

# Canadian Churchman.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

### Sixth Sunday after Trinity.

Morning—II Sam. 1; Acts 15, 30-16, 16.  
Evening—II Sam. 12, to 24, or 18; Mat. 4, 23-5, 13.

### Seventh Sunday after Trinity.

Morning—I Chron. 21; Acts 20 to 17.  
Evening—I Chron. 22, or 28, to 21; Mat. 8, 18.

### Eighth Sunday after Trinity.

Morning—I Chron. 29, 9 to 29; Acts 24.  
Evening—II Chron. 1, or I Kings 3; Mat. 12, 22.

### Ninth Sunday after Trinity.

Morning—I Kings 10, to 25; Romans 1.  
Evening—I Kings 11, to 15, or 11, 26; Mat. 16, to 24.

Appropriate Hymns for Seventh and Eighth Sundays after Trinity, 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:

### SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 304, 313, 315, 520.  
Processional: 179, 215, 306, 393.  
Offertory: 216, 243, 293, 604.  
Children's Hymns: 217, 233, 242, 336.  
General Hymns: 235, 239, 214, 514.

### EIGHTH SUNDAY AFTER TRINITY.

Holy Communion: 213, 317, 319, 322.  
Processional: 274, 302, 447, 524.  
Offertory: 227, 265, 298, 528.  
Children's Hymns: 228, 330, 339, 340.  
General Hymns: 275, 268, 290, 633.

### Social Extravagance.

Canadians generally have to thank Mr. Goldwin Smith for condemning the increased expense of social life. A fashion of living which involves costly show, breeds discontent, and too often brings disaster to those who attempt to live in a fashion beyond their means. Mr. Goldwin Smith's warning is much needed, as never have the habits of every class of our community been so profuse and expensive as they now are. We regret so little is being done to stem the tide. Some years ago societies were formed to introduce modest and inexpensive funerals, but we hear nothing of them now. On the contrary, under the specious pretext of paying proper respect to the departed, bills are incurred which sweep away a wholly disproportionate share of

the modest savings of a poor family. It is the same in all other matters. Weddings, for instance, are now blazoned out with amplest details in the society columns of the daily press, and of course people in all ranks of life feel bound to live up to the times, and have the marriage so extravagant as to be fully reported in the papers. Along with the dresses, flowers, etc., comes the tax for wedding presents, which has grown far beyond all reasonable limit. The community will hail with gratitude the parents of the bride who are bold enough, and kind enough, to put a line in the invitations stating that congratulations only are desired. There is an old story that Sandfield Macdonald, the first Premier of the Province disliked his reception in Toronto. He disliked the formal and expensive entertainments, and longed for a leg of mutton and a glass of sherry, and a friendly and unpretentious welcome to a dinner which would be no tax upon his entertainers.

### Old England.

Every now and then we come across items which show the continuity of life in the Church of England. In "Church Bells," we found the Vicar of Godalming stating incidentally that there is a list of vicars of that parish, in the history of it published by Mr. Welman, extending from the time of Edward the Confessor with one or two slight breaks only. In the same week we noted a service at St. Giles, Cambridge, a church which by the retention of the ancient and interesting chancel arch, keeps up its continuity with that one which was founded in 1092, by the Lady Hugolina, wife of the first Norman sheriff of Cambridge.

### The New Developments.

An unexpected result of the Russo-Japanese war is the discovery of the danger which Canada is open to on her western frontier. Hitherto our eyes, not necessarily those of our professional men, but those of the general public, have been concentrated on our southern and eastern borders as those from which an attack might be made. But the war has shown already that there are two great naval powers upon the Pacific which have to be reckoned with. Other portions of the Empire are quite as open, indeed more liable to danger than we are. The Commonwealth of Australia has an immense seaboard, a small population, a diminishing birth rate, and no adequate defences either by sea or land, and in case of a war with an Eastern Power New Zealand might be as easily taken possession of as the Island of Formosa has been by the Japanese.

### Clear and Audible Voice.

The Rev. Percy Dearmer has been emphasizing the need by clergy of constant exercise in pure and simple elocution, and asserts that when once started, free from bad habits, the reading of the daily lessons is an invaluable exercise, if read as clearly and sympathetically as possible. The Living Church drives this point home in the following strenuous language: "The first purpose of reading and speaking is that it should be heard. The first and most important rule of elocution, comprising at least one-third of the whole art and science, is therefore, 'Speak loud enough.' Who cannot recall cases of clergymen whose cultured and educated intonation was a pleasure to the ear, but who habitually spoke so softly that they could not be heard beyond the middle of the church? The second purpose of public reading and speaking is that it should be understood. However loud the tone, however excellent the emphasis and

modulation, the whole is useless, because meaningless, unless there be careful and distinct articulation of every syllable of every word. These two things, loudness and distinctness, are the absolute necessities and make up almost two-thirds of the whole matter. After them, and far after them, making up hardly a third of the whole, comes all that is usually called the Art of Elocution. Who does not know clergymen highly instructed and competent to instruct others in the rest of the art, with whom one or both of the first and foundation things are lacking?"

### The Scourge of Smallpox.

The isolation of a number of passengers in a train of the C.P.R. in a remote part of this Province, and the quarantining of these people for about two weeks, is an incident which has failed to attract the attention which it deserves. It is a striking instance of the changes in habits which scientific knowledge have brought about, and is an incident which a few years ago would have been impossible. Smallpox had developed in the case of a passenger who had arrived in a steamer at Vancouver. The train containing a number of fellow passengers was stopped near North Bay, two cars with these passengers were detained, and every precaution taken to prevent the disease being conveyed eastward. Fortunately there were compensations to mitigate the enforced detention, free forest life in many unusual and attractive forms. But there was enforced isolation, obedience to law and to sanitary regulations as required by the present scientific knowledge. How far we have advanced:—About ten years ago, England, the home of conscientious objectors, was convulsed by the people who would neither be vaccinated themselves nor allow their children to be so, and we believe that it is now the only civilized country where that means of prevention is not enforced. People forget very rapidly, and nowadays when a case of smallpox is rare, and a death from it, still more uncommon, how recently it was the most fatal scourge of the human race. To go back a third of a century, we have the statistics of mortality of the siege of Paris in 1870-71. At that time under Napoleon III., Paris was in the van of civilization. During the siege the death rate was more accurately compiled than is possible where people come and go at will. The total death roll was 65,291. In round numbers 15,000 were killed or died of wounds, 3,000 infants and 1,806 infirm and aged died from privations, while there were 6,604 deaths from smallpox. During the first week of the siege, 158 died from smallpox, out of a total of 1,266, a number which rapidly increased to an average of 400, and remaining as a cause of death twice that of typhoid, bronchitis and pneumonia, until the latter dreadful weeks.

### A New Suggestion.

Archdeacon Sinclair, of London, having startled people by publishing statistics showing the growing indifference and inattention to worship in London, has brought out a comment from Canon Allen Edwards, a south London vicar, with a new suggestion. He disapproves of the Archdeacon's remedy for this decline, which was by the building of five new churches every year. What Canon Edwards says is needed is to fill the present ones. Instead of that, he says put five new men every year into the old churches, let them be men of faith, courage and energy—men who can preach and lead, and he says that we will see a great change. Those who agree with him assert that the last generation belittled preaching, and emphasized an elaborate ritual; now it is said that nothing