

Canadian Churchman.

TORONTO, THURSDAY, MAY 31, 1894.

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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 2—3 SUNDAY AFTER TRINITY.
Morning.—Judges 4. John 14.
Evening.—Judges 5 or 6, v. 11. Heb. 10, to v. 19.

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.

"Why is it that Algoma has apparently no attraction for the native Canadian?" asks the *Algoma Missionary News*: and the query is echoed in the *Scottish Guardian*. The answer does not seem to suggest itself very readily: but it may be connected with the fact that Algoma to the native Canadian is not very different from the rest of Canada, and there seems no particular reason why he should go out of his way to do a kind of work which lies all round him, whereas, to Old Countrymen, the country affords the attraction of contrast to England—it is to them the wildest part of Canada and the most in need of help.

THE "KATHOLIK"—organ of the Swiss Old Catholics—takes up the cudgels against the *Church Times* in defence of the efforts of Archbishop Plunkett to put the Spanish and Portuguese reformers on their feet. The argument of their Swiss champion is that they have done a good deal among them, to Catholicize, without too much "Anglicizing," the movement. In conclusion, a gentle and significant warning is extended to the Archbishop of Dublin, that his Spanish *protages* would be better without the "38 Articles," and with a more Catholic Liturgy and Catechism.

BLOOD THICKER THAN WATER—said to be "Commodore Tatnall's historic saying"—is having a very interesting illustration in the case of the U. S. cruiser "Chicago," now on the shores of Great Britain. It would indeed be a sorry sight if such occasions did not give vent to some family

enthusiasm, covering up national rivalries in trade and commerce. It is well that the English authorities have seized this opportunity for international amenities. Such proceedings—if not forced, and merely political, as in the recent Franco-Russian business—have a tendency to cement old friendships again.

"NOTHING NEW"—NOT EVEN "MESSAGE!"—Lest Peter Henrik Ling should have all the glory to himself for the Swedish "movement cure," somebody has taken pains to trace his original (?) idea to the Chinese [Ling Fan MS., going back 3,000 years! Ancient Egyptians, Greeks and Romans enjoyed it with their bath. Hippocrates, Esculapius, Cicero, Julius Cæsar, Pliny, Celsus and Plato knew all about it, and had a good deal to say about it too. Our 19th century inventors have a hard time trying to develop something really new after the world's 6,000 years or so of trial and experience.

CANDLES IN THE PULPIT have caused a vestry row and agitation against the "ritualistic proclivities" of a certain unfortunate parson in U. S. Poor candles—what have they done to merit such proscription? It is a pity that some of our vestries would not cultivate more common sense among their accomplishments. The question between candles, gas, coal oil, and electric light should be decided on other grounds than those of Ritualism—convenience, appearances and expense!

THE GOSPEL (?) OF SECULARISM appears to be dying out even in the favourite stamping grounds of Charles Bradlaugh and his lieutenants. *Living Church* remarks very appositely, "There seems little reason why men should spend money to tell others that for their part they do not believe in religion or its promises. A gospel which declares that there is no Redeemer, no salvation, and no hereafter, will never appeal very strongly or for a long time to beings who have a sense of sin and a religious instinct strong within them." So the Secularist halls are being sold and turned to better use. There is "no money in them"—and nothing else either!

THE "REDUCTIO AD ABSURDUM," a system of geometrical proof which—in spite of its familiar Latin title—must be understood sufficiently by all our readers, the Latin words being nearly the same as the English corresponding, is capable of being used against the critics of the Bible. The *N. Y. Churchman's* "Casual Observer" refers to Prof. Green's (of Princeton) application of the "dual narrative" theory to the parable of the Prodigal Son, to show how easily even such a simple narrative can be "split in two"—so to speak—thereby proving (?) "dual authorship," etc. The result is both striking and amusing, as an unanswerable answer.

HIGH PRAISE FOR THE "C. E. T. S."—The *Church Family Newspaper* says: "It is not too much to say that since this Society entered the field, thus constituted on this 'double basis,' the temperance cause has, without doubt, immensely strengthened itself in England. In many parishes it has become a regular and effective part of the parochial machinery. Everywhere it has attracted men who were willing enough to work in the cause of reducing the consumption of drink, but who did not see their way either to become total

abstainers themselves, or to work with men who were. It has, in short, enabled the Church as a whole to throw all its force on the side of sober living and regulated enthusiasm. The best proof of this is the presence of the Archbishop of Canterbury and the Bishop of London."

CASSOCKS AND KNICKERBOCKERS.—The controversy on this question still holds its way in the columns of certain Church newspapers. The necessity for economy these times adds zest to the argument. Some uncomplimentary remarks are made in course about the recent innovation of "bobtail parsons," rushing about on bicycles garbed in short jackets euphemously termed "lounge coats" in the prospectus lists of clerical tailors. Such a practice does not enhance people's ideas of clerical dignity and gravity—not a "grave and scholar-like apparel."

THE SHIFTING OF WEALTH is noted by *Church Times* as in process of producing a very important change in the relative status of the Church and other religious bodies. "It is an acknowledged fact that the wealth of the country is gradually and not slowly passing into the hands of those sections of the community which supply the richest feeding ground for Dissent, and it is not true now to say that nine-tenths of the wealth of the country is in the hands of Churchmen." The commercial classes are gaining what the "landed interest" is losing.

"LET THE BISHOPS GO TO THE DEVIL—if it ever comes to be that loyalty to Jesus Christ is to be surrendered for loyalty to the Bishops." This is Fr. Ignatius' strong way of putting it in a public argument at Nottingham, against Canon Driver's appointment as examining chaplain, in spite of his being tainted with the views of the anti-Biblical critics. It was in vain that the Bishop's private chaplain explained that these views were not permitted to intrude upon the arena of official duty. Dr. Driver's recognition at all was enough—too much!

"THE LARGEST SPACE IS DUE to those dioceses in which we have the largest patronage. Why should we publish long accounts of Church work in dioceses in which we have only a few readers?" This is the way *Living Church* answers some correspondents who wished a larger portion of space devoted to their interests in the shape of reports of local Church matters. The way in which people who do nothing to circulate a Church paper make cool demands on "space" in its columns is too funny!

THE "HIGHER CRITICS" receive small favour from the *Rock* and other "Old Line" Church papers, whether High or Low in Churchmanship. "Scarcely a month—we had almost said a week—passes without some remarkable piece of evidence coming to light, which knocks a strong support from their tottering edifice. They must begin to feel unhappy. . . . Such discoveries as those described in Professor Sayce's book, show that scientific (?) theology can build up pretty theories only to be overthrown by new discoveries of indisputable facts." They form their conclusions too hastily, these critics!

THE "RANSOMERS" is the title chosen by an organization of English Roman Catholics, who

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