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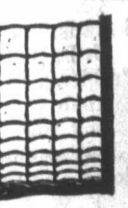
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Canadian Churchman.

TORONTO, THURSDAY, MAY 18, 1898.

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(If paid strictly in Advance, \$1.00.)

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Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

May 14.—WHITSUN-DAY.
Morning.—Deut. 16 to v. 18. Rom. 8 to v. 18.
Evening.—Isa. 11; or Ezek. 33, 25, 31. Gal. 5, 16; or Acts 18, 24 to 13, 19, 21.

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.

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TO OUR READERS.—Kindly send the publisher of the CANADIAN CHURCHMAN, 32 Adelaide street, Toronto, a postal card with names and addresses of your friends who do not take the CANADIAN CHURCHMAN, and a specimen copy will be sent to each gratis.

A DUCHESS IN PRISON.—Without touching the merits of the case of her Grace of Sutherland, it is, on general principles, a good thing that one of the noblesse should occasionally be made to exemplify the evenness with which English justice holds the scales. Such instances do more than reams of argument to prove the wholesome condition of the "body politic," no member of which, however highly placed by "accident of birth," can ignore with impunity the requirements of English law.

ANGLICANS AND "DONATISTS."—In a recently published letter, written in 1845, Dr. Pusey traverses by a logical argument Newman's imaginative comparison between modern Anglicans and ancient Donatists. He points out that there is no *orbis terrarum* against Anglicans, and they do not set themselves up in schism, though in disagreement and protest against that section of modern Christendom represented by the Church

of Rome—a part of the Western Church, which is itself only a part of the whole.

CANON KNOX-LITTLE AT ST. PAUL'S "drew thousands of hard-headed business men and held them in rapturous attention," during his recent Lent sermons, so says the London *Standard*, in direct contradiction and refutation of those who have tried to depreciate him as an "emotional and illogical ritualist." There must be something more than "ritualism" in his discourses. Indeed, it is difficult to find any trace of that subject in such sermons.

THE ARCHBISHOP OF UTRECHT takes charge of Pere Hyacinthe's church in Paris, leaving the eloquent father free to devote all his time to preaching. "Such an arrangement had long been hoped for" (says the *Church Eclectic*), "but the Dutch prelate had previously been unwilling to accept all the reforms introduced into the Gallican Church—for instance, the use of the vernacular at all services, the administration of the chalice to the laity, the abolition of compulsory confession, and the marriage of the clergy. This reunion provides the Gallican Church with an Episcopal head."

A PROCESSIONAL CRUCIFIX of very unusual type was introduced at Easter in Trinity Church, New York—so peculiar as to deserve special notice. Instead of a "crown of thorns" (as usual), the figure is crowned with a circlet of gems—large rubies and other rare gems. "In this form the figure is often robed in the royal tunic, and the hands, though pierced, are yet unfastened, and are stretched out to welcome the returning sinner. In this position it certainly appeals to the senses, which must make it popular." So thinks the *Church Eclectic*.

BOY CHOIRS AND "ANGELIC CHORISTERS."—The choirs of men and boys, who have done such good service of late years by their steady devotion to plain and solid Church music, are threatened by the spirit of reaction. There is a call for more elaborate music, beyond the reach of boys' voices—so women are called in to assist in the more difficult passages of the service. If this is necessary, it is certainly advisable that they should have plain and uniform dresses—something to make them realize that they are "on duty" for a solemn religious work. This may obviate the old objection to female singers.

THE GIFTS OF THE POOR recently impressed the Bishop of Manchester very much. "One poor woman gave the cross and candlesticks; another, who had £100 left her, gave a set of Communion plate." It is indeed surprising what a large ratio the gifts of the poor bear compared with those of the rich. Such gifts as those the Bishop noted would be considered "munificent" anywhere, however rich the donors, and would be trumpeted; but the poor are constantly giving such things unnoticed, out of their penury.

"NEITHER FEE NOR EXPENSE," says the veteran champion of "systematic and proportionate giving," will be charged by him to those who invite him to lecture or preach on his favourite subject in England. He is a new edition of "Chelsea Sage," and a more wholesome plant than most people would be inclined to consider Thomas Carlyle. How is it that the movement—inaugurated here

in the first instance—has made so little progress in the place of its birth?

POOR ZANTE—Virgil's *Nemorosa Zacynthus*—has been suffering fearfully from earthquakes, more than for 50 years past. Houses, churches, theatres, prefectures, have been levelled without discrimination or partiality, in this ornamental spot of the Ionian Archipelago. Now it seems to be Sicily's turn. One wonders at the temerity of people who voluntarily abide on those volcanic islands—or take up their quarters in the home of the western cyclone! There is no accounting for tastes. Perhaps they do not realize their imminent danger.

"NOLO EPISCOPARI" is becoming rather an alarming factor in connection with Episcopal vacancies, both in Scotland and America. It is a serious matter that thrones offered to and refused by such men as Dr. Dix, or Canon Scott-Holland, or Dr. Greer, should seem to go begging for men of inferior mould to take them. But is it so? There are men who—probably quite rightly and wisely—consider themselves destitute of executive powers, so necessary in a Bishop, however clever or eloquent they may be otherwise. It is well that the Church should be saved from such Bishops by their own modesty.

"TOO MANY COOKS"—FOR MISSIONS.—A Toronto newspaper lately contained notice of a Conference called between representatives of three or four juvenile and female missionary organizations in connection with one of the most energetic Protestant denominations—this course having been found necessary on account of the hopeless confusion produced in the mission fields by their independent efforts to further evangelism. It is bad enough to have so many rival denominations of Christians, but to have a variety of missionary societies in one and the same denomination, is "confusion worse confounded."

BISHOP MOOREHOUSE ON CHRISTIAN EDUCATION.—The Bishop of Manchester made a most remarkable speech at the Folkestone Congress—only truncated by the absurd Church Congress rule of limiting the time of each speaker. He dealt squarely and trenchantly with his experience of religionless schools in Victoria, proving by figures that secular education had produced a phenomenal decay of morality, and a serious decline of religion in general in that colony. The E. C. U. deserves thanks for reprinting this speech and scattering it broadcast.

HOW SECULAR EDUCATION DESTROYS RELIGION.—Bishop Moorehouse's statement shows that the expulsion of religious teaching from the day schools by the Government is sufficient excuse for the general public to regard religion as of very little consequence. So even the Sunday-school is no longer patronized as formerly—then the Churches suffer, for "the child is father of the man." It is ridiculous to expect children, in such an atmosphere of negligence, to go early or stay late, or give up the play hour—the "stones" offered for bread!—in order to learn a study the use of which they are practically taught to contemn. So religion, at last, becomes totally ignored.

THE CHURCH IN WALES is, according to the investigations of the Rock commissioner, making