

Canadian Churchman.

TORONTO, THURSDAY, MARCH 30, 1893.

Subscription, - - - Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER NONPARIEL LINE - 10 CENTS.
Liberal discounts on continued insertions.

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

FRANK WOOTTEN,
Box 2640, Toronto.

Office 33 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

April 2.—EASTER DAY.
Morning.—Exod. 12 to v 29. Rev. 1 to 19.
Evening.—Exod. 12:39; or 14. John 20. 11 to 19; or Rev. 5.

TO OUR READERS.—We want a reliable person in every parish in the Dominion, to get subscribers for the Canadian Churchman. Write at once for particulars, giving references.

NOTICE.—Subscription price in the city of Toronto, owing to the cost of delivery, is \$2.50 per year; if paid strictly in advance, \$1.50. We will give the CANADIAN CHURCHMAN one year, and our handsome and valuable Premium, to city subscribers for \$2.50 paid strictly in advance.

TO OUR READERS.—Kindly send the publisher of the CANADIAN CHURCHMAN, 82 Adelaide street, Toronto, a postal card with names and addresses of your friends who do not take the CANADIAN CHURCHMAN, and a specimen copy will be sent to each gratis.

ANGLO-SAXON BLOOD is thus characterized by Canon Browne, distinguishing this element from the British, Celtic, Danish and Norman in the making of the Empire: "The times of which we are to speak show us men wonderfully adaptable to circumstances, however new; taking a grip at once: making rapid strides in new fields; seizing upon an idea, mastering, moulding it to their will, dealing with it as entirely their own, needing and heeding no guidance or interference; moulding it, not being moulded by it; Angles and Saxons still a race marvellously soon 'at home' where they settle."

ROMAPHOBIA.—"I cannot adequately express my sense of the loss of freedom which we suffer, as compared with our English predecessors of 1200 years ago (before the Roman Catholic corruptions and controversies arose): how continually we are hampered in word and phrase, by the memory of vital controversies: how the expression of our æsthetic sense is cabined and confined under the tyranny of an all too powerful spectre called 'super-

stition'—a spectre which has had, and may again have, substance." So says Canon Browne.

'MEN'S SIDE' AND 'WOMEN'S SIDE'—the legend we see written up in so many churches—has a curious history, especially as regards the choice of sides, which varies in different places and times. The traditional rule seems to be that the south side is for men; though among the Britons and in the Grisons—for special local honour to the female sex—the contrary rule obtains. So in the nave facing east, but in the sanctuary facing west the post of honour is in the north—the symbolical place of dangers and of darkness.

HISTORY OF FEMALE INFLUENCE IN RELIGION.—Canon Browne, in his St. Paul's lectures, points out a curious family chain of woman's work for the Church. In 493, Clovis, King of the Franks, married the Burgundian Christian princess Clothilde, and became a Christian; her great granddaughter Bertha, 100 years later, had the same experience with Ethelbert, King of Kent; so her daughter Ethelburga, with Edwin, King of Northumbria; so, again, her granddaughter, Elfida, with Peanda, King of Mercia. They were "nursing mothers" truly for the Church.

THE BROTHERHOOD OF ST. ANDREW in Canada receives a large share of notice and favourable comment in *St. Andrew's Cross* for March. The report of the third Annual Convention lately held in Kingston strikes us as particularly good—terse, and yet full enough. The enterprising journal of the Brotherhood keeps up the interest remarkably well, and its selection of collateral matter is very creditable. It is gratifying to find that Canadian Brothers keep so well to the front in the order.

THE BROTHERHOOD HOME IN CHICAGO.—It was a bright idea to start a rendezvous for St. Andrew's men in connection with the World's Fair. No doubt this will be the favourite rallying point for all visiting Churchmen this year. The arrangements in the lodging house seems to be quite up to the mark of the period, so far as convenience is concerned, and form an attraction in themselves. Then the terms are moderate, collateral arrangements easy, the position convenient and society congenial. We wish the enterprise all success, pecuniarily and otherwise.

ORNATE MUSIC IN CHURCH receives very unfavourable notice from the (Roman Catholic) Archbishop of Goa—at least, what he calls "profane and theatrical music." "The introduction of these worldly airs and harmonies, which are in no relation with the character of the sacred text: these arbitrary transpositions, omissions, and lengthy repetitions of words, these flourishes and turbulent instrumental accompaniments, totally disproportioned to the voices . . . prolong beyond all reasonable measure the Divine Service, and make one believe that music is not to serve but to domineer over worship."

THE CHURCH'S PEDIGREE.—A correspondent of the *Living Church* mentions the conversion of a cattle dealer to the Church, from one of the various denominations started amid the confusion of the 16th century. His experience (professional) taught him the value of pedigree, and he searched until he found actually which could trace its pedigree back to the Apostles, the true fountain of

truth, authority and nobility among Christian people.

"A LIVE CHURCH PAPER."—It is rather refreshing to find the *Daily Picayune* volunteering its advice to the *Living Church*, on how to make that (we think) very lively and pushing Church print "a live paper." Our Chicago contemporary takes its punishment (?) calmly and humbly, gently remarking: "Some of the 'liveliest' Church papers we have ever had have failed for lack of support. There were the old *Gospel Messenger*, *The American Churchman*, *The Church Journal*, without naming magazines that deserved a better fate." Moral: what the Church Press requires is *live readers*—that is where the fault lies!

EVENING COMMUNIONS.—The English *Guardian*, finding Bishop Lightfoot's honoured name adduced in favour of this innovation, deals with the matter editorially, and proves that the learned Bishop, on the contrary, not only discouraged the practice, but showed that the practice of morning celebrations can be traced to the days of the Apostles, or very nearly so far back. It would take a good deal to justify departure from such a tradition.

SINGING NATURALLY IN PARTS—a peculiarity which pervades Wales, Lancashire and Yorkshire—is attributed to the survival in those districts of the music-loving Celts or Britons, who once occupied the whole of England. Canon Browne, in a recent Church History Lecture at St. Paul's Cathedral, refers to the fact that there was apparently a Christian Bishop active among the Yorkshire Britons a very few years before Augustine's arrival in Kent.

"A CURATE INSTEAD OF A CARRIAGE."—*Apropos* of Archbishop Maclagan's noble subscription of £1,000 per annum out of his own stipend to raise the incomes of the poorer clergy—*O si sic omnes*—the *Rock* says, "Canon Nunn, at Manchester, was very bold, and hinted that rich laymen might keep a curate instead of a carriage, a Scripture reader instead of second man-servant, and a Christian school instead of a greenhouse. There have been many wealthy Christian laymen who have acted in this spirit, and we hope there may be more."

PROFESSOR SANDAY ON INSPIRATION.—This Bampton lecturer has, says the *Rock*, "undertaken a crucial task. . . It is encouraging to hear from such a high authority that we know now the utmost limit to which a destructive criticism can go." The learned lecturer's words—"Let us by all means study the Bible, if we will, like any other book, but do not let us beg the question that it must be wholly like any other book"—are quoted with approval by a contemporary. With Prof. Gore on one side of the Church, and Prof. Ryle on the other, one needs to be careful.

BRITISH CHURCH PROPERTY.—In the course of a remarkable lecture by Canon G. F. Browne, at St. Paul's Cathedral, on 7th Feb., occurs the notable statement, "Among the lands enumerated by Wilfrid in the 7th century as secured to the Church by royal decree were the holy places which the British clergy, fleeing from the swords of the Angles, had deserted. . . Here we see that some considerable territories were in the earliest Christian times (among the English or Saxons) mere *resumptio* by the English Church of the property