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BALTIMORE, MD

Canadian Churchman.

TORONTO, THURSDAY, SEPT. 8th, 1892.

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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.

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FRANK WOOTTEN,
Box 2640, TORONTO.
Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

September 11.—13 SUNDAY AFTER TRINITY.

Morning.—2 Kings 5. 2 Cor. 2 14 & 3.

Evening.—2 Kings 6 to v. 24; or 7. Mark 10. 32.

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.

"DR. PUSEY, THE APOSTLE OF RITUALISM," seems a funny title to be applied to a man who had not a particle of ritualistic fancy in his composition or an act of ritualism in his life! Such, however, is the expression used by Bishop Alford in a recent letter to the *Rock*. He is almost as bad as Farrar.

"PRIESTS HEADED ORGANIZED MOBS, with stones in their hands, or stated that it was sinful to vote for a Parnellite candidate, and insinuated that those who did would receive no priestly ministrations on their death beds." So reported Mr. Redmond, M.P., at the National League—and he ought to know.

"PADDLES HIS OWN CANOE"—does the Bishop (Horden) of Moosonee—yes, and mends his clothes, cooks his food, makes boots as well as bricks and books, acts as bricklayer, carpenter, &c. This has been going on for 40 years; and it is reported that he now thinks of taking well earned rest in England.

THAT "GOLD CURE" FOR INEBRIETY is causing no little commotion in England. The *Temperance Chronicle*, &c., overflows with mutual recriminations and contradictions between Doctors Kerr and Keely. The "regular" medical journals seem to look down upon the whole thing as a piece of confusion worse confounded.

CANADIAN CHURCH CONSOLIDATION is attracting attention—as we note especially in *Living Church*—from our brethren south of the Lakes, on account of the neat way in which it is proposed to include the Provincial System in the proposed

amalgamation. This is the chief subject of our Provincial Synod in September.

THE "RECORD" ON THE LINCOLN JUDGMENT.—The newspaper which still represents the solid part of the "Evangelical" party congratulates the Church on the secular tribunal being at last "brought in line" with the spiritual court, and compares the Archbishop's judgment very favorably with the report of the Privy Council. That is significant.

"THE GOSPEL MEANING OF Catholic Ceremonies" is the title of a little brochure published in Pater-noster Row. Then it goes on: "The Glorious Church, Her Altar and Host, Her Crucifix and Candles, Her Sanctuary Lamp, Her Incense and Vestments, &c." The title must be a surprise to those who consider such things anything but "Gospel."

"LILLIPUTIAN CHURCHES (says Pere Hyacinthe) multiplied to satisfy a presumptuous sectarianism, as compared with the grand Church of Christ, are only what a dwarf is to a giant. The Church of England, more than any other, has preserved her evangelical spirit, without losing her ritual or Catholicity. She is admirably placed to draw others together."

COLUMBUS AND CANONIZATION.—That the authorities at Rome should think of canonizing him who discovered America—if he did "discover" America—is rather a curious comment upon the course and ending of his life, which does not seem to have been a very saintly one, and was characterized by persecution and poverty from the powers that were above him.

ONLY ONE WENT TO ROME—out of the 14 writers of *Tracts for the Times*—and that one was an (Newman), "Evangelical," not a High Churchman like the rest—Froude, John Keble, Thomas Keble, Percivals, Bowden, Williams, Pusey, Harrison, Palmer, Mozley, Provost, Buller and Wilson. So we learn from Williams' Autobiography. So much for good sound training!

THE SYRIAN CHURCH, which at one time almost equalled all the rest of the Christian world, from which it had cut itself off by Nestorianism, is progressing steadily under Archbishop Benson's fraternal mission. They only number at present a few hundred thousand, have never been free from persecution for 1,500 years, but are still indomitable in their spirit of Christian steadfastness.

"BOIL YOUR ICE," says the *Lancet*, echoing the counsel—notes the *Rock*—given by Dr. Darenberg to the Parisians, in view of impending cholera. Particular attention is directed to the many uses made of ice in ice creams and other kinds of confectionery. We question whether the strong spirit in some "fancy drinks" is strong enough to kill the animalcule—the toper's excuse.

"IF YOU PULL A CAT BY THE TAIL," says the *Echo*—speaking of the work of the Liberation Society in spurring up the Church of England—"it grips more firmly its foothold by its talons. The storms which beat around the healthy oak tree multiply and deepen its roots, and in proportion to the number of roots umbrageous branches multiply above. Opposition develops potential strength. . . . The Church is now master of the situation."

EDWARD BLAKE IN IRELAND does not seem to realize that he is merely being made a tool of—a mere temporary "Protestant figurehead," like Parnell—for the purpose of misleading the public as to the ultimate aim of the Home Rule movement, viz., Roman Catholic despotism. His bastard protestantism serves their purpose for a while—then he will follow Parnell into obscurity, "on a shelf."

"ROME OR AMERICA" is the title of an article in the *New York Churchman*, drawing a very instructive comparison between Cardinal Manning and Archbishop Corrigan as Ultramontanians, and between Cardinal Newman and Archbishop Ireland as "liberal" Romanists. It looks very much as if Rome "played" one or the other as suits her purposes—or gives them play just so far and no further.

THE CHURCH AT ATHENS.—In the *Church Bells* "Home Reunion Notes" there is a lengthy and very interesting reference to the revival of life going on in the Greek Church, and detailing a remarkable instance of *Confession and Communion* by an English lady under the supervision and authority of "Papa C."—a venerable white-bearded priest connected with St. George's Church in Athens.

MAGDALEN TOWER is being reproduced in the new St. Paul's, New Orleans (Rev. H. H. Waters), and will doubtless revive pleasant memories for many "Oxford Men" passing through southern cities. Another peculiarity of Mr. Waters' church is an apparatus which supplies cool air in summer, and hot air in winter!—a very interesting annex for such variable climates as are found in North America.

"TEN YEARS DIGGING IN EGYPT" (Religious Tract Society) has revealed to Mr. Flinders Petrie the fact that *Europe* had a civilization of its own 2,000 years before the Christian Era, and was able to "show a thing or two," even to the clever Egyptians of that period—at least in pottery and metal work. A paleolithic flint implement found on the hills behind Esneh, tells another tale of antiquity.

"PATRIA PORTESTAS"—paternal authority—says the *Spectator*, has been limited very effectively by the recent condemnation of the Canadian, Smart—rather a misnomer—who had the temerity to appeal to the Privy Council against the Canadian courts, which had refused (on account of his very disreputable habits) the custody of his children over 12 years of age. That will be a comfort for mothers.

THE GERMAN "KULTURKAMPF" was pronounced by Bismark at Jena to be equivalent in its action to the presence of a Papal Nuncio at Berlin—"there is a department that represents the interests of (Roman) Curia and the Poles, even in opposition to the Government." The *Frankfurter* satirically calls upon Bismark—who had so much to do with the establishment of the "Kulturkampf"—to explain his enigma.

THE SYRIAN "PROTHESIS" is the most complete and elaborate rite of "preparation" in Christendom. The communion bread is actually baked by priest and deacon during matins (before daylight), on the day of celebration, leavened with holy