

August 16, 1894.

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Canadian Churchman.

TORONTO, THURSDAY, AUG. 16, 1894.

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

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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.

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FRANK WOOTTEN,
Box 9640, TORONTO.

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

Lessons for Sundays and Holy Days.

August 19—13 SUNDAY AFTER TRINITY.

Morning.—8 Kings 5. Rom. 16.

Evening.—2 Kings 6, to v. 3 4, or 7. Mat. 26, v. 31 to v. 57

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.

"A LITTLE MORE KNOWLEDGE on the subject might perhaps have removed your difficulties. I can only regret that even seven of my clergy should decline to unite with 600 of their brethren when we meet before God in the minster on Tuesday next." So did the Archbishop of York reply to a long and very inconsequent remonstrance recently addressed to him by some of his clergy, under the impression that they were thus protecting the Church against reactionary and unprogressive measures. The incident has a suggestion of "Rip Van Winkle."

INDIANS, ZULUS, KAFFIRS, MAORIES, AND HOTTENTOTS, in native dress, formed a prominent feature in a recent "Salvation Army" demonstration in London. These people certainly know how to advertise themselves, whatever else they may lack. They can give hints on worldly wisdom to us, which are sometimes very much needed by the authorities who organize our rather crude occasional attempts at public attraction. These very often "flash in the pan."

LANTERN SLIDES TO AROUSE THE CARELESS are one of the fresh instrumentalities used by the Church Army in their earnest efforts to counteract some of the agencies for drawing men away from the Church. The C. A. is the Church's vanguard in England, and is doing splendid work in that capacity there. In the colonies we do not seem to need it so much, or is it that we are not so much alive to the Church's needs? We fear the latter!

"I MIGHT HAVE ORDAINED 62: I only ordained 20," said the Bishop of Llandaff in reference to the last ten years of his episcopate. This statement tells a tale. There is a very marked current setting in towards the Church. Wales has her full share of it. The Bishop's words also tell of a wise and very commendable discretion, not always exhibited by our Bishops. Some of them are too ready to accept any and every man who chooses to sever his connection with dissent, and no questions asked. We get many excellent men from that source, but there is also much "driftwood," which only follows the stream.

COMMUNION IN ONE KIND is now said to have been invented by the Church of Rome on account of the microbes in the cup, as modern apologists for separate communion assert. Does any one believe such nonsense? It looks like one of those baits devised by Roman advocates to catch "gudgeons" in human form. It is wonderful what flimsy notions will serve for this purpose with some people; any pretext looks like an argument, if they want to "go."

CHURCH SCHOOLS SUNDAY is quite an institution in the Old Country now. One only regrets that we have not something of the kind on this side of the Atlantic. In England they are energetically using *prevention*. We shall soon have to resort to *cure*, or perish—morally speaking. The quantity of moral sentiment visible in our present public school system is infinitesimal. Doctrinal ideas are, of course, quite absent. Britons, hold your own! It is easier to keep than to get back.

VERY NICE FOR THE GIRLS.—Such is the reason given by a writer in the *Guardian* who complains that vicars advertise for unmarried assistants regardless of the needs, claims and superior qualifications of the married but unbeneficed clergy. He goes on to argue that such a practice is very bad for the Church, however "nice" for the unmarried girls of the vicars and others. The trouble is that clergymen enjoy a first-class reputation as good husbands—much sought after.

ABOLITION OF SEX.—Modern society seems to be doing its best to obscure if not entirely abolish the distinctions which nature has assigned to the two human sexes. Gradually, all offices hitherto proper to men are being occupied by members of the softer sex—if we may any longer call them so. Amongst the latest agencies in this direction are the bicycle and the "angel choir," one affecting the upper half of dress, the other that which is lower down. Both in appearances and in reality the changes are taking place. The advantages are doubtful.

"THE CAPTAINS OF INDUSTRY."—The Bishop of Durham thus aptly entitles employers of labour, and strongly advises them that they will find their interests best served by "leading their workmen with the same enthusiasm as an officer leads his soldiers." The Bishop advises workmen to study co-operation and mutual forbearance as the surest method of securing lasting prosperity. It is well for the nation whose masters and workmen are predisposed to listen to such advice. Bishop Westcott has been thus received already.

UNDERTAKERS get a severe rub from the N.Y. *Churchman* on account of their officiousness at

funerals. They seem to fancy that parsons as well as people are under their direction for the time being. They get *paid* for their trouble (more than the parsons do) and think they ought to "run" things for all they are worth. This tendency needs to be kept in check. However justifiable with dissenters, it is out of place with Church clergymen; they have regular *prescribed* duties to perform. If other officials were reminded of this they would doubtless make "due allowance for it. They are not wilfully rude.

COLONIAL BISHOPS AND ENGLISH SEES.—The recent choice of an Australian Bishop to fill the see of Bath—Bishop Selwyn of Lichfield and Bishop Moorehouse of Manchester had also been Australian Bishops—has occasioned some notice in England. It looks a little like "turning the tables." It is all very well to send Englishmen to "officer" the colonies; but *vice versa* is not so palatable.

INFLUENTIAL LAYMEN are to be called into requisition to assist the Bishops in Parliament and out of it in repelling the assault upon Church establishments and endowments in Great Britain. Again are we reminded of our own experience in the colonial Church. Our laymen, too, did good service in those evil days. If they could not save, at least they partly saved, Church property. The robbers did not get as much as they wanted. The Church too obtained better terms than she could have done if her lay champions had been silent and inactive.

THE CATECHISM AT SEVEN YEARS OLD.—Bp. Cosin avers that many English children were able to show this proficiency in his days, and be confirmed at that age. Why not now? There is only one possible answer—"carelessness." By Canon law "infancy" ceases at seven years of age, and "childhood then commences," so "the age of an adult is fourteen years for a boy, and twelve for a girl; practically, therefore, children should be confirmed as near seven years as possible—as soon as they can say the Creed, etc." What is there to prevent their being confirmed before that? Not till the 18th century—Dark Ages—was it delayed beyond the *first* year after birth.

THE BISHOPS OF IOWA AND N. DAKOTA have put themselves on record as approving the course of the Archbishop of Dublin towards the Spanish Reformers. They recently travelled together through Spain and studied the question in all its bearings. Their verdict will go far to reconcile Churchmen to what has been regarded as a very injudicious proceeding. They have come to the deliberate conclusion that the Spaniards are deserving of sympathy and help from all who value the spread of Catholic principles. This is quite a new view of their position.

"EPISCOPAL COURAGE" is the title of a remarkable article in the *Angelus*, "returning the compliment" very nicely to *Church Review's* remarks on Bishop Thompson's book. Moral courage is treated as a trait peculiarly English, so that American Bishops visiting England imbibe some of the atmosphere of courage. They do and say things there which, somehow, they omit to do and say in their American homes. Even Bishops are affected by air.