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# Canadian Churchman.

TORONTO, THURSDAY, NOV. 6th, 1890.

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Box 2640, TORONTO.

Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

November 9.—23 SUNDAY AFTER TRINITY.

Morning.—Hosea 14. Heb. 2 & 3 to v. 7.  
Evening.—Joel 2. 21; or 3. 9. John 1 to v. 29.

THE Bishop of Rochester (Dr. Thorold) has been translated to the see of Winchester, made vacant by the resignation of Dr. Harold Browne. This is a well-deserved promotion, for Bishop Thorold has been a hard-working and successful administrator of his diocese. Dr. Davidson, Dean of Windsor, son-in-law of the late Archbishop Tait, has been chosen to fill the vacant see of Rochester. The *Rock* is jubilant, the *Church Times* a little anxious. Dr. Davidson belongs, we believe, to the moderate broad school. He is spoken of as a man of great administrative ability.

PRACTICAL WANT.—Under the heading, "A Practical Want of the Day," *The Record*, in a leading article of the 25th July, writes: "We contend that not only on special occasions, but as a part of the regular weekly Sunday teaching, the duty of every member of the Church to do something towards promoting the cause of Christ in the world, and to train himself for so doing, should be plainly and persistently placed before our congregations. As a part of that duty we should mention the practice of systematic almsgiving. Surely, it may be replied, appeals for money are made to our people with sufficient frequency. Yes, undoubtedly their feelings are periodically worked upon. But that is a wholly different thing from instructing them in the principle which ought to underlie the giving of money, namely, the dedication to God of a tenth, or some other proportion, of our income. Had this been more regularly cultivated, almsgiving would have become, what in too many cases it is not now, a reasonable service."

LIMITS OF RITUAL IN LAST CONGRESS.—One of the most important meetings of the Congress was that on the subject of the due limits of ritual. It excited a great deal of interest, and an animated discussion was expected. In this, however, the meeting was disappointed. Harmony was the order of the day. The suffragan Bishop of Guildford opened the debate, advocating the formation

of a national synod, which might draw up a series of resolutions defining the limits which should guide the Church in the matter. To him succeeded Lord Halifax (president of the English Church Union), who in a studiously moderate paper, pleaded for a non-interfering policy on the part of the authorities of the Church. "The object of all that has been done in the way of ritual," he said, "has been to restore once more the Holy Eucharist to its proper place amongst us, as the one great distinctive, normal act of the Church's worship. We ask that nothing be done to hinder that restoration. We do not ask in view of the past history of the Church—I have said it already once, but I will repeat it again—that the ancient ritual of the Church of England should be enforced; but we do ask that no attempt shall be made to take it away. We do indeed ask, with all the earnestness of which we are capable, that we who have learned its value shall be allowed, in all peace and quietness, to hand on to those that come after us, that Eucharistic worship, with all its ancient accessories, which from their earliest years has been the heritage and possession of our children, which they have loved, which has helped them in their passage through this world, and by which, as we humbly hope and trust, they have been fitted and prepared on earth for the worship of the heavenly country and the glories of Jerusalem above which is the mother of us all."

THE ENGLISH TONGUE.—It is computed that at the opening of the present century there were about 21,000,000 people who spoke the English tongue. The French-speaking people at that time numbered about 31,500,000, and the Germans exceeded 30,000,000. The Russian tongue was spoken by nearly 31,000,000, and the Spanish by more than 26,000,000. Even the Italian had three-fourths as large a constituency as the English, and the Portuguese three-eighths. Of the 162,000,000 people, or thereabouts, who are estimated to have been using these seven languages in the year 1801, the English speakers were less than 13 per cent., while the Spanish were 16, the Germans 18.4, the Russians 18.9, and the French 19.6. This aggregate population has now grown to 400,000,000, of which the English-speaking people number close upon 125,000,000. From 13 per cent. we have advanced to 31 per cent. The French speech is now used by 50,000,000 people, the German by about 70,000,000, the Spanish by 40,000,000, the Russian by 70,000,000, the Italian by about 30,000,000, and the Portuguese by about 13,000,000. The English language is now used by twice as many people as any of the others, and this relative growth seems likely to continue. English has taken as its own the North American continent, and nearly the whole of Australasia. North America alone will soon have 100,000,000 of English-speaking people, while there are 40,000,000 in Great Britain and Ireland. In South Africa and India also the language is vastly extending.

BROTHERHOODS was another subject which excited a great deal of interest in the last English Church Congress. Archdeacon Farrar, who carried a scheme for the formation of these societies through convocation, pleaded eloquently in their behalf, and urged that for Protestants to oppose such a scheme was to play into the hands of Rome. The Bishop of Liverpool (Dr. Ryle, of Church Associa-

tion fame) mildly opposed the idea. He was quite satisfied that the Church possessed all the necessary machinery for the evangelization of the masses, if only proper use was made of it. The rest of the discussion turned solely upon the question of vows, which most of the speakers could not swallow, but, as the Bishop of Durham pointed out in closing the debate, that was an entirely subsidiary matter. Some reference was made by one of the speakers to the Order of Nazareth, in New York City, which (so far as one can gather at this distance) is founded on a sound basis. The question of vows seems to have been judiciously managed. A good deal of attention has been drawn to this society over here, and most of the Church papers have published articles concerning it.

A STRANGE FACT.—A whole diocese which had vanished from history and geography for some twelve hundred years has been discovered to be lying at the bottom of the sea. Cissa, whose bishop is mentioned in the ecclesiastical records of the province of Aquileia of the years 579 and 679, was mentioned by Pliny as an Istrian Island, but since then reversed the experience of Delos, and became *A-delos*. Recently some fishermen found their nets entangled in submarine rocks, and at length drew up in them fragments of masonry. A diver investigated the spot and found himself amid streets and walls at the bottom of the sea just south of the lighthouse of Rovigno, which stands facing Ravenna across the Adriatic. An English admiral sent down his own diver to verify the report, and obtained from the man an affidavit, in which he says:—"I found myself upon remains of overthrown walls, after examining which I arrived at the conclusion that they had been parts of buildings. Being a mason by trade, I was able to make out the layers of mortar. On proceeding along the spot, I observed continuous rows of walls and streets. I could not see doors and window openings, and, in my opinion, these were filled up by gravel, seaweed, and other incrustations. But what I could observe exactly was the existence of a regular sea wall, upon which I proceeded for a distance of about 100 feet. I could not proceed further, because the air-pipe and safety-rope did not permit of it."

A CURIOUS REVELATION.—A despatch from Cleveland, Ohio, of recent date details the following curious facts. It has been alleged that Bishop Gilmour, of Cleveland, Ohio, some time ago wrote to Archbishop Elder a letter in regard to appeals from his authority which had been addressed to Rome by priests of Bishop Gilmour's diocese. In that letter the bishop was said to have severely criticised not only the conduct of officials at Rome, but the judicial character of Rome itself, using this unequivocal language: "Now I am prepared for anything capable by a weathercock. I have not a particle of confidence in Rome's consistency, either in law or in interpretation. . . . Bishops are treated like sophomores, and laws are only made to be explained away by underlings. . . . After all Rome must learn there is somebody else to be consulted than Quigley, and that a bishop is not a child nor a poodle." It appears that by some misadventure this letter fell into the hands of Joseph J. Greeves, by whom it was immediately published in the *Catholic Knight*, a