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FRANK WOOTTEN,
Box 2640, TORONTO.

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Lessons for Sundays and Holy Days.

January 3rd.—2nd SUNDAY AFTER CHRISTMAS.

Morning.—Isaiah 42, 16.
Evening.—Isa. 43, or 44

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. An additional 50 cents will secure you one of our beautiful premiums.

FATHER HALL'S CASE receives careful treatment in a *Guardian* editorial, which concludes that if we are to have the benefit of such societies as that of Cowley, we must be content to suffer sometimes (that others may benefit) by the operation of their rules.

FATHERLAND AND COLONIES.—We have in *L'Economiste Francais* a temperate discussion of the colonial question, quoting Turgot's maxim: "Colonies are like fruits which do not remain attached to the tree after they mature." Some scheme of co-ordination is required.

RELIGIOUS DRAMA (OR tableaux vivants) seems to be taking its place among the modern instrumentalities for impressing religious facts and history upon the public mind. Church history, Church defence, and even Church worship are being illustrated in this way, or similar ways.

THEOSOPHY.—According to the presentment given in a recent number of *The Path* (New York), the object of the so-called Theosophical Society is to produce a jumble of practical Christianity, eclectic heathenism, and scientific speculation, forming a kind of parody and caricature of the glorious ideal of the Catholic Church.

THE DUBLIN EMBROGLIO has developed into a duel of "public letters" between the Primate of Armagh and Archbishop Plunkett. The latter, however, expresses his willingness to be hereafter guided by the wishes of his Episcopal brethren in Ireland, and, it is likely that a "concordat" will be reached ere long.

STOLEN BY CROMWELL'S FOLLOWERS, we are told, were the ancient altar candlesticks of St. Paul's Cathedral, now in the possession of the Cathedral of Ghent on the Continent. The pair now in use were made to take their place, and have been in the crypt 150 years. A new pair are being made in *fac simile* of the ancient ones.

THE EASTBOURNE ACT, which was passed to protect the long suffering inhabitants of that English town from the nuisance of Salvation Army parades, is likely to be made the subject of an appeal to Parliament on the part of the suppressed Salvationists. It is to be hoped that the result will be to have the "line drawn" for the general good.

PROHIBITION OF DYNAMITE.—Recent attempts at assassination, wholesale and retail, by dynamite bombs, has occasioned an article in the *New York Epoch* in advocacy of restrictions upon the sale of dynamite similar to those imposed upon the sale of poisons. This is a step in the right direction; only it is difficult to draw the line in such restrictions.

THE CHURCH'S WORKINGMEN have never had so useful and effective an organization as the C.E. W.M.S., which has lately been most admirably re-organized and rehabilitated, chiefly through the energetic advocacy and zeal of Dean Hole, of Rochester. There seems to be a new era of success before it, after its experience of mistakes in action.

THE SMOULDERING SOUTH.—A recent incident in regard to the display of the old "Confederate" *Stars and Bars* goes to show how mistaken we are if we suppose the Southern rebellion fires to be quite extinguished. A little injudicious want of consideration for the friends of the "lost cause" might occasion a more serious outbreak than before.

HYMNAL REFORM.—We learn from a letter written by Henry Twells (author of "At even ere the sun did set") that steps are being taken actively to promote the improvement of Church hymnody in England. The movement originated in Convocation of Canterbury and has excited general interest. Something of the sort might well be done in Canada.

MENTAL SUGGESTION.—The doctrines of Mesmer, Puysequé, Charcot, Houdin, and Cumberland, with regard to inter-personal influences of an occult kind, have received very careful treatment in Ochorowicz' recent addition to the Humboldt Library of Science upon this subject. He makes an attempt to reduce the various phenomena to a scientific basis.

"IF A MAN EXALT HIMSELF."—No one has suffered more than St. Paul from the impertinence of self opinionated "pushing" preachers who gain the public ear by clever personal manipulation and individual influence—to the detriment of the Apostolic office and Church official authority, which ought to be held quite independent of accidental personnel.

SOUP KITCHENS VERSUS HOME DINNERS.—They have a well-organized movement in Carlisle in favour of providing food for poor people *en famille*, instead of forcing them to herd together like cattle

at public feeding troughs—yclept soup kitchens. Any plan of procedure which lessens the tendency to *pauperization* should be hailed with delight by true philanthropists.

TOO MODEST BY HALF.—The venerable S.P.G. is being taken to task for lack of enterprise in the matter of *advertisement*. In these days of keen competition, organizations and societies require to keep themselves and their doings well before the public, or they will be forgotten—supposed "defunct"! The C.M.S.—being a newer society—is more alive to this necessity.

THREE MORE "R'S."—In the December number of *Menorah* we have a scheme exhibited for raising the standard of education to a moral level below which it has sunk because of its secularization. "Right, Rectitude and Righteousness" are the moral trinity by means of which the State is exhorted to purify itself; but how (without dogmatic religion) can we *define* these "R's"?

THE BIRMINGHAM BISHOPIC SCHEME continues to attract general attention. The Liberation Society (save the mark!) has objected to the alienation of parochial endowments for Episcopal purposes. The objectors do not appear to appreciate the doctrine of "Cypres." Of course, the funds should not be so alienated, if they are required for the original object. That is the crucial point.

THE INEVITABLE CRANK.—The facts that one of New York's most justly celebrated Divines (Rev. John Hall) was recently shot at by a lunatic assassin at his own door-step, and one of the most benevolent of millionaires nearly blown to pieces by dynamite at the hands of another crank in his own office, seem to show how little, after all, we can calculate on the chances and risks of life.

ROME IN CANADA.—Somebody having written to the *Church Times* an enquiry as to the status of the Church *versus* Romanism in places like the Province of Quebec, receives for answer the assurance that the schismatical attitude of the Church of Rome in regard to terms of Communion is such as to justify our ignoring their presence in Quebec and elsewhere. They do not give the *whole* sacrament any way.

PATRONIZING CHARITIES.—It appears from an article in the *New York Evening Post* that Dr. Rainsford has once more distinguished himself—this time by a trenchant public protest against the proposal to make an exposition of the local *jennesse doree*, on the plea of the distribution (in public) of rich children's old toys among a crowd of little beggars. It is not well or wise to emphasize these contrasts of life.

REFORMATION OF THE PAPACY.—Ex-Prime Minister Crispi of Italy has written an article for the *North American Review* on this subject. He says: "The Confessional and the pulpit disturb the masses, trouble the consciences of the people, and breed discord in moments of war. Our country is strong enough to defend herself against all internal enemies; but the work of the Pope may cripple our action in case of foreign aggression. The papacy should be conferred on an evangelical man, who will occupy himself wholly with his spiritual functions."