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CLERGYMEN.

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Canadian Churchman.

TORONTO, THURSDAY, JUNE 14, 1894.

Subscription, - - - - - Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

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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 17—4 SUNDAY AFTER TRINITY.
Morning.—1 Sam. 12. Acts 2, to v. 22.
Evening.—1 Sam. 13, or Ruth 1. 1 Peter 2, v. 11 to 3, v. 8.

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.

"A BUSH PARSON"—apparently from Australia—writes to a Church paper on the subject of teaching religion in the public schools, advising sceptical correspondents who favour this idea to consult the experience of the people of Victoria, where, as he says, the "thoroughly secular system of education gives all the clergy possession of the schools—when emptied of the children!" It is difficult to understand why people should not "of their own selves judge" such a matter, without needing to ask "How does it go elsewhere?"

"THAT AWFUL CREATURE—THE SUNDAY SCHOOL TEACHER"—was the way in which the *Church Times* reported a recent speech made by a clergyman at Simon College: whereas the aggrieved victim of this reporter writes to say that his actual expression was "the ordinary Sunday-school teacher." One wonders how the mistake arose. Was it the reporter's or the speaker's "r's" that were missing? We once heard a Canadian gentleman speak of "Shaw St." to an English visitor, and the latter asked if it was spelled "shore"—Anglicè! A literary commission is needed to fix a normal spelling and pronunciation for all of us.

"ENORMOUSLY AND DISGRACEFULLY RICH" died a certain Bishop of Meath—according to the *Freeman's Journal*—forty years ago. A correspondent writes, "with the present incomes, there is little fear that any Bishop will be accused in a similar manner after death. If the present Irish Bishops continue to pay their debts, it is no small virtue!" There should be reason in all this. Certainly no

Church officials, either Bishops or priests, should be over rich: but they should have "due and sufficient maintenance"—no more, or evil results!

"APPLY IT TO YOURSELF" may be said to many doctors as regards their prescriptions: and it has been said with great force to Dr. Percival, Head Master of Rugby, who has ostentatiously advocated disestablishment in the public press. One would like to see that "Head" of a noble old college try to conduct the institution "on a system of pure voluntarism"—without the vast and generous endowments which naturally cluster about all old institutions—even of Dissenters—even Baptists!

OLD LADY VS. CHOIR.—Many a congregation, rector and choir has been sorely tried by the "penetrating voice" of individual self-constituted choristers who "perch" near the leaders of the music to cause distraction—and destruction of sweet sounds: but the worst case reported comes to us from Chester, where an old lady—who had perched herself right "under the Bishop's throne"—was actually "bound over" at the public court under a heavy penalty to cease her warblings. The Bishop had resolved to desert his throne on account of the nuisance! A warning to voices that warble at their own sweet will.

A MEETING GROUND for clergy and laity is desiderated by the *Church Times* in preference to the isolated House of Laymen system, which has been so much in favour in England. The two systems are antagonistic—"one or other must go." Our diocesan mixed Synods were devised for the very purpose of thus serving as a "meeting ground," notwithstanding the apparent opposition of ancient precedents against the presence of laymen in Synods. Our system has its disadvantages, and some of us have been disposed for a separate House of Laymen: but we would do well to "hasten slowly" in this matter.

"A MERE RECEIVING-HOUSE."—Archbishop Benson says the S. P. G. cannot consent to become a convenience for handing over donations from private donors to specified objects. His Grace makes merry over the "fad" for specifying particular objects of charity, comparing this fancy to the mediæval habit of organizing or making pilgrimages to particular shrines—a habit not altogether extinct even yet! There can easily be too much of it.

"PEACE TO THEIR ASHES!"—The question has lately been raised whether prohibition of "certain mural interments" applies to urns containing the cremated remains of people. The Consistory Court of London has to sit upon the question. *Church Times* deprecates the fashion thus suggested of turning our churches into columbaria pigeon-holed receptacles for the urns of deceased parishioners—a kind of gigantic cupboard of bric-a-brac! Truly, we live in strange times—ideas are being "turned over" rapidly.

ANGLICAN "BELT OF PEACE."—There have been many "belts" devised—for championship and competition in sports and pastimes; and belts of scientific progress encircling the world with modern enterprise. But the grandest of all is that prophesied for the near future by an experienced ex-Governor of British colonies—viz., the belt of a peaceful English-speaking citizenship in the

various countries, nations, colonies, and settlements which already "girdle the earth." It only needs a combination of these to make war almost an impossibility. Is it Eutopian?

"WITHOUT DISCERNMENT."—That was a curious verdict of a French jury the other day, that a lad of sixteen who had deliberately murdered a man at the latter's request (!) and "for a consideration" of 1,800 francs, was not criminal because he had acted "without discernment," though the judge handed him over for four years to the safe keeping of a reformatory. The phrase reminds one of our Church phrase "years of discretion." It is difficult to decide where to draw the line: but a youth of sixteen should surely understand the sixth Commandment!

THE HOUSE OF MAGNATES in Hungary seems to occupy the same position, legislatively, that Upper Houses or Senates do among us—a "drag" on the *facilis descensus* of popular fancy at times. When, however, "the people are enthusiastically in favour of it"—as the *Rock* says is the case in regard to the proposed Marriage Bill—the end may be prophesied as likely to be in their favour, even though all the influence of Rome opposes it.

ATHLETICS AND EXAMINATIONS.—The *London Times* falls foul of a recent reform at Oxford in the matter of degrees, on the ground that the twin rages for competitive examinations and athletic contests have a tendency to "lower the standard" of education. There is certainly some danger of this. Men "cram" for competitions of all kinds in a very unscholarly way, while the true scholars are left in the shade for want of momentary smartness. Still, writing in examinations has a distinct value not to be overlooked.

CLERICAL PROMOTION AND PATRONAGE.

In Canada, at the present time, the value of a chance of clerical promotion on the score of long or faithful service, is an almost "unknown quantity"—those who have been serving the Church well for years are, as a rule, passed over in making appointments to parishes. We know that the clergy, amongst themselves, can be trusted to make a judicious selection for any little distinctions which fall in their way. They usually set in prominent positions, within their gift or elective choice, men of sterling worth and genuine superiority—the best of themselves, in fact. But there is a curious and very unedifying—but significant—contrast between such appointments or selections and the choice of men to fill important parishes as, one by one, they fall vacant. The latter are emphatically not the men whom the clergy, as a body, would so promote, if it were left to them to select.

"PROMINENT PARISHES, CLERICAL NOBODIES?"

is not a wholesome condition of affairs. It does not practically realize the time-honoured name of "parson"—the persona of a district, representing the Church's interests and embodying her dignity worthily, personifying too her spiritual and religious importance. The "popular parson" of the period is in danger of becoming the agent of local magnates—the tools of lay-popes with more "force of character" than either knowledge or principle. Such a state of things is very bad for the Church at large, both morally, and, in the long