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Canadian Churchman.

TORONTO, THURSDAY, MAY 8, 1894.

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Box 2640, Toronto.

Office—Cor. Church and Court Streets.
Entrance on Court St.

Lessons for Sundays and Holy Days.

May 8—SUNDAY AFTER ASCENSION.
Morning.—Deut. 30. Luke 23, v. 26 to 50, 24 v. 13.
Evening.—Deut. 34, or Jos. 1. 1 Thess. 3.

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 OF REMOVAL.—We have removed the offices of "The Canadian Churchman" to larger and more convenient ones, corner Church and Court Sts. Entrance on Court Street.

"WOMEN ARE INSTRUCTED BY NATURE"—an old Sanscrit proverb has it—"but men obtain learning by books." There is much truth in this view of feminine intuition, as regards many important matters, and the point is well illustrated by Dr. Chatzner in the *Asiatic Quarterly Review*, on "The Hebrew Woman." "She, a child of nature, without books to learn from, or teachers to be instructed by, acquired merely by instinct more knowledge as to what is good and useful and beautiful than many a lady can boast of at the present day." Then he refers to Gen. xxx. 14, Prov. xxxi. 20, etc.

A COLOSSAL FORTUNE has been accumulated by the celebrated continental family of Esterhazy. It is said that "it would take a syndicate of a dozen Rothschilds and Vanderbilts to buy up the senior line of the Esterhazys." They own a score or more of castles, three score towns and 440 villages! The foundation of this enormous wealth was laid centuries ago, when a generous Esterhazy led his compatriots against the Turks, and expended his fortune in the war. The fathers of sons slain in these battles bequeathed tracts of their own lands to the leader of the army: and modern increase of land value has done the rest. A case of "unearned increment"?

SEMI-SACRED ROMANCES—trenching on the sacred narrative itself—are not all destined to be as popular or as edifying as *Ben Hur*. Mlle. Corelli's new work, *Barabbas*, comes in for a very

severe handling in *Church Times* on account of its numerous perversions and distortions of the Bible story—albeit very well intentioned so far as the authoress meant. Other religious journals pronounce it "a great and profoundly religious work"!

A NOBLE-HEARTED LAYMAN must be Mr. Berners of Woolverstone Park, near Ipswich. He has devised and established an *absolutely free* "house of rest" for five or six overworked parsons, where they have a separate common home for the time being in a lovely locality, and are treated in every respect as the generous squire's *honoured guests*. This is a use of wealth not unlike Araunah's.

"MERE PAWNS"—says the *Rock*—are emperors and princes in the game which the papal power is engaged in playing upon the chessboard of Europe. In one place the Republic is played against the monarchists, in another an emperor is played, the people at large, and so on, as the apparent exigencies arise. The losing character of the game, however, consists in this—it overreaches itself. Neither princes nor people are ignorant of the fact of this duplicity—it is too impudent, too glaring, to be overlooked. France, Austria, and Russia can easily compare notes!

"CATHOLIC TRACTS."—So it has come to this: the dignified hierarchy of the "Italian Mission" descends from its pedestal, and condescends to utilize a Protestant engine against the Protestants. The *Banner of Truth* and *Catholic Times* call attention to the work of the "Ransomers" in Ireland, their principle being "that the guild should not rest satisfied until the country is deluged with Catholic tracts. There must not be a waiting-room, railway carriage, bus or train that is not littered with Catholic tracts."

LAY PREACHERS have become a very "live issue" recently in Old Country Church circles. Even the York Convocation took the matter up seriously and discussed the question gravely. Strange to say, most of the opposition to the idea emanated from laymen. One point seems to be acknowledged as a factor under the practice—the Holy Eucharist, as *exclusively a priest's function*, will be proportionately exalted.

"DIVIDE AND CONQUER" seems to be the motto of the Roman propaganda in the N. W. Highlands, if we may judge from a paragraph in the *Rock* Scotch correspondence. "The action of the Free Church in favour of disestablishment is a great assistance to Roman Catholics and Atheists all over Scotland, whose interests must ever identify them with all that tends to destroy national Protestant churches. Their aim must ever be to drive a *wedge of dissension* into the union of classes, nations, and religions, which will enable them to destroy them piecemeal. Experience has taught that a national Protestant Church is an insuperable barrier to them."

"LIBERAL EVANGELICALS" is a term used to distinguish those who, while clinging to the principles called "evangelical" in the main, vary some details of Church methods, adopting customs formerly looked upon with suspicion. They make use of surplined choirs, the surplice in preaching, cassocks, coloured stoles, choral service, choral processions, worship towards the East, altar crosses and flowers, bannerets, frontals, etc. It

appears from the conference of the "Church Association" in Yorkshire lately that this section of the party has gained a dominating influence already, and is increasing.

CANONS "CUTTING BOTH WAYS."—Manchester Cathedral is one of those places where annual resistance is made to what are considered Romanizing innovations. This year, at the vestry, allegations were made against the orthodoxy of the Bishop of Chester and Canon Knox-Little as preachers, and the "Canons" of 1604 were invoked to condemn them. The Dean, who presided, took a facetious tone and reminded the objectors that these same Canons required him to wear a cope, a certain style of "doublet," and a special type of nightcap! He quoted—apparently with good effect—"sauce for the goose," etc.

INTER-COMMUNION between Greek Catholics and German "Old Catholics" is likely to be the outcome of the special commission of Bishops and theologians recently in session in St. Petersburg. According to the *Guardian*, the idea of absolute union or absorption is not contemplated, but the commission is prepared to report to the Holy Synod in favour of inter-communion. The *Guardian* remarks, "Such a settlement, if arrived at, will reflect the greatest credit on the great national Russian Orthodox Church, and will be an historical step towards the reunion of Christendom which all churches, both in the West and East, ought not only to desire but to labour for."

SPECIMEN OF HIGHER CRITICISM.—Some of the late Dr. Hatch's theories as to the early Church were ridiculously wild and based on very slim foundations. It appears from a *Guardian* editorial that Dr. H. based his theory of "reordination" on a translation of an Asiatic inscription in Greek published in a French book, and used by Dr. H. as *bona fide* in an article in the *Dictionary of Christian Antiquities*. Mr. Gore criticized his theory, but fell into the same trap as to the translation of the passage. In 1890, however, Mr. Hogarth discovered that these great critics had made a mistake, and the genuine translation let Dr. H.'s theory down to the ground, without a shred of support!

THE ANGLICAN CHURCH IN PALESTINE.

From Canada to India seems a "far cry," and those who are intent upon pushing Church work in Algoma or Athabasca find it rather difficult to realize that they may be expected to take a practical interest in the other side of the world. Sometimes the question of "Domestic" and "Foreign" becomes, to the individual, the family circle, the parish or the diocese, a rather "burning" one, and it is not easy to decide just how much of our duty lies in North America, and how much in Central Asia, for instance. Still there are considerations in some quarters of the "Foreign Field" which will become *paramount* at times: some, perhaps, which should *always* be paramount. Perhaps the only unquestioned occupant of this latter class is the mission work of the Holy Land. We are too apt to consider that part of the world as embalmed for us in "sweet spices and ointments" of sacred memories and associations, so that it seems almost sacrilege to touch it. The following letter which we have

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