

Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

March 19—Second Sunday in Lent.

Morning—Gen. 27, to 41; Mark 14, 27 to 43.
Evening—Gen. 28 or 32; 1 Cor. 11, 2 to 17.

March 26—Third Sunday in Lent.

Morning—Gen. 37; Luke 2, to 21.
Evening—Gen. 39 or 40; 1 Cor. 15, 35.

April 2—Fourth Sunday in Lent.

Morning—Gen. 42; Luke 6, to 20.
Evening—Gen. 43 or 45; 2 Cor. 6 and 7, 1.

April 9—Fifth Sunday in Lent.

Morning—Exod. 3; Luke 9, 28 to 51.
Evening—Exod. 5 or 6, to 14; 2 Cor. 12, 14 and 13.

Appropriate Hymns for Second and Third Sundays in Lent, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other Hymnals:

SECOND SUNDAY IN LENT.

Holy Communion: 309, 313, 316, 320.
Processional: 273, 446, 532, 632.
Offertory: 6, 287, 535, 638.
Children's Hymns: 281, 331, 333, 335.
General Hymns: 32, 282, 492, 493.

THIRD SUNDAY IN LENT.

Holy Communion: 107, 315, 321, 324.
Processional: 165, 175, 179, 263.
Offertory: 198, 249, 252, 637.
Children's Hymns: 467, 566, 568, 569.
General Hymns: 93, 244, 253, 297.

Too Much of a Good Thing.

On looking over this number our readers will see how much space is occupied by correspondence, yet the greater part is taken up by disquisitions of unreasonable length. Such lucubrations are read by comparatively few, while, if the space had been apportioned to letters of from a quarter to half a column in length, such short correspondence would have been read by all. The longer the letter the fewer the readers is an axiom to be taken to heart. We wish to have as many letters as possible—letters and diocesan news are much desired, but we receive many letters which we are quite unable to insert, as the writer has not the gift of condensation, and spreads over much paper what would re-

quire a column and a half of print, and what might be said in fifteen lines. Another class of letters we are obliged to leave out are those (often anonymous) containing personal attacks, and those which treat us as the authors of ideas and expressions contained in other correspondence. To make the correspondence bright, interesting and instructive, we repeat again, write short letters and as many as you desire.

A Cheering Record of Successful Work.

On January 24th, 1905, the Right Rev. Richard Lewis, Bishop of Llandaff, died. He was appointed by the late Mr. Gladstone to this field in 1883, and his episcopate has, therefore, extended over twenty-one years. Since his death his work as a Bishop has come under review, and it affords the utmost encouragement for all Church workers confronted by difficulties and hampered by limitations. In the first year of his episcopate he set himself to raise £50,000, to be called the "Bishop of Llandaff's Fund," and ere his eyes closed in death he saw the realization of his desire. By means of grants from this fund 175 churches and mission churches were erected in his episcopate, providing accommodation for 55,000 additional worshippers. He also established an excellent theological college at St. Michael's, Aberdare, besides warmly supporting St. David's College, Lampeter. Such a record of hopefulness and perseverance is surely stimulating to every other labourer in Christ's vineyard.

The Vatican Policy.

The Guardian is a very well informed English paper on Continental matters, and it has in the number now received a communication from Rome which is interesting, not only from what is said about the Papacy, but on account of our own Canadian difficulties. After pointing out what a paper can and cannot do, and that the new Pope has shown energy in a practical reform of clergy, parishes and dioceses, the letter proceeds: "For the first time for six decades the Holy See is filled by one who does not hail from the Papal States. Pius X. is a Venetian, heir of the Italian struggle for independence of Austrian rule, and in his first see he succeeded the patriot, Bishop Martini—to whom we owe the excellent Italian translation of the Scriptures—of whom Giuseppe Sarto was the ardent admirer. His friends there and in Venice were men who clung to the new Italy, and it is impossible he should disavow all this—impossible that he should represent the order of ideas which prevailed in the time of Leo. Pius is thus doubly a non-political Pope—by his Italian sympathies and by his religious convictions. I am struck by the fact that in the light of the new régime Leo is spoken of, even among faithful Romans in Rome, as a non-religious Pope. But Pius is 'a religious Pope,' it is because he is so that he is so distinctively not 'a political Pope.' And he is not combative, but he takes his mission so seriously that he will not compromise even for the sake of peace. It is because he is convinced that respect is owed to 'the powers that be,' and that hostilities between Vatican and Quirinal are a real hurt to the religious spirit in Italy, that he has changed many things since Leo died. Even in the Italian Parliament the difference has been signalized, and a member spoke of Pius X. as 'an essentially Italian Pope.'" After showing how this changed policy is creating a better feeling among all classes—political, social and fashionable—the writer says: "If the fact that he is 'religious' makes Pius X. distinctively a non-political Pope, the fact that he has no political aims makes him a still better Italian Pope." He dislikes the intervention of priests in political questions, and considers their sacred functions are always compromised when priests yield to the temptation

'to encroach upon the independence of their parishioners' so as to induce them to vote in a particular way (they are the Pope's very words). The Pope added, in the same conversation with one of the French Bishops, that this applied not only to Italian priests, but to priests in every country where there existed the electoral franchise. Such teaching is new in Rome, and it might have been commended, with excellent results, to the late Cardinal Vaughan, who habitually set it at defiance in his recommendations to his fellow-Bishops and his instructions to his priests."

Bishop Hooper.

At Gloucester a monument had been erected a long time ago to commemorate the martyrdom of Bishop Hooper in Queen Mary's time. The 350th anniversary of his death was observed on the 9th of February by the unveiling of the monument which has been restored. The chief address was made by the Dean of Gloucester, who dwelt upon the contrast between the present, when men spoke gently of Rome, and were ready to work with her in charity and in love, and the great struggle of the Reformation, when Rome, a mighty foreign Church, claimed to rule over the souls of Englishmen, and to deaden their moral nature by soul-destroying superstition. It was a life-and-death contest, and the triumph of the Church of England was owing to Hooper and to his brave companions. They did not die in vain. The tyranny of Rome was shaken off, the old corruptions swept away, the false doctrines erased from the formularies. The Bible, and the Bible only, was used as the sacred quarry whence religious teaching was hewn, and within fifty years of the cruel death of Hooper English folk were known as the people of the Book, and that book was the Bible. Nothing that had happened in the last three hundred and fifty years should impair the reverence with which Englishmen bent before the memory of the martyred Bishop Hooper.

A New Biological Station.

Despite modern exploration, Greenland seems still to most of us one of the "far-off places" of the earth. A Danish botanist, Mr. Morten P. Porsild, has, however, we are told, succeeded in interesting various scientific bodies in his own land, with the result that it is proposed to establish a biological station in Godhavn, Disko Island. Mr. Porsild specially desires that one result may be a botanical garden, where the effects of light and low temperatures on plants may be studied. Economic questions, such as the fisheries, the cultivation of native pastures for feeding horses and cattle, keeping herds of tame reindeer, and many others will also be considered. When we remember that his long residence in Iceland helped to draw the attention of Finsen to the curative powers of light, it may well be that in the future the world may be debtors to scientific discoveries made in Greenland.

War Memories.

After long years and a great deal of acrimonious discussion in order to secure a partisan advantage, it has been finally decided by the United States Congress to return to the Governors of the States interested the flags in possession of the War Department since the Civil War. There are one hundred Union and 444 Confederate regimental battle flags. These flags were, some of them, flags captured by Confederate troops during the war, and others, Confederate flags surrendered at its close. From time to time twenty-two Union flags and twenty-two Confederate flags have been returned, and while Secretary, Mr. Endicott