

[October 11, 1894.

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CHURCHMAN,
Church and Court Sts.
Entrance on Court St.

Canadian Churchman.

TORONTO, THURSDAY, OCT. 11, 1894.

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Address all communications.

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Lessons for Sundays and Holy Days.

October 14—21 SUNDAY AFTER TRINITY.
Morning—Daniel 3. Colos 3. to v. 18.
Evening—Daniel 4 or 5. Luke 11. v. 29.

APPROPRIATE HYMNS for the 21st and 22nd Sunday after Trinity: compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

TWENTY-FIRST SUNDAY AFTER TRINITY:
Holy Communion: 309, 318, 177.
Processional: 165, 202, 260.
Offertory: 186, 228, 232.
Children's Hymns: 334, 337, 565.
General Hymns: 35, 195, 229, 19, 540.

TWENTY-SECOND SUNDAY AFTER TRINITY:
Holy Communion: 315, 317, 182.
Processional: 270, 189, 299.
Offertory: 215, 28, 235.
Children's Hymns: 242, 330, 569.
General Hymns: 5, 169, 241, 292, 477.
St. Luke's Day: 425, 433, 435.

"THE HOLLOWNESS OF SECULARISM.—Our talks have shown me," says the celebrated infidel lecturer, Jackson—now converted to Christianity by the Christian evidence lecturer, George Wise, to whom he thus writes: "What Christianity supplies, secularism ignores—the claims of the heart, as well as of the head, are met by the divine, sublime life, profound ethical teaching, and sweet influence of that unique character, the Christ of God." These are very wholesome words, as well as strong; and they seem to indicate that the old Tennysonian lines may have some illustrations in our day—"There is more faith in honest doubt, believe me, than in half the creeds." Such natures are welcome converts, and easy.

"THE OUTSIDE UNIFORMITY which serves as a cloak to hide her internal dissensions, we do not envy to the Roman Church. It deludes the unwary into the belief that in the bosom of the Roman Church all is peace and harmony." So says the *Church Times*, apropos of Cardinal Vaughan's recent "catchy" address. That address was an elaborate attempt to belittle the

Church of England—though the very fact of the labour bestowed on his effort proves how formidable the Church appears in their experience and their consciousness! The "ritualistic" movement seems to be their especial "bete noir," as offering to Protestants all of real value (and perhaps more!) that the Roman Church has to offer.

"THE 'VOLATILE WEST,' which adds articles to the Faith, and thereby places itself in the very same rank of heretics whom the Cardinal bids us take warning by," is the way the *Church Review* contrasts the claims of Rome to European, and even world-wide, obedience, with the "orthodox communion" of the "unchanging East." Indeed, even the *Daily Telegraph* has perspicacity enough to see through the thin sophistry of Cardinal Vaughan. With the Roman Communion, above all others, lies the responsibility for loading down the pure and simple creed of the Catholic Church with their modern fancies, so that the faith of the Church is, to a large extent, "made of none-effect by their tradition."

"CIVILIZATION WITHOUT CHRISTIANITY is the worst form of barbarism," writes the heroic Bishop of Corea. "To us who know the Japanese as they really are in Corea, it is strange that Japan should so long, and with such success, have deluded European nations and governments into believing that she is either a civilized power, or even desirous of becoming one, in the Western sense of the word." This is a strong indictment to bring against the Japanese, and will go far to modify the very favourable opinion and sympathy which they usually get from other nations who have dealings with them. It looks as if they had been simply "making use" of European civilization until they had got out of it all it was worth to them, in their own heathenish opinion.

"RABSHAKEH SPEAKS FOR ROME," says our usually mild and very gentle contemporary, *Church News*, and then proceeds to demolish, in its usual quiet but effective manner, the "rabshakehish"—ramshackle?—arguments of Cardinal Vaughan. Still, we must say there is a kind of sublime daring—sublime impudence?—in any one expecting modern Englishmen to listen for one instant to such statements as "Anglicanism is confined to a small territory walled round by the sea"; or that, "The Church of England bolstered up its cause by persecution"; or, "That the Church of Rome has maintained a continuous unity." Truly, "it is hardly the practice of a skilled advocate to endeavour to win over the other side to his view by villifying their camp."

"THE CATECHISM OF PERSEVERANCE" is, as one of our U.S. contemporaries has pointed out, a very important feature in the famous French system of religious instruction, known as "the Method of St. Sulpice." It is probably the most, if not the only, peculiar feature of that system, and consists in the continuous and systematic instruction of candidates for confirmation—after they have been confirmed. It seems odd that French people should tolerate such strict subservience to instructors, even up to the time of their marriage. But so they do—and are none the worse for it! It may be doubted whether our habit of "cutting adrift" from instruction as

soon as confirmation is over, is half as good as this method of St. Sulpice.

"ROMANISTS PROTESTING AGAINST RITUALISM" is one of the richest practical jokes of the day. Does Cardinal Vaughan really think that English Protestants are so stupid as to believe that he would expose those who, he says, are helping his cause? The canny *Glasgow Herald* well says, "It is a curious circumstance, if ritualism is really 'doing the work of Rome,' that it is upon the tractarian, and not the evangelical, branch of the Church of England, that the ablest Roman clergy pour the vials of their wrath." If ritualists were really "doing their work" they would protect them from observation while doing it!

NEW YORK POLICEMEN are destined to enjoy (at least for "9 days") a very unenviable notoriety, if one may judge by the newspaper reports of their stereotyped habits of "clubbing" the citizens and otherwise treating them with very rough usage. They seem to imagine themselves "both judge and jury," passing and executing summary sentence upon all and sundry who may happen to come in contact with them. The authorities appear to connive at their cavalier system of "protecting" the city, by passing ridiculously light sentences upon those convicted of such proceedings—only four dismissals having resulted from 100 convictions, and petty fines taking the place of more severe punishments when policemen are concerned.

THE MODERN METHOD OF GOVERNING GREAT CITIES does not shine, when illuminated by such revelations as have been made in connection with recent efforts on the part of the "Civio Federation" of Chicago to make headway against a certain powerful gambling fraternity there. The fact is that public and business life has become more and more a "burden" on account of the innumerable rings, fraternities, associations, brotherhoods, etc. One can never feel sure that the wheels of justice, pure and simple, will run quite smoothly when crossed and re-crossed by this and that order or circle. Their very presence begets distrust in the minds of other people. Justice needs to be kept above the range of such cross-currents—her obligations are higher than any others.

"CORRUPTION IN THE GOVERNMENT of large cities" is the theme of many a long and mournful editorial in recent issues of our United States exchanges. There is a note almost of despair on this subject. "Crime in many of its walks and haunts is protected by the officers of the law who are paid by the public to stamp it out! Office is used, in many cases, only as an opportunity for 'blackmail' and plunder." The drift of these editorials is to call for a "Citizens' Vigilance Committee" to "rise up and cleanse their 'Augean stables' of rank offences which smell to heaven." But well may it be asked in tones of thunder, "What have the authorities been doing?" Why should such radical measures be left to the energy of private citizens?

ROMAN CONVERTS.—It does not seem to be a pastime in which Churchmen care to indulge, to reckon up the numbers, or "tot up" the items of our frequent gains from the Roman Church