

Dominion Churchman.

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LESSONS for SUNDAYS and HOLY-DAYS.

May 27...FIRST SUNDAY AFTER TRINITY.
Morning—Joshua iii. 7, to iv. 15. John x. 22.
Evening—Joshua v. 13 to vi 21; or xxiv. Hebrews ii. and iii.
to 7.

THURSDAY, MAY 24, 1888.

GERMAN TITLED PERVERTS.—Statistics are claimed by the Romanists of Germany to show a large percentage of conversions by the Church of Rome from the Protestant aristocracy. Since 1800, it is said that no fewer than 44 persons belonging to the "high nobility" have gone over, including 8 Princes (Sohus-Braunfels, Isenburg-Birstein, and Lowenstein-Wertheim), 1 Princess of Kourland; the Duchess of Sagan, 11 Counts, 12 Countesses (including the well-known Countess Hahn-Hahn), 13 Barons, and 8 Baronesses. On the other hand, the statement declares that only 9 members of the Catholic aristocracy have been converted to Protestantism, namely: the Princess of Leiningen, 3 Counts, 3 Countesses, 1 Baron, and 1 Baroness. Among the lower German nobility the Church of Rome is also said to have made many proselytes.

SYNCHRONISING PHENOMENA.—It may be safely said that if two movements, exactly alike in character are found to be going on simultaneously in different nations that they have a common cause. If, therefore, one of those movements is ascribed to a strictly local cause, a cause in no way affecting the other, the certainty is that such local cause is not the real cause of such local movement. Let our readers read the preceding paragraph and ponder over the singular fact that in Germany there have been numerous perverts to the Papacy among the titled classes in the same period that perverts from the same class have been made in England. This then is before us, to account for a similar movement going on in two nations at the same time. It has been and is the stupid fashion to say that the English pervert movement arose from Puseyism. But Puseyism was confined to England. From whence came then the simultaneous German movement?

PUSEYISM NOT A CAUSE BUT AN EFFECT.—Obviously as a like movement to that for which Puseyism is blamed, has been going on in Lutheran Germany, it is not reasonable, it is not logical to blame Puseyism for causing the English movement which was identically like that in Protestant Germany. The cry of the Puritan party about the church being made a half-way house to Rome will not explain the slide downwards made by German Lutherans to Rome. What set them off on their trip to Popery? Was not this the order of the road? Lutheranism half way house to Infidelity, Infidelity the road to Communism? These rich nobles then seeing where German Protestantism was leading to, jumped the coach and took refuge in Rome? We believe this to be the secret of all titled perverts to Rome—they dread Protestantism developing that Communistic spirit which would make short work of their dignities and estates. Puseyism was mere-

ly part of the phenomena of which it is said to be the cause by the unreflecting, by those who allow party passion to dull their historic judgment. The entire falsity of the theory that Puseyism led to perverts is now demonstrated, for the pervert movement has decreased in exact proportion to the increase in the influence and generality of the English Catholic movement.

"PAINFUL LIGHT ON CONFESSION."—The following is from an editorial in the *Church Times*. That private, auricular Confession is dangerous and is demoralizing, admits of no dispute. That so pronounced a Ritualistic organ should use this language is worth noting by some to whom "practised in the R. C. Church" is a recommendation to any foolishness. "The evidence of Carey has been very instructive. He avowed that he had been concerned in twenty plots against Mr. Forster; that he did not care what befell that gentleman; and that even now he did not wish to meet him in Heaven. Yet he states that he was a member of a pious sodality, and was in the habit of receiving the Holy Communion! Such statements throw a painful light upon Confession as practised in the Roman Catholic Church."

As a set off to this, we wish to be fair all round; this scoundrel was a strict Sabbatarian, he objected to attend meetings on the Sabbath when plotting his numerous crimes!

BISHOP RYLE FALLEN FROM GRACE.—Members of well-endowed chapters of the old cathedrals will no doubt be horrified to learn that the choir of the Liverpool Pro-Cathedral on Wednesday sang the service at St. Paul's, Prince's Park, with the object of the unendowed chapter receiving the offertory for supporting the daily Service. We are horrified to hear that Dr Ryle,—we repeat it, *Dr. Ryle*—has actually a surpliced choir which is given to choral services and such like abominations! Our good friends who swear by this amiable bishop must either renounce him or walk in his footsteps. We fear Dr. Ryle has fallen from grace.

TIME IS ON OUR SIDE, "YOUTH POINTS TO VICTORY."—A clergyman at Liverpool, seeing that the bishop sanctioned a choral service, commenced one in his Church. Whereupon the authorities made complaints, but the music-loving parson was too many for the Cathedral puritan party. A local paper says:—The cleric in question being remonstrated with for having choral service, said that he did it in self-defence, for he found, first, that the young ladies left him for a more musical service, then the young gentlemen followed, and subsequently the old folk went to look after the young people. Seriously, however, may not this new movement lead to the formation of a Church choral union, to improve the musical portion of Church Services? In no matter could the cathedral choir and organist render more efficient help to the daughter churches.

THE TRUE RELATION OF CHOIRS TO SERVICES.—The following puts in an admirable way the true relation in which Church choirs stand in regard to the services in which they assist. That such views were enunciated by the chief light of American congregationalism—Mr. Beecher—is most suggestive as to the current at work setting towards Catholic ideas. We heard the same thoughts expressed in very "High" churches twenty years ago, but they were called all sorts of bad names which used to frighten people in those days, as they do a few relics to-day, but relics do not rule the Church, they only mark its progress.

THE CHOIR A MINISTRY.—Plymouth Church has abandoned the paid quartette choir plan and organized a choir whose duty it will be to lead and not entertain the congregation. Mr. Beecher, in addressing the new choir, which is composed of over 50 voices, at its first general practice, said:—"I do not regard singing as a mere musical utterance, I regard singing as the wings of instruction. There are two means by which a congregation is lifted

upward in devotion—by prayer lyrical and by prayer didactic. For one the congregation depends on me, and for the other on the choir in the form of music. You are as much a minister as I am, and in some respects you are more so. I pray once at a service—you sing two or three times; and all the day five or six times. Almost all the hymns are direct addresses to the throne of God. There must be nothing improper or shocking in me; neither must there be in you. Suppose I began a prayer: 'O Lord!' and then began twisting and pulling something out of my pocket and nudging some one near me. Why, the congregation would become so shocked that they would never come to hear me again. See how irreverent and shocking such conduct in a choir is, unless the music is to be only a noise to cover up something in the church—the shutting up of seats, or the getting of hats, or the whisper, 'I'll meet you at such a place.' Singing ought to be the most devout and religious element in worship."

It looks as though Bishop Ryle had been sitting at the feet of Mr. Beecher and taking instruction from a dissenter in good, old-fashioned, orthodox Catholic doctrine which he never allowed his Mother Church to teach him!

CHURCH FLORAL DECORATIONS.—Although the use of flowers in the decoration of churches is very ancient, it is uncertain at what time the custom of placing pots of them on the altar first began. It is at the least doubtful whether they can be reckoned amongst the ornaments of the Second Year of Edward VI. But their use is now established amongst us, and is in itself both harmless and beautiful. It has, however, been degraded by tasteless exaggeration. A pot of flowers should be what it pretends to be—a pot of flowers. Most of those on our altars are nothing of the sort. The flowers do not stand in the pot, but in a tin contrivance called a flower-holder, the purpose of which is to raise them up high above the pot. The reason given for their use is that the flowers cannot be displayed without them, which in the first place is not true, and in the second would be no excuse if it were. For the object to be aimed at is not the display of the flowers, but the adornment of the altar; and, if that interferes with this, it stands thereby condemned. The nose-gays on an altar should never be very large, even if the flowers used would naturally allow of it, much less so when falsehood has to be used to produce them. One of the best decked altars I ever saw had only primrose and a few green leaves in half-crown Japanese pots. There is sometimes seen a still worse abuse of flowers. It is the torturing them into "ecclesiastical" devices. All affectation of symbolic meaning in the choice and arrangement of flowers is nonsense. Let us use the best which are to be had, whatever they be. If hot-house flowers are given, they are to be used, but in most churches, especially in the country, the properest wherewith to deck the altar are the flowers in highest perfection at each place at the time they are wanted. I have seen artificial flowers on an English altar, but it is a long time ago, and I am willing to believe that not one is now befoiled by them."

EXTREMES BREED EXTREMES.—That the ultra high ritual adopted by some is a natural reaction from the extreme low ritual adopted by others goes without saying. The Sheffield case is another illustration of this notorious fact. A clergyman writes in an English paper saying, "I assisted at a celebration of Holy Communion at Sheffield some years ago. After the service, the consecrated bread and wine were carried into the vestry, and the clergyman, scripture reader and clerk stood round the table talking and laughing, and ate and drank the bread and wine. I was asked to 'come and have some,' and when I knelt down to receive, the whole party regarded me with astonishment. These things were known to the Archbishop, yet he issued no monitions! Had he done so perhaps Mr. Ommaney would have not needed one."