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Canadian Churchman.

TORONTO, THURSDAY, JUNE 21, 1894.

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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.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

FRANK WOOTTEN,
Box 2640, TORONTO.

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

Lessons for Sundays and Holy Days.

June 24—5 SUNDAY AFTER TRINITY.
Morning.—1 Sam. 15, to v. 24. Matt. 3.
Evening.—1 Sam. 16 or 17; Malachi 4. Matt. 14, to v. 13.

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.

"THE COLUMBUS CULT" was severely stigmatized by Bishop Perry of Iowa at a recent London meeting of the S.P.G. "Efforts had been made by the Pope of Rome—mindful that the Borgian Pope Alexander VI. had 'given' the newly-discovered continent (of America) to Spain—to win over the new world to the Bishops of mediæval Rome. But it was not Columbus, it was John Cabot, who discovered America, and consecrated it to England's Church and crown. The American Church, with its 80 Bishops and 600,000 communicants, was the brightest jewel in the crown of the S.P.G.—and that Church had not forgotten what it owed to its nursing mother."

ARCHDEACON SHAW, a CANADIAN IN JAPAN.—The Archdeacon—a graduate of Trinity College, Toronto—recently said at an English meeting of the S.P.G.—that "when he first went out to Japan, there was not a single Christian to whom he could look for sympathy. . . . It was eight years since he opened his first church. . . . The 'Church of Japan' was the first instance of the formation of an independent native church, which was at the same time in communion with our own Church." The Canadian Church has good reason to be proud of this pioneer worker in Japan. After twenty years' work, he is now on a much needed furlough.

A DILEMMA IN RITUAL is propounded in the Church Review, whereby a person who refuses to join in the ritualistic posture of worshipping Eastward is convicted of actually himself "imitating Rome" (1) which has abandoned the primitive

customs revived by Anglican ritualists—so that it is not always true that the latter find their inspiration in "apeing Rome," though they do so too often, some of them. One needs to be as careful and circumspect in questions of ritual as in other things, and make correct distinctions of right and wrong.

THE CROSS IN IRELAND AND IN SPAIN.—Circumstances seem to "alter cases" in regard to the sign of the cross as viewed by Irishmen, so as to suggest a little inconsistency ("Irish bull" style) if not "cussedness," as it is termed vernacularly in America. While a certain class of Irishmen are fighting "tooth and nail" against the erection of a cross in a Dublin church, the same persons are enthusiastically supporting the Spanish Reformers who protest against the tyrannical order of the Government to remove the cross (figured in the Rock) on the door of their new church in Madrid. Does it depend on who says "nay"?

"CURSE THE SHEBEENS" was the motto of certain Redemptionist Fathers who recently conducted a mission in Glasgow. The "shebeens" were so completely masters of the situation—the fort which the preachers came to storm at St. Vincent's, Duke street—that Frs. Graham and Shea were impelled to go through a solemn form of malediction, on the lines of the Commination Service, and the old excommunication formula—black stole, crucifix draped in crape, surplice doffed: "every drop of drink, every step of the drinker," etc., was cursed in detail—and the people said, "Amen!"

EXORCISM WITH THE SIGN OF THE CROSS was recently practised in the case of Mamotalabelo, a young Fingo girl in Basutoland. The incident is detailed in both the C.M.S. *Intelligencer* and the S.P.G. *Mission Field*—a rare endorsement! Canon Widdicomb finding her in church in a state of pure frenzy—an incipient convert to Christianity, apparently possessed by a demon—had recourse to the remedy described, and the effect was—as in a Gospel miracle—the demoniac's wild cries sank into silence, and she returned at once to a reasonable condition. Her parents had violently opposed her conversion and do so still.

FR. IGNATIUS TO THE RESCUE!—of the Welsh Church. The *Western Mail* recently contained proof positive that the intrepid though eccentric Anglican monk is ready to champion the cause of the persecuted Welsh Church: "Established by our own king Karadoc in the first century of the Christian era, the Welsh Church has more right to her position and endowments than any other institution in the whole British Empire. . . . To rob the Welsh of their national Church would be eighteen times worse than to rob the good Methodists—who have held their ground for only one hundred years."

"THE LOTTERY CURSE is not yet removed from this country"—says a writer in *N. Y. Churchman*: but strenuous efforts are being devised for the passage of a proposed law by the U.S. Senate "in the interests of the integrity, the morality, and the welfare of the people." In some parts the evil seems to spread like an epidemic of disease, infecting young and old, rich and poor—reducing all at last to one common level of decrepitude and poverty—the natural conclusion of such a pastime!

TABLES TURNED ON A R. C. ARCHBISHOP.—The R.C. prelate Corrigan, of N.Y., having written a letter claiming Irenæus as a witness to Rome's supremacy—"with which all men should agree"—in ancient times, is answered by the note that Irenæus gives the reason as applicable to the Rome of his day, and this reason applied to the Rome of this day, gives the opposite counsel to Christians: "Rome, with which all men should disagree, because it has corrupted the Faith once delivered to the Saints." Its only claim to respect was fidelity, and it has lost that claim long ago.

"SITTINGS" OR "KNEELINGS"?—In answer to the query "How many sittings are there to be in the new church?" the parish paper of Christ Church, New Haven, Conn., says: "This is a point to which we have not yet given particular attention, but we are able to say that ample room is provided for 850 kneeling. Our aim has not been so much to crowd the greatest number of people into the smallest possible space, as to give every worshipper an opportunity to bend his knees in prayer rather than his spine! It will be seen therefore that our church will be considerably larger than one ordinarily built to 'seat' 850 people." Note—the Greeks do not sit in church.

"THE EFFORTS SEEM TO BE PREMATURE," says Gladstone on the subject of Dr. Lunn's effort at furthering reunion of churches. "They seem to me to be such (efforts) as in creating approximation to one set of Christians widen the gap of separation from another." Dr. Lunn seems to have "waked up the wrong passenger" when he wrote to the G.O.M. He does not appear to "take much stock" in Grindelwald and Lucerne, or even Jerusalem picnics, as means to the end of reuniting Christendom.

"NO ONE IS INFALLIBLE, NOT EVEN THE YOUNGEST," is a clever *mot*—among many others—of Archbishop Benson. He had been badgered recently by a number of newly-fledged parsons—"directing me as to what I should say and as to how I should vote?"—and with the power of "dignity rebuking impudence," he lets them down with magnificent gentleness. His Grace seems to have a singular knack of keeping his Archiepiscopal robes uncrumpled amid the often anomalous and difficult surroundings of his position.

THE HOLY COMMUNION.—The Church has always set forth the Holy Communion as a heavenly means of grace, the gift of our Incarnate God. As St. Paul says, "The bread which we break, is it not the communion of the body of Christ? The cup of blessing which we bless, is it not the communion of the blood of Christ?" I do not know of one word of Holy Scripture, or of our Book of Common Prayer, or of the liturgies of the Primitive Church, which teaches Christian men that any benefits come to them in this holy sacrament, except in its faithful reception.

A BAD PRACTICE.—There is no authority whatever for the rude exodus, after the prayer for the Church, of those not minded to receive the Holy Communion, or who have received at an earlier hour. It is a breach of good manners, and ought to be denounced by the educated. The Church expects her children to remain for the blessing, which comes at the close of the service; but to