the scale of public demoralisation a power which ought to be (above all others) opposed to it; but even more, because it disappoints the hopes which might have been formed of better days to come for that great part of Christendom which the Roman Catholic Church represents.

CHURCH STATISTICS.—The Church Year Book for 1887 has a vast mass of most interesting statistics which we shall quote from as opportunity occurs. The table in which the following interesting statistics appear is most complete and exhaustive, as the information here given will testify. The thirty-three dioceses into which England and Wales are divided contain, according to the census of 1881, a population of 26,117,886. Number of incumbents, 18,806. Baptisms: infants, 450,794; adults, 12,988—total, 468,782. Communicants on the roll, or attending Easter festival, 1,181,915. Church sittings: appropriated, 1,497,119; free, 8,664,429—5,161,548. Sunday Schools: scholars—boys, 687,297; girls, 747,582; infants under six, 892,127—1,767,006; teachers—male, 61,724; female, 91,642—153,366. Members of Bible classes: male, 180,901; female, 144,512—275,413. Members of guilds: male, 49,176; females, 88,912—138,088. Members temperance branch: juvenile, 518,156; adults, abstainers, 188,525; non-abstainers, 47,541—549,222. Members of institutes and social clubs: Church Institute, 85,907; village reading rooms, 114,826; parochial library, 175,181; parochial magazines, 576,802—902,169. Members of choirs: voluntary—male, 168,079; female, 56,551; paid—male, 18,991; female, 2,068—180,684. Lay readers, or Scripture readers: licensed—voluntary, 902; paid, 825; non-licensed—voluntary, 2,840; paid, 625—4,192. Sisters and deaconesses: voluntary, 438; paid, 116—599. Mission women and nurses: voluntary, 280; paid, 1,080—1,310. District visitors: voluntary, 47,112; paid, 129—47,141. Bell-ringers, 80,681.

Prayer is the outlet of the saints' sorrow, and the inlet of their supports and comforts.