

4th, 1892.

ESTABLISHED  
1864

East,  
TORONTO.

# Canadian Churchman.

TORONTO, THURSDAY, APRIL 14th, 1892.

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FRANK WOOTTEN,  
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## Lessons for Sundays and Holy Days.

April 17th.—EASTER SUNDAY

Morning.—Exod. 12 to v. 29. Rev. 1. 10 to 19.  
Evening.—Exod. 12. 29; or 14. John 20 11 to 19; or Rev. 5.

"IRRESPONSIBLE TRAMP" was the rather rough term applied to the so-called "Father Ignatius" by Dean Morgan, of New York. This English monk—erratic and clever, as well as zealous—has been writing caustic diatribes against the American Church in the *English Church Review*.

"THE WEDNESDAY AND FRIDAY GUILD" is said to have been founded by some persons who placed special value on the recitation of the *Litany* on those days, in strict accordance with the rubric. Another Guild of special character is the "Bona Mors," whose members have monthly meetings to prepare for a "Happy Death."

"SUNDAY SCHOOL EXEGESIS," to which Mr. Huxley referred in his recent controversy, gets a wholesome check from the *Christian Guardian*, which has impaled some wild publication "for the use of Sunday School Teachers" wherein some of the very wildest and flimsiest German fancies are embodied to the detriment of Biblical faith.

"ROME IS NOWHERE," according to historical tradition in the scale of precedence among the Episcopal Sees of Christendom: being out-distanced in regard to Apostolic standing by Jerusalem and several other patriarchates, as well as in secular importance by such places as London, Paris, Vienna, and even some American cities.

"FASHIONABLE" LENT forms the theme of an article in the *Christian Advocate* (Methodist) of New York, wherein the writer sympathises with those "Episcopal clergy" who have been deploring "the growing invasion of Lent by worldly entertainments"—"quiet" (?) luncheons, dinners, At Homes, five o'clock teas, musicales, etc.

AN EPISCOPAL "RIP VAN WINKLE."—The Bishop of Worcester has expressed his view that dispensations from fasting in Lent are—to put it Americanly—"not worth a cent." In fact, he is "not aware that our Church has prescribed a fast dur-

ing Lent"! It is time for that bishop to read the preface to his Prayer Book—if he has one—which seems doubtful.

THE "HYMNOPHANE" is the name of an English clerical invention of a hymn indicator with the numbers on rollers instead of bits of cardboard. The English inventor is, however, a long way behind somebody on this side of the salt, for we remember seeing a capital machine of this character years ago in the Clerical Club Room at Philadelphia.

THE GALLICAN LAITY are reported, by H. Courtil, Treasurer of the Gallican Church, to be showing signs of return to their old loved Church and its ideas—overlaid of late years by Romish accretions. Even an eminent Cardinal and a prominent Bishop of France have sent expressions of sympathetic approval and blessing to the indomitable Pere Hyacinthe.

"MI-CAREME," the mid-Lent carnival of the Roman Communion on the Continent, seems to have grown out of a desire to "relieve" those upon whom the Lenten fast proved to be a serious and severe strain on account of enfeebled health. It has come to be generally observed. It is said that the local custom at Milan is to observe the first two days of Lent as part of the preceding Carnival.

"ENTERED HEAVEN AT 11.15"—the terse but very inexact and unorthodox telegram reporting Spurgeon's death—is severely handled by Earl Nelson in *Church Bells* paper of "Home Reunion Notes." He looks upon such fulsome and incorrect flatteries—which were so frequent about the time of Spurgeon's death—as wanting in reverential humility and calculated to retard the Reunion Movement.

THE SOIL OF EGYPT is being ransacked with immense zeal by various explorers, and its long hidden treasures unearthed from the "unchanging sands" of Meke and Ramleh. The *Guardian*, reviewing the last book of Amelia Edwards, sees "an almost boundless vision of possibilities." The Alexandrian Library cannot have entirely perished; many of its greatest treasures may yet be recovered.

"NULL AND VOID," AB INITIO, describes a class of marriages whose "declaration" of nullity is often in the public mind confounded with divorce. Certain disabilities in either party have always been recognised as sufficient grounds for nullification, quite distinct from the now common practice of "divorcing" partners who have simply repented or tired of their marriage contract and experience of one another.

"NOTHING ELEVATING IN IT," says the Roman Bishop Ludden, of dancing, in a recent Lent pastoral. *Church Eclectic* intimates that the same statement might be made with equal truth of a "hammock on the lawn." The editor—while regretting his own incapacity for the exercise—says he would "never tire of witnessing such poetry of motion as the minuets and quadrilles of our grandmothers."

"STILL THEY COME."—The New York *Independent* remarks:—"President Robinson spoke of the large number of clergymen of other denomina-

tions who "go into the Episcopal Church." Last Sunday three such were ordained as deacons or priests in this city, of whom two had been well-known men: Dr. Bridgman, of this city, who thought the Baptist body too narrow for him, and ex-President H. O. Ladd."

FASTING COMMUNION is a subject which continues to occupy much attention in English Church papers. Father Puller lately contributed a learned and exhaustive essay, tracing the custom to Apostolic times, but showing the co-ordinate tradition of liberal and humane dispensations or relaxations of the rule in the case of those who could not keep it without injury to their health. This was Dr. Pusey's view.

COLOUR OR COLOR?—An English contemporary has a vigorous note on the tendency to expel the "u" from good old English forms of speech, and so produce a crop of "American vandalisms—pedantic affectation of correctness, as if the word came straight from a Latin Grammar—malignant infection from sham Latin, etc." The writer laments this tendency to erase the waymarks of word history in our language.

MONDAY CLERICAL MEETING, every week at 11 a.m., has been the "regular thing" for many years in Boston. The *Churchman* (N.Y.) publishes a valuable paper read at one of these meetings lately by Rev. Reginald H. Starr (formerly of Toronto) on the subject of the "Christian Ministry," with special reference to the question of subscription to forms of obligation. He appears quite in touch with Boston ideas.

"CHRISTIAN SCIENCE" MURDERS in Cincinnati and elsewhere receive very severe handling in the columns of the *Living Church*, whose remedy for this fanaticism is contained in the sentence: "Quacks of this sort ought to be made to prove the efficacy of their 'faith' by walking on water not less than ten feet deep." The fact, of course, is that such cranks accept the temptation which our Lord refused and—"tempt God."

"THIS MAGNIFICENT MONUMENT OF BENEFICENCE," says a late article in the *Nonconformist Commonwealth*, of the immense donations of late years made by English Churchmen voluntarily to religious and charitable purposes, "is the real glory of the Church of England. It proves how little it needs the servile dependence on the secular arm, which is the inglorious and incongruous correlative of such a splendid spirit of generosity and self-sacrifice."

SUNDAY MEALS AND SERVICES.—The difficult question of arranging these spiritual and bodily needs receives light from correspondence which goes to show that "breakfast" was practically unknown to people 800 years ago; the morning services preceding the first meal of the day, about 11 a.m. So "Evensong" was said two or three hours earlier than at present, before the evening meal. Artificial light has made the difference.

AN "ODDFELLOW" BISHOP.—*Church Bells* comments at large, editorially, on the fact that the Bishop of Lincoln has just joined the famous friendly society, and congratulates the latter on "the acquisition of so much dignity, wisdom, and goodness in their latest recruit." Some of its remarks, however, about friendly societies in

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