

Canadian Churchman.

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AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

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Lessons for Sundays and Holy Days.

February 25—3 SUNDAY IN LENT.
Morning.—Gen. 37, Mark 2, to v. 23.
Evening.—Gen. 39, or 40. Rom. 8, v. 18.

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 NATION OF TEA-DRUNKARDS."—Under this heading we find in the *Temperance Chronicle* a long quotation from some American writer. He brings against tea the indictment that it reaches a higher plane of our nature, and has a more subtle influence for evil than alcohol. "Alcoholic beverages certainly fill our goals, but there is no doubt that tea-tipping has a great deal to do with filling our lunatic asylums, besides causing vast misery and expense in various ways." The position thus taken is so startling that the T. O. calls upon medical friends for information on the subject.

DEAN BUTLER AND HIS "£100 CHURCH."—Among the anecdotes of the famous Dean of Lincoln, just deceased, which one reads now, is a reference to his characteristic promptness and firmness of action on one occasion when "Church extension" became advisable. Upon learning one day that the Methodists were "raising funds" to build a chapel in one of his parochial hamlets, he took the next train for London, and astonished a famous architect by a sudden demand for plans to build a church to cost only £100. The "impossible" thing was done—and done in short order—planned, built and paid for! The Methodists were beaten with their own tools.

"ONE CLERGYMAN FOR EVERY FIVE HUNDRED SOULS."—We have seen some where lately a letter from the Bishop of Quebec in which he mentions incidentally that the above is about the proportion which obtains in his diocese. This accounts for a good deal that has been a continual cause of

surprise and enquiry—the many respects in which that diocese is able to set an admirable example of successful administration. The proportion stated is quite large enough for really good Church work—thorough ministerial supervision and personal influence on each and every family in the parish. Very few places can boast of such complete provision.

EPISCOPAL "BREAK-DOWNS"—the frequent instances in which it becomes necessary for an English Bishop to retire to some quiet corner of Europe for rest—forms the text of a pathetic and sympathetic article in an English Church paper. The fact is that the Church needs immense Episcopal extension, but seems to be tied down by governmental "red tape" to about the same number of bishops as existed when the population was one-tenth its present size. This fact is a glaring and shameful hindrance and abuse. One wonders that—under such disadvantageous circumstances—any one admires or desires Anglican Episcopacy at all!—at least in England.

"CAN ANY CATHOLIC COME OUT OF THE PRESBYTERIAN KIRK?" is a query which receives a kindly and appreciative answer in a paper recently read before the Glasgow Clerical Society, and printed in the *Scottish Guardian*. The rise, establishment and growth of the "Scottish Church Society" among Presbyterians is one of the marvellous phenomena of modern Christendom: and yet there had been premonitions. There have been a good many men—converts and otherwise—like Edward Irving and John Strachan. The "ring" of this new programme of doctrines and discipline is most emphatically "Church," and avowedly "Catholic" in tendency. It is a very hopeful sign of reaction towards the Church.

THE CANADIAN PROHIBITION PLEBISCITE is attracting world-wide attention just now. We have done more than "surprise ourselves": we have astonished the world! The strongest element which contributed to the vote was probably—though it may seem rather paradoxical—the remarkable temperateness of our people. Nine people out of ten do not care (personally) a "brass farthing" whether stimulants are prohibited or not—they do not use (except very occasionally, and for fashion's sake solely), they have no taste for, intoxicants. So, they simply let this vote "go" as the active Prohibitionists pleased. Let foreigners note this.

"QUACK SOUL-SAVERS" is the rather strong term applied to the Salvation Army officers by a distinguished Russian lady, when the question of admitting the S. A. into Russia was on the tapis. The very strength of the epithet illustrates the national repugnance to corruption, in any shape or form, of what they all believe to be the "sacred deposit" of faith and morals possessed and dispensed by the national branch of the Oriental and Greek Catholic Church. They fear to trifle with a thing so sacred—they think it sacrilege.

AMERICAN FOOTBALL is regarded in Europe as something *sui generis*. "Football in the United States is emphatically one of those things which we do better in England"—such is the verdict of *Church Bells*, after reading over the descriptions and references found in *Living Church*, the *Philadelphia Medical Times*, the *Presbyterian*, *Harper's Weekly*, *N. Y. Evening Post* and *Brooklyn Eagle*.

We are afraid to confess—but we must—that all games are "rougher" in their play in these new transatlantic countries. Unrestrained physical freedom carries us away!

"LENTEN LETTERS!"—the desire for "brief and telling" correspondence in Church newspapers. The *Scottish Guardian* makes the following semi-comic appeal: "We must ask our correspondents to extend the 'Lenten discipline' to their letters—and to try to make them shorter. There are two good reasons for this—they are more likely to be read, and they are more likely to be inserted without curtailment." For ourselves, we feel in the mood of congratulation. We heartily thank our numerous correspondents for the kindly way they have taken our recent expostulation. Our columns lately sparkle with proofs of their success—brief letters, bright, too, and "many of them." We thank our friends, and say "do it again!"

GENTLE SARCAASM—a "dangerous weapon" wielded with careful consideration—characterizes *Church Bells'* recent references to the Pope's utterances on popular questions. "He has been studying the thing—Church music—and discountenances the more florid modern style. . . . Even such great masters as Mozart and Haydn are not to be admitted. . . . Modern Romanism is not characterized by severity in any of its acts. . . . Theatrical music has rather been encouraged, to attract worshippers." The Pope is to be congratulated on his courage in defying the craze of modern religionism on this point: though the line is difficult to draw.

THE "METHODIST EPISCOPATE" is another subject on which our contemporary, *Church Bells*, grows distinctly sarcastic. This time the victim is one Perks, M. P., whose recent pamphlet of thirty pages—against the proposed "reform" and "advance"—is compared to the proclamation of the historical "Three Tailors of Tooley St." His style is "bombastically inflated, a little ridiculous, virulent at the thought of the Church and her work, positively hysterical. . . . It is distressing to think what would happen to rural England if Mr. P. were not able to write the awe-inspiring letters 'M. P.' after his name!" Mrs. Partington and her attempt to mop up the Atlantic are reproduced in Mr. Perks.

"BISHOOKE"—a Melanesian compound of the words "Bishop" and "fish-hook"—was the affectionate title bestowed on the beloved Selwyn the younger in 1878. The same significant confusion or combination of terms seems to have been known in the days of the elder Selwyn, also. We say "significant" because it is indicative of the fact that the Bishop did not think it beneath his dignity to take an active interest in their physical and general—as well as spiritual—welfare: following the highest of all examples, who provided fish, bread and wine for the needy.

DIOCESAN DEBTS AND DRAWBACKS.—The frequency with which the story of "Mission Fund debts" and "lost ground in rural parishes" is reported through our Dominion, leads to serious and grave enquiry as to the causes. The causes can best be gauged by observing the conditions which obtain in a few dioceses free from these unpleasant features. They do not abound in archdeacons, deans, canons, rural deans and other