

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, FRANK WOOTTEN, Box 2640, TORONTO.

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.

Lessons for Sundays and Holy Days.

February 18—2 SUNDAY IN LENT.
Morning.—Gen. 27, to v. 41. Matt. 26, v. 57.
Evening.—Gen. 28, or 32. Rom. 2, v. 17.

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.

DIVINITY STUDENTS AS MISSIONARIES.—A thoughtless crank in the *World* of Toronto, over the initials of "F. B. C.," criticizes sharply Mr. Carter Troop's well-timed remarks in a recent number of the *Trinity University Review* on the subject of the omission in some country parishes to pay the paltry fee suggested for the remuneration ("incidental expenses," in fact,) of those students who fill gaps for them occasionally. The crank quotes (of course!) our Lord's special orders to the "seventy disciples"—"Provide neither gold nor silver, etc."—as if it applied: but neither the regular clergy nor students belong to the "seventy." No such luck!

ARE CORSETS WRONG?—This "much-vexed" question among our American women is in some danger—a man would say!—of receiving a negative answer because a young woman who was shot at the other day was saved by the bullet striking on a steel rib, which shielded her other ribs, etc., including the heart. That sort of argument is a dangerous and inconsequent one. It has been used for a Bible which "saved" a soldier's life: but a bad book of the same material would have been as effective. The corset question has, therefore, not yet received its solution—that way. Nature answers it otherwise.

THAT "SPIRITUAL" FAST—on claret and crackers—still has its votaries. One of the Portland fanatics is said to have "subsisted" on the above "spiritual" diet for seventy days, and then "existed" on nothing for forty days more. It is clear

enough that if she indulged in enough c. and c. for over two months, she could afford to run for another month or so without food. The average human body needs about 16 ozs. per day, and a woman of 200 lbs. properly "wound up" could afford to "run down" to 160! Her body would be largely "spiritual"—at least "claret and crackers."

THE PRESS AND S. H. BLAKE.—The *Empire* does well to challenge the recent pronouncement of this famous Chancery lawyer on the subject of reporting indecent details of trials—and yet we do need a "censor movum" in this matter, so much depends on the manner of reporting, and certainly some details are better left out altogether. Most newspapers in Canada do not deserve Mr. Blake's censure on this subject: but he doubtless knows of some offenders. Let him expose them!

LIBERAL LOANS.—The good example set by the glassmakers of Pittsburg—in helping the employees out of their lurch on occasions—cannot be too heartily commended or too widely imitated. The average workingman at a pinch often needs a judicious loan—not a gift or charity—and is made happy by giving all possible security, so that he feels "under no compliment," honourably independent, even though as a borrower. Such men would rather sell themselves into temporary slavery than "receive charity," if they could help it. Possessors of capital should help them in this ambition.

"THE XXXIX. ARTICLES LAY OUT A GOOD BROAD STREET," says *The Angelus*, magazine of the Ascension Parish, Chicago—"provided with two sidewalks. . . . We, as Catholics, have no quarrel whatever with our brethren of the other schools, who choose by preference the shady side of the way. . . . By all means let them enjoy it! For ourselves we like plenty of sunshine. . . . We do not care to take up the whole sidewalk, much less both sidewalks." This is one way of putting the principle of toleration!

THE TELL-TALE PHOTOGRAPH.—Some of our readers will remember the famous photo of Bishop Wilberforce which accompanied the pamphlet "Rome's Tactics" in the height of the Ritualist controversy. The famous Bishop appeared in the "correct" attitude of giving benediction. A somewhat similar picture of Bishop Perry of Iowa appears as a fly sheet in the *Angelus*. The Bishop had pronounced against Ritualism lately. The photo (taken while visiting Oxford, Eng.) shows him in mitre, cope (very gorgeous), etc., and in the Wilberforce attitude!

"TOO MANY (CHURCH) IRONS IN THE FIRE."—Among the serious wrecks of business interests which lie strewn about our paths, none are more noticeable than those of printing and publishing concerns—sure proof that the printing has been "overdone" of late. The fact contains a wholesome warning to those who are wise, not to embark in any new enterprise in that line. Canada cannot, for instance, support any more Church printing businesses. If any think otherwise—"a fool and his money are easily parted" will be illustrated.

REVIVAL OF MORALS IN FRANCE.—When such a writer as Zola—rightly or wrongly credited with strong influence in favour of immorality—declares

that there is only one cure for the ills of society, and that is a revival of religion, one need not any longer despair even of the versatile and mercurial Gauls. The higher class of writers in that country evince, it is said, a longing tenderness towards the religion of the Catholic Church. All Christendom will rejoice to hear it!

MR. GLADSTONE'S SIXTY YEARS IN PARLIAMENT form a theme which leads *Living Church* to draw an interesting parallel from Church history. His acquaintance with past generations of parliamentarians and public men is compared with the experience of Polycarp, Bishop of Smyrna, a martyr at 86 years of age in 160 A. D., and reaching back to the days and friendship of St. John the Divine—familiar too, doubtless, with those who had known St. Paul personally at Ephesus and Smyrna. Such exceptional lives are really valuable links in history.

"AN ECCLESIASTICAL BRIDGE" is what Fr. Hall felt himself to be in the Brooks affair, and still more since his own election to Vermont episcopate: so he is not surprised at the assaults made upon himself. "Bridges, valuable as they are, naturally become, in times of hostility, the primary objects of attack. One is supposed to be trying to bridge over a chasm which cannot be bridged over." He will be, we trust, a "valuable bridge" between England and America, as well as between High and Low Churchmen.

ANOTHER "BRIDGE."—The death of George W. Childs, of Philadelphia, forms—as the *Toronto Empire* says—a "national calamity": but it is more than that. He was one of the strongest links holding together the sentiments which the Anglo-Saxon race on both sides of the Atlantic hold in common. English history, poetry, literature, were his: Shakespeare, Milton, Herbert, Cowper, Andrews [and Ken all had their memories marked by his generous and princely memorials. From shop-boy to millionaire, this prince of printers cast lustre on his Church and nation. The U. S. has no finer memory than his.

THEY "MAKE LONG PRAYERS."—The tendency of human nature to make up in quantity what is wanting in quality, and to end by substituting the former for the latter, receives many illustrations—since the days of the Jewish Pharisees who made such a "specialty" of this practice as to be stigmatized therefor by Christ Himself. The Church has had to watch this tendency and correct the length of her services accordingly. We note that an important Canadian Council of Presbyterians has been advised by a prominent lay member, a barrister and Q. C., to shorten their prayers, brighten their services, use a liturgy, chants, etc.

MONTREAL'S EXAMPLE.—This great Canadian seaport is as a "city set on a hill": other cities and even smaller communities are very apt to note her practices and follow her lead. The Church there has a trying position to fill, and, if she fills it worthily, can do much to produce a desirable "forward movement" throughout our country. They have a heavy Mission Fund debt. What are they going to do with it? Remembering the notable liberality of some Churchmen there—to which we have repeatedly drawn attention—one cannot help expecting that the debt will be swept away like the Assyrian army—in a night!