

Nov. 3rd, 1892.

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Canadian Churchman.

TORONTO, THURSDAY, NOV. 3rd, 1892.

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Lessons for Sundays and Holy Days.

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NOTICE.—Subscription price in the city of Toronto, owing to the cost of delivery, is \$2.50 per year; if paid strictly in advance, \$1.50. We will give the CANADIAN CHURCHMAN one year, and our handsome and valuable Premium, to city subscribers for \$2.50 paid strictly in advance.

TO OUR READERS.—Kindly send the publisher of the CANADIAN CHURCHMAN, 32 Adelaide street, Toronto, a postal card with names and addresses of your friends who do not take the CANADIAN CHURCHMAN, and a specimen copy will be sent to each gratis.

CAPITAL AND LABOUR IN THE UNITED STATES.—There is a long article in *Blackwoods* in justification of the "Carnegie war" at Homestead, and containing a strong indictment against a system of government which makes the judiciary and the police the pliant tools of those who elect them. Such a system in any locality makes it necessary to use "martial law,"—military aid—for the protection of the rights of the few against the capricious interference of the many.

"THE ART AND MYSTERY OF GIVING" is, according to the *Anglican Church Magazine*, what Britons need to learn as regards Church support—not to "hold" what is "not their own." They have had so much of a good thing as to spoil them—rather of two "good things"—ancient endowments, and clergy willing to sacrifice their private means to an unlimited extent in Church work. Among dissenters, laymen have to provide the funds—even for their ministers!

SCOTCH COMPLIMENTS.—It appears from the *Scottish Guardian* that Bishop Wordsworth and Moderator Charteris have been exchanging amenities. The latter is pleased that the former can see some good in Presbyterianism, and the latter responds with regrets for their weakness (confessed) from the want of Episcopal regimen, with its Scriptural and Apostolic sanctions.

"WE MUST NOT OVERLOOK THE CATHOLIC CHURCH" (writes Frances Willard, as Lady Somerset's guest at Eastnor Castle), "in our endeavours after Church re-union, for that Church has found a way to make itself a known and felt force in every nation of the earth, and to maintain itself for well nigh 1,000 years." For "Catholic" read "Roman Catholic!" Teacher teach, thyself.

RENAN'S "CITY OF IS."—That curious combination of Celtic heart with French imagination and German brain—Ernest Renan—has confessed that he was never able to still the voice of Religion in the depths of his soul. He compared it to the submerged Breton city of Is, where Church spires and Church bells are yet seen and heard in storm and calm. "At times I halt, to listen to these gentle vibrations. . . I have loved to gather up those distant echoes of vanished Atlantis." He was not all infidel.

"RIDICULUS MUS."—The mountain of the recent Birmingham and Coventry Episcopal Fund enterprise has not quite "ended in smoke," but has been whittled down by mismanagement to

£79, all that remained to form the nucleus of a future "new diocese" scheme. The machinery of the scheme was too complicated and ambitious of financial results.

SO THEY COULD WRITE IN THOSE DAYS!—Researches pursued at the alabaster quarries of Ha-nub in Egypt has revealed immense quantities of graffiti or wall inscriptions in ink, running back to the days of King Teta, 3800 B.C. Thus the critics have "guessed" wrong again, and the Bible is right.

VICTORIA'S RELIGIONS vary all the way up from three "Nihilists" to 417,000 "Episcopalians," and include hundreds and thousands of Agnostics, Atheists and Freethinkers, besides Cosmopolitans, Nationalists, &c., by the dozen or score. There is probably as curious and complete a mixture there as in any other new rallying point for stray adventurers from all over the world.

"THE ORIGINAL HORSE HAD FIVE TOES," was the dictum of a V. S. recently lecturing in Toronto, and the existing horse has the remnants (in his splint bones) of the index and little finger. An uncultured natural horse might be disposed to deny the relationship thus coolly forced upon him. Nature must have had a hard time in "developing" a five-toed foot into the present uncloven hoof—might as well have made a new one!

"THE SO-CALLED REFORMATION had stopped the march of the human intellect for 200 years," is an incidental remark attributed to Archbishop O'Brien at Halifax, while preaching on the discovery of America. This only shows what "large contracts" in the way of incidental remarks some people get off. There was not much "march" before A.D. 1,500—much less than since that date.

TOO MUCH "LIFE."—The outcome of the sensational expose of "female tipping," made at the Folkestone Congress by Lady Cavendish and the Duchess of Bedford, seems to be that the whirl of society life in England strains the nerves of the lady victims of fashion, until stimulants become necessary, if the pace is to be kept up. Of course re-action ensues, and the consequences have to be endured.

CANDLES!—It seems that, when in Montreal, Presbyterians wished, in 1791, to return the compliment to the Recollet fathers—who had kindly lent them a chapel while St. Gabriel's was being built—they concluded to present the Recollets with two hogsheads of wine and a box of candles, valued at \$14 2s. 4d. This was carrying "fraternal greeting" into very practical shape. "Do as you like and I will help you." Is that right?

"NOT A CATHOLIC, BUT AN ANGLICAN," according to the *Toronto News*, is T. M. Daly. Toronto papers ought to know better than use such slipshod English as that. The *Empire* wallows in the same mire. Mr. Daly has good cause for an action against both papers for such a libelous statement—being Catholic, because Anglican.

"CONDUCT UNWORTHY OF A GENTLEMAN," is the way *Living Church* characterizes Dr. Langtry's opposition to the fraternal greetings to Presbyterians at our Provincial Synod. With all due respect, we think our contemporary is a little