

Canadian Churchman.

TORONTO, THURSDAY, MAY 10, 1906.

Subscription Two Dollars per Year
(If paid strictly in Advance, \$1.00.)

NOTICE.—SUBSCRIPTION PRICE to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; IF PAID IN ADVANCE, \$1.50.

ADVERTISING RATES PER LINE 20 CENTS

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHEQUES.—On country banks are received at a discount of fifteen cents.

POSTAL NOTES.—Send all subscriptions by Postal Note.

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.

Address all communications, FRANK WOOTTEN, Box 34, TORONTO.

Phone Main 4643. Offices—Union Block, 36 Toronto Street.

Lessons for Sundays and Holy Days.

May 13th—Fourth Sunday after Easter.
Morning—Deut. 4, 10 to 23; John 3, 22.
Evening—Deut. 4, 23 to 41, or 5; 1 Tim. 1, 18, & 2.

May 20—Fifth Sunday after Easter.
Morning—Deuteronomy 6; John 6, 41.
Evening—Deuteronomy 9 or 10; 2 Tim. 3.

May 27—First Sunday after Ascension.
Morning—Deuteronomy 16, to 18; Romans 8, to 18.
Evening—Deuteronomy 34, or Joshua 1; Hebrews 2 and 3 to 7.

June 3—Whitsunday.
Morning—Deuteronomy 16, to 18; Romans 8, to 18.
Evening—Isai. 11, or Ezek. 36, 25; Gal. 5, 16, or Acts 18, 24—19, 21.

Appropriate Hymns for Fourth Sunday after Easter and Rogation Sunday, 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.

FOURTH SUNDAY AFTER EASTER.

Holy Communion: 309, 319, 321, 322.
Processional: 224, 242, 390, 392.
Offertory: 138, 239, 243, 292.
Children's Hymns: 233, 329, 333, 336.
General Hymns: 220, 240, 260, 295.

ROGATION SUNDAY.

Holy Communion: 310, 314, 549, 553.
Processional: 4, 36, 217, 274.
Offertory: 142, 534, 583, 634.
Children's Hymns: 291, 338, 340, 341.
General Hymns: 143, 505, 549, 637.

Unruly Wills.

At the bottom of the world's troubles lies an unruly will. Like the motive power beneath Vesuvius, the greater its energy the more disastrous and widespread its malign work. It degrades affection, pollutes life, and, if persisted in, wrecks the soul. There is but one Power to whom man can go with "a sure and certain hope" of succour in this dreadful ailment; and to that benign Being our noble Collect appeals. Would that we could, each and all, to life's end, love the thing which He commands and desire that which He doth promise. We would not then fail, even here, "among the sundry and manifold changes of the world," to find a foretaste of those "true joys," of which hereafter we shall enjoy the fulfilment.

A Road from Rome.

We gather from the "Literary Digest" that a book which will interest many has been pub-

lished by the Baroness von Zedertz, entitled "The Double Doctrine of the Church of Rome." The authoress is one of two sisters named Caldwell, of Louisville, who, like so many converts, gave great sums to the Roman Church, but who had the unusual courage of their convictions, and left it eighteen months ago. An example which many would like to follow, but find that they are unable to break the social and conventional fetters which are woven round them. There is great interest in the struggles of individual souls in their records in seeking after, not God so much, as what they think is God's Kingdom upon earth. The books on "Roads to Rome and Roads from Rome" show the varying phases of human ingenuity. Often very sad is this quest in seeking for or in creating an ideal. The close contact with the working of the Vatican has repelled the authoress and her sister. She writes: "Among the uninitiated members of the Church, numbering both humble priests and laymen, are to be found types of the truest, purest Christians"; but "Romanism must be traced to its source, the College of Cardinals and the Propaganda." Others have felt, though few express in writing, the same shattering of ideals. The desire to reform exists, even, it is rumoured, among the Cardinals, though these rumours are not allowed to assume tangible form. Mrs. Humphrey Ward in "Eleanor," and Mr. Bagot, a Roman Catholic, in his novels, try to reach the general public, who seek for information in story books, but who would never take up a controversial volume. As we write to-day we read of the condemnation of Fogazzaro's novel, "Il Santo," and the insertion of it on the "Index Expurgatorius" having caused a great sensation in Rome. Fogazzaro is not only an eminent living Italian novelist, but a deeply religious man. It seems that in "Il Santo" he made one of his characters suggest reforms in the Church in its own interest, and intimated that the Pope would be willing to make them, but that the Vatican was stronger than he.

Heresy.

The arguments of some of the defenders of unsound Churchmen would be diverting on the score of their sophistry were it not for their own inherent unsound and mischievous tendency. It is a spurious travesty of liberty to urge, even in general terms, that a man who, after years of thought and study, preceded by deliberate choice, in the most solemn and public manner, affirms that he believes certain defined doctrines, and pledges his word that he will maintain them—is quite within his rights—during his occupancy of the authoritative position which his affirmation and vow and ordination based thereon helped him to obtain; and also during his enjoyment of the emoluments thereof to virtually turn to the right about and express his doubt or unbelief in one or more of the very doctrines which at the outset he affirmed he believed, and vowed he would maintain and defend. There is a path of honour and a path of dishonour. The man who has sworn to serve the king, who eats his salt and receives his money, is to be commended so long as he is loyal to his king and faithful in his service. When he begins to doubt and waver, and to impugn this and that regulation, and to deny what he began by affirming, and proceeds to unsettle the views of others, and to lessen their fealty and regard for authority, and himself still goes on living at the expense of the king, we fail to see the ground for commendation. There is a wide difference between the exercise of legitimate liberty and the advocacy of an indefensible license. One is, in such a case, reminded of the strong words of Burke: "If our religious tenets should ever want a further elucidation, we shall

not call on Atheism to explain them." There is such a thing as heresy to-day. Those who aim at defending it cannot claim to be either sound Churchmen or faithful Christians.

Youth.

At this time of the year, it may be, the mind is more susceptible to the influence of the things that are new and fresh and vigorous than at any other season. Be that as it may, there can be no question that one of the prime needs of our Church in this young and growing country is youth, with its buoyant hope, brimming enthusiasm, abounding energy. In an old tree there is solidity, strength, dignity, but there is also an ever-increasing volume of dead wood. You see it in the bark, in the stem, in the branches. On the contrary, the young and healthy tree is sound, pliant and vigorous from its deepest root to its topmost branch; reaching out, below and above ground; rich with an abundance of life sap, a picture of beauty and energy, replete with the promise of greater things for many a year to come. Youth must have its way in the old Church of this New Land of ours. If we are to be great in accomplishing great things in these growing, expanding days, youth must bear the burden, youth must make the pace. We need have no fear that there will ever be a lack of age in the seats of authority within the Church. We have great need to fear that we may have too little of the hopefulness, enthusiasm, and infectious energy of youth. The Church in this rapidly expanding New World wants an abundant supply of the new wine of youth.

The Cost of Living.

Old-fashioned people and those with fixed incomes have had several rude shocks lately. The cost of living and the low interest for money obtainable from safe securities has sadly curtailed the enjoyment of life to elderly spinsters and to widows with families. Even our saving treasurer in Ontario has agreed to a general increase of salaries, and where one set of public officers have their pay raised all the others follow suit; that is, those who live on the proceeds of taxation. Private enterprises are quite different; and sometimes, alas! the changes are unfavourable. The publishers of Church papers do not find it possible to raise their subscription rates, and the clergy are only "passing rich" at best. Of those public officers who have apparently the poorest "pull" the Governmental officers, President and secretaries, at Washington are strangely the chief. For instance, the secretary who has charge of the Panama Canal, one of many of national importance, receives eight thousand dollars a year, while the auditors of the canal get ten thousand, and, of course, the other officers in proportion. But apparently there is to be a general readjustment, including, of course, the Senators and Representatives in Congress.

The "Wages" of Members of Parliament.

A writer in the "Spectator," strongly opposed to the payment of the Members of the House of Commons out of the public money, gives some rather cogent reasons for his opinion. He urges the waste involved in paying £300 a year to men who do not need it, and possibly would not claim it; the loss of dignity incurred by the House of Commons—"the master of the State"—becoming its own paymaster; and furthermore, that, as the unskilled, unorganized labourers outnumber the skilled and organized, such a provision, so far from securing the better representation of labourers, would only open the door to the schemes of the professional politician. He suggests reverting rather to "the old consti-

10, 1906.]
DEKS
LOGS
E SCREENS
L VASES
IRON
Limited,
Toronto
BLE
TION
ur well-used side.
novate it complete.
will then come out
t only the cover new
stly improved by the
l be subjected.
the finest cover.
ish Art Screens,
e always pleased
D 1864.
& SON
be Post-Office.
RO.
General
poration
AS
OR or
RATOR
e Corporation
consult at any
to contemplate
of a Trust
Communications will be
confidential.
the Corpora-
received FREE
MUIR,
rector,
Toronto.
and Winnipeg.
NCE
GS CO. of Ontario
OFFICE: TORONTO
SITS
EQUE WITHDRAWAL
st allowed on deposits
d upwards, compoun-
issued for \$50 and
om 5 to 10 years; in-
per annum, payable
ove may be forwarded
mail.
J. BLACKLOCK
ent. Manager.
LLS
chool Bells. Sold by
LLS Co., Hillside, O.
BELL COMPANY
RIVER ST. NEW YORK
N. Y. Super-
CHYMIE SCHOOL & OTHER
LLS