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TORONTO, THURSDAY, AUG. 14th, 1890.

REV. PROF. WM. CLARK, LL.D. Editor.

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Lessons for Sundays and Holy Days.

August 17.—11 SUNDAY AFTER TRINITY.

Morning.—1 Kings 18. Rom. 14 & 15 to v. 8.
Evening.—1 Kings 19; or 21. Matt. 25. 31.

THE EXTINCTION OF THE RED INDIANS.—It is awful, says a contemporary, to contemplate the swift rate at which the Red Indians are fading away, and the feet of the Gospel messengers ought to be hastened. Here is the latest sigh from a United States Indian reservation: "Before the white man came," exclaims the old man, wrapped in his blanket like a shrivelled mummy, gesticulating with his skinny hands, "before the white man came we were strong—we were alive! We lived in tents, we rode on horseback, we moved constantly from place to place. We ate good meat of buffalo and juicy venison, we drank pure water. Our young men never coughed, the blood never sprang from their lips; our girls had not these great swellings on their necks and these pale faces. The white man brought us these things. He brought us the flesh of diseased cattle, bad bacon, the coffee that takes away our strength. We sit in the white man's houses and eat these things and we die like the dogs. There are no old men and old women now-a-days; the very children are dying." No doubt, this is awful; but, to a certain extent, it is inevitable. There are certain races which seem capable of receiving civilization, and others which die out in the presence of it. If these last have had their day, why lament that they are giving place to races better fitted to occupy and subdue the earth? That they should cease to exist cannot hurt those who were never born; and those who have passed away have only obeyed the law of nature.

CANON LIDDON.—The distinguished preacher of S. Paul's belongs so much to the whole Anglican Communion, that the report of his serious illness went throughout the whole English-speaking world and awakened the keenest regrets and anxieties. It now appears that he has partially recovered, although he will scarcely be able to take his month's preaching this summer at S. Paul's, unless, by means of some exchange, he may be able to postpone his turn. It is possible that the

Canon's attendance at Lord Carnarvon's funeral may have exposed him to cold, and so have led to his indisposition. These things will show his wisdom in declining the Bishopric of S. Alban's. We trust that his great work on the life of Dr. Pusey may be brought to a prosperous conclusion.

DEATH OF LORD CARNARVON.—The papers have been commenting at much length on the late Earl of Carnarvon as a politician; but he was no less distinguished as a scholar and a Churchman. At Oxford he took a first class in classics, and since leaving Oxford he has published several works on classical subjects which are highly esteemed by scholars. As a Churchman, he belonged by constitution, by education, by conviction, to the school of what would now be considered the somewhat old fashioned high Churchman—the school of George Herbert, a member of the same noble family. Archdeacon Sinclair, preaching at S. Paul's, after his death, was guilty of no exaggeration when he said: "He was the very ideal of conscientious chivalry, of high-minded devotion to Church and Queen. Although brilliantly cultivated, his faith was as simple as the faith of a child. Although gifted with every advantage that Providence could bestow, his life was really unselfish; he lived laborious days and worked for the people, and for the cultivation of his own great hereditary gifts. Great is the loss of the Church and realm at the premature removal of so knightly an example."

COUNT CAMPELLO.—Our readers will remember the sensation caused by the secession of Count Campello, a Canon of S. Peter's Church, Rome, from the Roman communion. Unfortunately no one can be surprised to hear that, soon after his secession, all kinds of injurious reports were circulated respecting him; and, these having failed, that recently it should have been given out that he had returned to the Church of Rome. Some of the charges were privately disseminated; and these have been investigated, and declared to be groundless. Others, two in number, were actually brought forward in a court of law. One of them, the Archbishop of Dublin tells us, was "peremptorily dismissed by the judge, and the other ignominiously withdrawn by the accuser." With regard to the rumour of his return to the Roman communion, this proves as untrustworthy as the other charges. It is to be hoped, as the Archbishop remarks, that such exposures of the tactics of Rome "will induce many to rally round this brave and faithful man, witnessing for the truth in the midst of many enemies and many discouragements." To a certain extent this has already happened; and we trust that the work which he is carrying on for the reformation in Italy may be increasingly and abundantly blessed.

THE WELSH CHURCH.—It seems that Mr. Gladstone is not prepared at once to undertake the disestablishment of the Welsh Church. Mr. Gee, a Welsh dissident, wants precedence to be given to Welsh over Scotch disestablishment; but Mr. Gladstone thinks that "it is only when we have come much nearer to the period of action that the order of action can be usefully considered." The "horizon of practical politics," as Mr. Gladstone used to say, does not seem at present to give a prospect of this double disestablishment. The carrying of Home Rule is all that he can expect to

accomplish in his life-time. We sincerely hope that even this moderate ambition may be disappointed, and that Great Britain may remain one united kingdom long after Mr. Gladstone has ceased to demoralise the House of Commons and plot against the unity of the Empire. The beginning of disestablishment, moreover, will be as the letting out of water. Scotland—Wales—what of England? and of all that will result from the denationalizing of the English Church? It is an appalling prospect.

THE ALTAR CROSS AT S. PAUL'S.—It appears that S. Paul's Cathedral is to have another ritual trial before the one concerning the reredos can be brought to a decision. The Duke of Newcastle, a pronounced ritualist, has presented to the cathedral an altar cross of the height of at least six feet. It is said to be a magnificent specimen of ecclesiastical art. Now, we had quite supposed it to be a thing established beyond all question, that a cross, if placed on a super-altar, or a shelf unconnected with the altar table, was perfectly permissible by law; and that it was forbidden only when placed upon the table, on the ground that it interfered with the covering of the table. It appears, however, that others are of a different opinion, and the legality of the cross is to be tried. For our own part, we cannot help regretting this attempt. We are not aware that ritual prosecutions have had the least effect in stopping the practices complained of, while in some cases they certainly have promoted them.

FEMALE SUFFRAGE.—It appears that one of the American States has decided to extend the electoral franchise to women. Whether there is any chance of such an example being followed by other States, among ourselves, or in England, we cannot tell; but we hold the subject to be one of very considerable importance not to women only, but to society in general. We have therefore much pleasure in drawing the reader's attention to a paper on the subject by Professor P. F. Nash, of Hobart College, Geneva, the first half of which appears in the present issue of this paper.

LAWLESSNESS.—A controversy has been going on between the *Rock* and the *Church Times* on the subject of the alleged lawlessness of Ritualists. We must remember that this is no new controversy. The cry of the old Tractarians was, Obey the Rubrics; and to this cry the Evangelicals paid no attention, or very little. They disobeyed the plainest injunctions of the Prayer Book, pleading that they had the sanction of custom. When, however, they found that new high Churchmen had entirely emancipated themselves from the conservatism of the old Tractarians, and were as free in the handling of rubrics as the lowest Churchman had been, the Evangelicals began to display a remarkable zeal for the rubrics. We are not pretending, at the present moment, to criticise these doings; we are simply stating facts. According to the old theories, and we venture to say, according to reason and common sense, the clergy are bound to obey the law as expounded and when enforced by those who are set over them. There are laws which have become obsolete, and they may be treated as such, unless those in authority shall revive them. There are prescriptions of so small importance that no one would