

# The Canadian Churchman

TORONTO, THURSDAY, NOV. 6, 1913.

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## TWENTY-SIXTH SUNDAY AFTER TRINITY.

(November 16th).

Holy Communion: 234, 242, 244, 397.

Processional: 348, 551, 560, 601.

Offertory: 391, 398, 502, 564.

Children: 508, 554, 562, 687.

General: 401, 508, 557, 576.

## The Outlook

### Infirmities

The Government has just issued a Bulletin which is of sad interest and real importance. It gives the statistics of the defective classes in Canada. For the first time an effort has been made to differentiate between the insane and the feeble-minded. In previous Censuses the records for the latter class were either not obtained or were included under the general heading of "Unsound Mind." There is, of course, always a probability that the full number of any class of defectives cannot be obtained in a census, owing to the natural aversion on the part of parents to advertise, as they consider it, the presence of a defective in the family, while the enumerator is equally reluctant to enquire for such infirmities. The Bulletin gives seven tables, and each of them will repay careful study. During the ten years of the Census, 1901-1911, the population has increased by 34.17 per cent., while the total number of infirm shows an increase of 9.42 per cent. It is a great satisfaction to realize how much is being done to help our unfortunate brothers and sisters who suffer in various ways. These figures are a fresh call to remember the Apostle's words: "Bear ye one another's burdens, and so fulfil the law of Christ."

### "From Sudden Death"

It is impossible to avoid being impressed by the increasing number of deaths of late through automobiles, motor-cycles, street cars, and trolley railways, in addition to the recent disasters of fire at sea, railway accidents, mining explosions, and accidents in the air. It gives special point to the words of the Litany when we pray for deliverance from sudden death. This petition has frequently found critics, some thinking that it is

hypocritical to pray in these terms. But it is more than likely that the original meaning was "unprepared death," and when it is understood in this way its necessity and wisdom are readily seen. It would be well for us, therefore, to remember that, though the word "sudden" literally means "instantaneous," we do not thereby pray to be permitted to experience a prolonged existence of suffering before the call of death. Those who, in their pastoral visitation, have had experience of diseases, know that for very many instantaneous death would be infinitely better than prolonged suffering. What we should have in mind, therefore, as we offer the suffrage of the Litany, is that all who use it may so live as to be ready to enter the Divine presence above, clothed in the righteousness of our Lord and Saviour.

### The New York Convention

The proceedings of the General Convention of the Protestant Episcopal Church in New York have naturally attracted widespread attention, and the deputation from Canada, consisting of the Bishop of New Westminster, Dr. de Pencier, Bishop Reeve, Canon Plummer, and Chancellor Davidson, of Montreal, was a welcome testimony to the fraternal relationship between the two Communions. It was pretty well known before the Convention commenced that no attempt would be made to force the issue of changing the name to "American Catholic," and Dr. Manning, Rector of Trinity Church, himself a strong advocate of the change, created not a little surprise by introducing an amendment providing that such an alteration should only be made by a vote of a two-thirds majority. He very wisely pointed out that the present effort of the Protestant Episcopal Church on behalf of Unity in connection with the Conference on Faith and Order would be entirely stultified if Episcopalians should divide at the very moment when they were urging others to unite. There is no doubt that any such radical departure by a bare majority would introduce schism, and it would be in every way deplorable, and even disastrous, to have such a result at the present moment. We rejoice, therefore, that the much larger, wider, profounder issue of Unity has been preferred to any change of name, and we congratulate our American brethren on their decision. The appointment of Dr. Mann, of Boston, as Prolocutor has apparently been regarded as another indication of the determination of the American Church to abide by its present well-known, time-honoured, and perfectly clear name.

### A Nova Scotia Question

A great deal of feeling has been evoked in New Waterford, N.S., in connection with an attempt to force all the children into Convent Schools. At the Annual School Meeting the desire was unanimously expressed by the ratepayers and electors present to have a Public School with ample accommodation, but the very next day action was taken by Roman Catholic authorities to prevent the carrying out of this decision, so that the children are now practically compelled to go to a Convent School. There seems to be no question about this very serious injustice and oppression, and it behoves the people of Nova Scotia to vindicate their law and to insist upon proper provision for Protestant children. This is not by any means the only case of the kind, and the matter should be thoroughly investigated and action taken. We insist upon absolute liberty for all people to have their children educated, apart from extraneous religious influences. As in politics, so with education, there must be the absence of all

special privileges and the maintenance of perfectly equal rights everywhere.

### Tainted Money

The Bishop of London has raised a deeply interesting question. In a speech the other day he mentioned the case of a girl employed in a large establishment in London, England, who was paid \$2.00 a week and her food, but had to find her own lodgings. The Bishop declared that "we ought never to take subscriptions from people who make their money under such conditions." As to the principle thus enunciated, there will probably be no real disagreement. The difficulty commences with its application. How are we to distinguish between the sources from which subscriptions come? It has already been pointed out that the girl's employer might have other sources of income; are we, then, to refuse a subscription which came from money acquired outside his business? The same thing is often asked in connection with the sale of alcoholic liquors, for it is well known that Cathedrals have been restored by the munificent gifts of brewers. Then, too, there is the question of using for Church purposes money derived from worldly sources, like whist drives. Only a little while ago a Churchwarden positively refused to take money obtained in this way. The Bishop's words will call attention to a serious problem of morality, and one of immense difficulty. We wonder what our readers think of it? Can they shed any light on the solution?

### A Missionary's Outlook

In the course of a recent letter from a missionary in India some remarks were made that seem particularly appropriate and timely, and are eminently worthy of a wider circulation:—

"It is a matter of very great interest to read of the development of the movement for Church Unity in Canada. I have heard it said more than once here that Canada is giving the world a lesson in co-operation in aggressive Church work. It is very interesting to know the little things which occur here from time to time, and which give one an idea of how things are tending in India. All the 'Nonconformists,' as they are called here, are opposed to the view of Episcopacy which recognizes the doctrine of Apostolic Succession, as it is usually understood. Indeed, it would be strange if they did otherwise. At the same time it is interesting to see how the forms of Church government which are being evolved approximate to unity. The very fact that the missionary holds the purse-strings makes him assume a somewhat monarchical attitude towards the congregations under his care. The fact, too, that many of the converts are illiterate people from the low castes supports this attitude. I came across a very interesting example three weeks ago. The London Missionary Society has been operating there for the last hundred years, during which time they have built up a very fine work. During my stay I was the guest of the missionary. One evening we had a long discussion on the work under his care. The remarks which he made led me to say in a joking way that he was more of an Episcopalian than a Congregationalist. 'Yes,' he said, 'I am. Since coming to India I am more and more of the opinion that the Episcopal form of government is more in harmony with the spirit of the Bible than Congregationalism.'"

This is an interesting testimony of how things are going, and affords strong support to the broad, clear view of Episcopacy asso-