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# Canadian Churchman.

TORONTO, THURSDAY, MAY 15th, 1890.

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

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## Lessons for Sundays and Holy Days.

May 18th.—SUNDAY AFTER ASCENSION.

Morning.—Deut. 30. John 6 to v. 22.

Evening.—Deut. 34; or Josh. 1. 2 Timothy 1.

KNEELING IN CHURCH.—"Is it quite alien to my subject to suggest the very great importance of making proper provision for kneeling throughout the Church? It is very difficult to plead for reverence and devotion where no care has been shown by the clergy and churchwardens for devout kneeling. May I also name the pain with which I have sometimes seen the members of a church choir sitting, instead of kneeling, throughout the prayers? If the choir do not set an example of reverence and devotion, one can hardly expect the congregation to be reverent and devout? I would also venture to beg our kind assistants, the organists of our churches, not to let the exigencies of their official duties prevent their setting to their choirs an example in this matter. Let them kneel as much as they can, and even when sitting at their organs show by their manner that they do not consider themselves absolved from all participation in the general worship of the people."—*The Bishop of Wakefield.*

EMIGRATION AND IMMIGRATION.—A paper has been issued which gives some interesting statistics upon emigration and immigration during the year 1889, and which compares the figures for last year with those of the years immediately preceding. Last year 253,795 emigrants of British and Irish origin left this country, as against 279,928 in 1888, and 281,487 in 1887. The total number of emigrants, including foreigners, who left the country in 1889 was 342,641, as against 398,494 in 1888—a decline of about 56,000 during last year. Of this number 26,000 represent the falling off in emigration of British and Irish people during the year 1889—a considerable decrease. The number of immigrants during these same three years has steadily increased; including foreigners, from 119,000 in 1887 to 147,000 in 1889. Or, taking immigrants of British and Irish origin only, the numbers have risen from 85,000 in 1887 to 103,000 in 1889. The above figures, together with others which

could be quoted, indicate a law which has been found to prevail in emigration and immigration. After a year, as in 1885, when emigration had been small, a cycle of increased emigration follows, while immigration remains almost stationary. Next, emigration and immigration both increase, leaving the net balance of emigration about the same as before. In succession to this, emigration begins to decline and immigration increases, until finally both numbers fall back again to a low point as at first. 1889 probably indicates the third stage of this curious cycle, and next year, if Mr. Giffen's great practical experience is to be trusted, we may expect to see both emigration and immigration reduced to their minimum, the former being slightly in excess of the latter. Probably the home revival of trade has caused both decreased emigration, and also a greater influx of people to our shores. On the above, an English paper remarks: Emigration and immigration, their increase and decrease, their direct effect, and their correlative bearing, are subjects of vital interest to our country. The statistics which have just been issued from the Board of Trade, under Mr. Giffen's imprimatur, afford material for much interesting study. True, they are only to be taken with qualifications as representing the extent of either emigration or immigration, for they have to be made up on the passenger lists of the various vessels departing from or arriving in our ports, and these, of course, include large numbers of people who certainly do not belong to the emigrant class. But they afford an approximately reliable basis for computation, and Mr. Giffen, treating his figures in scientific fashion, comes to the conclusion that emigration and immigration ebb and flow in regular waves, and with a certain mutual sympathy. That such a result has been attained in the few years during which the figures have been systematically dealt with, is in the abstract satisfactory. Not so, however, the forecast which Mr. Giffen makes of the immediate future. Reasoning from the experience of the past as to the progression of arrivals and departures, and the cycle in which it moves, he comes to the conclusion that "the time of commercial stagnation, which inevitably succeeds the period of prosperity," is approaching. The very many who have as yet had little tangible experience of "the period of prosperity," will not find Mr. Giffen's scientific treatment of emigration and immigration very pleasing, and will earnestly hope that his prognostication in this instance may prove incorrect.

HAZING AND ROUTING.—Some time ago we heard of an *emetue* in an American College in the midst of which the President got knocked down, and sundry other persons were severely injured. From an American paper we take the following extract which speaks for itself: "Such an outrage as was reported from Rutgers College, last week, should awaken the indignation of every decent man and mother throughout the land. The only way open for the institution to purge itself, if the facts are as stated, is to expel the offenders and turn them over to be dealt with by the law, which will teach the young desperadoes that there is no "fun" in cruelty and crime. If some of the boys who were driven naked through the streets and thrown into the river should die from the exposure, there ought to be a trial for murder." The attempt to introduce these institutions into Canadian Colleges has been only partially successful; yet there is need

of vigilance lest they should become more prevalent. It is frequently said that they have never taken such objectionable forms among ourselves as on the other side; but this is a matter of accident. Given a few resolute bad men, and the rank and file, even when disapproving, are too apt to fall in with their proposals. It is seldom that the majority of the students approve of such proceedings; but few have the moral courage to oppose them.

LAY INFLUENCE.—The following extract from the English *Guardian* illustrates the change which has come over the Church of England since the days when the clergy were everything in Church matters and the laity nothing and nowhere. "The Province of York is to have its House of Laymen sitting side by side with Convocation, just as the Province of Canterbury has. We have never been very much in love with the idea of a lay house, as in the present condition of the Church of England lay influence seems to us quite predominant enough. The clergy can do nothing without lay initiative, and what they do has no validity until it has obtained lay assent; and we should have thought that these two provisions might have satisfied the most ardent believer in lay wisdom." We have not the least doubt of the usefulness of lay influence; and we hold that our own Canadian method of realizing it is the best, namely, by the meeting of clergy and laity in one consultative body. Several thoughtful men in England have been working for the union of the two convocations of Canterbury and York, and for the admission of the laity into that which would then be a National Synod. We have no doubt whatever that this will some day be accomplished; but how soon no one can tell. England is (happily perhaps) the most conservative country in the world, and the clergy the most conservative of Englishmen, so that old customs die hard; and the National Synod may have to wait.

HOW IT STRIKES ENGLISH EVANGELICALS.—We take the following from *The Rock*, a very ably conducted English Evangelical paper:—"The CANADIAN CHURCHMAN pooh-poohs the agitation which is going on in the parish of Hamilton, Ontario, against the Ritualistic proclivities of its new Rector. It seems that the chief cause which he has given for offence is in abolishing Evening Communion. This is indeed a trivial matter for Evangelicals to fight about, and yet further on, in the same issue, we read that the Rev. A. Bareham, Incumbent of Trinity church, Quebec, 'has cast a stain on this otherwise most happy diocese by introducing Evening Communion in his church.' The italics are ours." Although the latter part has nothing to do with ourselves, but refers only to the communication of a correspondent, we print it, that we may not be supposed to mutilate the extract. Let it be remembered that the above is the calm judgment of a pure-blooded Evangelical. Let it also be remembered that even this "trivial matter" has been conceded by the Rector; and further that no single Ritualistic practice has been even alleged. We did not "pooh-pooh" the agitation. We thought it very sad and very discreditable.

DEATH OF BISHOP PARRY.—We regret to record the death, at St. Leonard's, of Dr. Edward Parry, Bishop Suffragan of Dover. He passed away at four o'clock on Friday, April 11 after an illness