

[October 15, 1903.]

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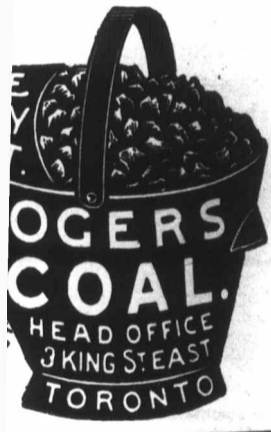
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Canadian Churchman.

TORONTO, THURSDAY OCTOBER 15, 1903

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NOTICE.—SUBSCRIPTION PRICE to subscribers in the City of Toronto owing to the cost of delivery, \$2.50 per year; IF PAID IN ADVANCE \$1.50.

LESSONS FOR SUNDAYS AND HOLY DAYS.

19 Sun. aft. Trin. Morning—Ezek. 14, 1 Thess. 3. Evening—Ezek. 18, or 24, 15. Luke 13, 18.

Appropriate Hymns for Nineteenth and Twentieth Sundays after Trinity, 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:

NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 184, 259, 304, 552. Processional: 298, 423, 542, 547. Offertory: 226, 424, 446, 550. Children's Hymns: 333, 564, 569, 570. General Hymns: 296, 425, 541, 546.

TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion: 315, 316, 322, 555. Processional: 270, 271, 306, 393. Offertory: 202, 210, 280, 385. Children's Hymns: 330, 334, 338, 342. General Hymns: 196, 271, 285, 532.

Science and Religion.

"The Bishop of Liverpool preached a remarkable sermon in Southport, in a church attended by many of the British Association. He acknowledged heartily the many gains acquired by humanity from science, gains perceptible even in the field of theology. 'Once they thought Creation was an act, now they knew it was a process.' He thought that science had 'pronounced the doom of atheism,' Nature beginning, for some far-seeing eyes at least, to show traces of a personal Creator. On the other hand, Nature could never take the place of religion. It could give no comfort, could inspire no hope, could yield no evidence of personal immortality, and while it told them of the certainty of retribution, about forgiveness it was silent.' Nature knew nothing of the conscience, which yet spoke in a voice that could not be ignored. Language like this from a Bishop like Dr. Chavasse, who belongs to the Evangelical, if to any, section of the Church, marks very strongly the coming end

of that conflict between religion and science which for half-a-century has appeared to so many minds almost hopeless. The writer can remember a time when to nearly the whole body of the clergy there seemed to be something impious in the claims of science, and when in a thousand pulpits the human intellect was denounced as inherently antagonistic to the religious spirit. Now an utterance of the kind marks a comparatively ignorant cleric. The victory of tolerance has not been rapid, but it has been pretty complete."—The Spectator.

Lost Treasures.

There is a fascination over the thought of treasure hidden or lost, and seekers after these riches have existed in all ages. However carefully the races of men may hide away wealth in pyramid, grave or tumulus, it seems fated that as years roll by another people will occupy the land and overturn or destroy the old monuments in search of gold or precious stones. Rome acquired the wealth of the old world and it has always been believed that the yellow Tiber is the depository of lost wealth. The present government of Italy has methodically inspected the recent excavations by builders, as well as officially unearthing the old Forum, and has authorized work on the Tiber also. It will be interesting to observe the progress made by Professor Ciro Nispi-Landi in his searching of the bed of the Tiber for the ancient treasures supposed to be sunk there, including, we are told, the sacred candlestick of Moses. The present scheme is by no means the first occasion on which the Tiber has been exploited. So far back as the sixteenth century, Falminio Vacca narrates that Etruscan arms and ornaments were brought up by men diving for a sunken boat. Cardinal de Polignac had a grand scheme for obtaining the rich secrets of the river. He proposed to divert the course of the Tiber for two miles, and thoroughly examine the mud thus laid bare. Pope Benedict XIV. encouraged the plan, but his death put a stop to the proceedings, since his successor feared the effect which the diverting of the stream might have upon the Roman climate. In 1773 Don Alfonso Bruzzi invented a machine for searching the river mud. The water finally overturned the apparatus, but enough was found to leave a fair profit. Since that time two persons have come forward in the adventure. In 1815 Joseph Naro tried a new kind of mud-scraper with little success; and quite recently Prince Alexander Torlonia offered to deposit as a guarantee with the Italian Government £60,000. But his demands as regarded his own share were too much for the Government, and Father Tiber still retains his wealth. It remains to be seen whether the latest project will be justified by results.

Norway.

Literature is indebted to a son of T. C. D. for a much-needed work, a history of the Church and State in Norway from the tenth to the sixteenth century. It must be admitted that there is general ignorance on the subject, and it was a surprise to find what a large share England had in Christianizing the country. The heathen King Harold Haarfagre, who died in 934 A.D., had a son Haakon, whom he had sent for safety to the Court of King Athelstane in England, where the child was baptized and educated as a Christian. After a long struggle Haakon succeeded to the Crown in 940, and made an earnest attempt to lead his people to acknowledge the claim of Christ and to reject their idols. Haakon wholly failed of his purpose, and was in fact compelled, as a condition of retaining his throne, to perform heathen sacrifices, so that he died in 960 a most unwilling apostate. His lofty aims have, however, earned for him the

title of "Haakon the Good." Under Haakon's successors for half a century there was a reaction of heathenism, and it was not until the accession of the first of the two great Olafs—Olaf Trygvesson, and Olaf the Holy—that the Faith received a hearing. The triumph of "the White Christ" under Olaf Trygvesson was the triumph of force, not of missionary zeal, eloquence, or pious persuasion. But no sooner had the nation made up its mind that its destiny was to be Christian than the missionaries from England brought over by Olaf received a favorable hearing. The second Olaf—the Saint—is one of the most interesting figures of Norwegian history. He, too, had in his youth lived in England. His zeal, piety, discretion, the attractiveness of his handsome person, the work of his life, the manner of his death, all combined to earn for him the title of Saint, and with St. Sunniva and St. Halvard he is remembered among the tribe of Norwegian patron saints. Under the second Olaf the Church was organized, the English Bishops and priests effected a real reformation of morals, and the land was remarkable for the piety of its people. The Church prospered until it was violently overthrown by Frederick I. and Christian III., of Denmark, and Lutheranism imposed on the people. "No Wyclif was found among her parish priests; no Lollards ever caused disquietude to the Bishops; no Piers Plowman ever dreamed dreams or saw visions on the Norwegian hills. Priests and people alike lived contentedly within the fold of the Holy Church. Its spoliation was therefore completely a political movement, and the work of a King who had solemnly pledged his word, a few years before, to do everything in his power to support the Church." The countries most interested in Norway are our Northwest, and the tier of States to the south of it. These are the homes of thousands of Norwegians, and it becomes our church people in these countries to familiarize themselves with the true history of the race, and we commend Mr. Willson's book to them for study. Naturally the writer points out the connection with Ireland in the days of old.

Ireland.

It is a relief to find that such a society has sprung up in Ireland, as one to discourage emigration. Although the energies of the members are directed for some reason, against emigration to Canada, still it is a great thing to have a body of men who believe in their own land. We have an explanation of this movement in an Old Country paper: "Emigration's a craze," said a Roman Catholic priest to the writer. "It's being overdone. The poor people imagine the streets of the United States are littered with gold, and that they have nothing to do but fill their pockets with it. It seems impossible to stem the tide. They think nothing of going to America nowadays. Twenty years ago it was heartrending to hear the 'keening' or 'wailing' at the quayside or railway station where a band of emigrants were departing. Now you hear nothing of the sort. They go off light-hearted and with a smile on their faces, for they feel that they are going to a land that is no longer strange to them. Look round at these houses," he continued, with a wave of his hand towards a cluster of rude cots on the hillside, "there is not a single soul living there but has some relative in the United States, and some of them have more children, relatives, and friends in America than they have in all Ireland." The truth of these words one can very readily prove for himself. A few questionings of the peasantry as you move through the country will suffice to show you how largely the United States hulk in the minds of the people. "It comes from Ameriky, it does," said a withered