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Canadian Churchman.

TORONTO, THURSDAY, JULY 12, 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 WOOTEN,
Box 2640, Toronto.

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

Lessons for Sundays and Holy Days.

July 15—SUNDAY AFTER TRINITY.
Morning.—1 Chron. 29, v. 9 to 29. Acts 18, v. 24 to 19, v. 21.
Evening.—2 Chron. 1, or 1 Kings 3. Mat. 7, v. 7.

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.

"PROTESTANT POPES" forms the rather startling title of an editorial recently—in the *Rock!* The subject is the proposed Patronage Bill, and the gravamen of the article is against giving so much discretion (as the Bill gives) to Bishops. "It has made the dragooning of the clergy about as easy as a divorce in the United States." The writer makes an appeal to Nonconformists not to "block the way" to the contemplated reform, and to help to keep the Archbishops from being made Protestant popes! For some reason he seems afraid of even the diocesans becoming "too autocratic" as against the rights of private patrons.

BISHOP SILLITOE'S POPULARITY is illustrated in the *Church Review* by a story of the way he made friends. "He was a general favourite, and the charm of his manner won him many friends, not the least influential of whom was Canon the Marquis of Normanby. We remember a meeting of the new Westminster Association at which the latter, then the Earl of Mulgrave, had taken the chair; the Bishop proposed a vote of thanks to chairman, and in reply the Earl affectionately clapped the Bishop on the shoulder and reminded him of their old comradeship." Some of our Bishops would hardly stand that even from an earl!

"DISSENTING ENDOWMENTS" may seem to some readers very like a "contradiction in terms": but English Churchmen have wisely decided to "carry the war into Africa," and so teach theological "Africans" that they had better stay at home and mind their own "glass houses," instead of

going out of their way to pelt stones at the Establishment. They seemed to think—these "Africans"—that they might escape notice and hide their numerous private endowments, while distracting the attention of theological communists by a fierce assault on Church endowments. They have been undeceived and their snug accumulations exposed to the spoliators!

THE SERVICE OF PREACHING AND THE PREACHING OF THE SERVICE is the rather striking title of Bishop Doane's (Albany) latest pastoral letter. He grounds his treatment of the theme upon the idea that while preaching is the secondary thought in the Public Service, *service* should be the primary thought in our preaching. He describes preachers as "prisoners of the Lord," enchained, and constrained to deliver their important message in absolutely unimpaired integrity. Preachers are above all things "ambassadors for God."

"VESTED FEMALE CHORISTERS" get rather a "set down" from Bishop A. C. A. Hall, of Vermont—on the ground of "wearing male apparel"—a very startling and powerful indictment. The clever Cowley Bishop has probably found out "what is the matter" at last, hitting the nail on the head with characteristic vim and sharpness. He has no objection to female choristers—rather the contrary—but the dress "gives in church *apparent* countenance to the idle but very mischievous attempt of some to obliterate the distinction between the sexes. . . . Confusion is not harmony: imitation is apt to be caricature."

"THE HEALTHY BLOOD OF RELIGIOUS EDUCATION" should be the product, says Fr. Benson, of Boston, of the hoards of our millionaires in America, instead of letting the gigantic evil of untrained inhumanity in the form of socialism and anarchy grow up in our midst. So he proceeds, in the *Cowley Evangelist*, to denounce the "greed for gold" so rife nowadays. "The wealth of this country is a much sadder spectacle than its want. One cannot see it held back as it is from God, without feeling what an awful condition of want will follow upon the brief-lived abundance. It guarantees terrible diseases—envy, idleness, spoliation."

EPISCOPAL ECONOMY.—Bishop Moorehouse (Manchester) says, "I live as plainly as any working man, and believe that I work harder and more hours than nine out of ten working men—and yet I am compelled by the expenses incident to my office, to spend £1,000 a year more than my official income." How few of those who talk so much about "bloating Bishops," etc., have taken the trouble to ascertain such facts as these—for the case of Bishop Moorehouse is by no means singular among Bishops.

"TOUT CE QUE JE PUIS" is the telling and inspiring motto of that admirable institution, St. Agnes' Church School for Girls at Troy, N.Y. The eloquent diocesan (Doane II.) discoursed with great fervour on this motto at the graduation of the 23rd year recently: taking as his general subject woman's proper place in the world. "Equal, but not interchangeable," was his description of the difference between the sexes. The graduates were reminded that in woman's "I can" there are sensitiveness, ideality, quick

instincts, as proper elements of femininity. Each girl should develop these points strongly in her womanhood as it grows.

"WE ARE ALL DIVIDED, Two hostile camps are we, One in strife and hatred, The State Church and the Free." Professor Blackie, of Edinburgh, thinks the above would be an appropriate *Scotch* version of a certain verse in the hymn, "The Church's One Foundation." What is true of Scotland, is more than equally true of many other parts of the world. What a variety or parody the words of that popular hymn often seem.

MONEY MAKES THE MARE—AND THE AUTHOR—go!—This "old saw" was never better illustrated, probably, than when, the other day, one Stanley Waterloo (appropriate name!) undertook to finish for the press in four days a book on the Coxe movement. The Chicago publisher gave him perfect *carte blanche* as to expenses, and used the expressive idiom "go ahead!" Specialist writers, photographers, typewriters, were organized on Monday into a staff. Thursday night saw a book of 100,000 words, with 40 illustrations, in the printer's hands.

BOYS' BRIGADES have had a singular "run" of popularity even in these days of rapid runs. They originated in Glasgow 4th Oct., 1888. Now the 9th annual report chronicles 594 companies with 28,058 rank and file, in the United Kingdom alone. Besides these, there are numerous companies scattered over Canada, Australia, New Zealand, etc.—all over the world in fact. The difficulty is not in starting these new engines of spiritual warfare, but to *keep them on the move*. They are so apt to die out and give place to more lively organizations in turn.

ONE HUNDRED AND TWENTY YEARS OLD was the late priest of Tirkala (Greece)—and he never drank wine or used tobacco! If he had done either or both, "how much longer would he have lived?" A nice little question for enterprising and ambitious debating clubs. Joking aside, is not this case a fair set-off to the often alleged instance of "Old Parr"—who both smoked and drank, did he not? It is a hazardous business to generalize from one or two salient instances.

SEPARATE SCHOOLS.

The fierce struggle which English Church schools are just now undergoing for existence reminds us of Canadian experience forty years ago. The "throttling" process by means of which the "undenominationalists" succeeded here in their assault is being repeated in England: and the result can scarcely be different there, unless some *modus vivendi* (chance of survival) be permitted to moderate the catastrophe. Our Canadian forefathers of the last generation had two other *betes noires* to contend with, viz., the absence of legal synodical power and the disendowment measure directed against the Clergy Reserves. After several years of earnest contention they managed (in 1857) to secure the power to pass provincial and synodical canons: and the championship of such men as Hon. John Hillyard Cameron saved a remnant of the Clergy Reserves, represented by the Crown Rectories and the Commutation Fund. As to synods, Church people were practically unanimous: but as to the Reserves