

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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FRANK WOOTTEN.

Box 2640, TORONTO.

Offices 22 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

October 25th, 22nd SUNDAY AFTER TRINITY.

Morning.—Daniel 6. 1 Tim. 18 and 2.

Evening.—Dan. 7. 9; or 12. Luke 18 to 31.

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BICHLORIDE OF GOLD seems to be, judging from an article in the New York Churchman, a really sovereign cure for the alcoholic craving. Dr. Kerby guarantees a cure for 95 per cent. of the cases treated by him with this specific; and it seems to have been successful where ordinary Asylum treatment has failed.

"A DETERMINED AND ADERT PROSELYTIZER," is a recent tribute by a dissenter to the success of Cecil Hook—son and imitator of the famous vicar of Leeds—because he has a deep devotion to the Laudian party in the Church, an expressed intolerance of dissent, a winning and devoted personal attention to individual dissenters, &c."

DRUNKENNESS CURABLE.—The success which has attended the curative processes in several American Inebriate Asylums is very remarkable, and encouraging to the victims of this vice when it has grown into a disease. At Binghampton, 61 per cent. are found to be cured permanently; at Fort Hamilton, 88 per cent.; at Boston, 85 per cent.

THE PATRIARCH'S FUNERAL at Constantinople, a month or two since, was a very imposing affair, conducted during four or five hours before a mass of 60,000 people. The corpse, clothed in official robes, and wearing "the mitre of S. Chrysostom," was raised near the church altar in the attitude of Benediction, and a copy of the New Testament in the left hand.

GLADSTONE AND THE LORDS.—If the significant speech at Newcastle has no other effect, it will probably help to make the English nobility "look to their laurels." It is not to their credit, nor to

the advantage of the nation, that a body of 600 or 700 nobles should be left practically to the representation of only 40 of their whole number—a very small quorum!

SPIRITISM—a term which Mr. Gladstone says he prefers to "Spiritualism"—and Theosophy come under the ban in certain working men's clubs in London. The G. O. M. being appealed to on the subject, gives his verdict against the introduction of these subjects as trenching upon religious creeds, and therefore "a precursor both of strife and of conflict."

O SI SIC OMNES!—It is stated that in Berkshire there are 70 parishes with a population of 20,000—but not a single nonconformist place of worship. That seems like a rare survival of the happy days when there was no competition and no rivalry, no heresy and no schism, in all the counties of England. The Christianity of England was then a solid phalanx.

MAKING A TOOL OF THE BIBLE.—Several of the English versions of the Bible in the sixteenth century were misused—mistranslated—in order to cast slurs upon Episcopacy and other features of the Catholic Church. This was the case with Tyn-dale's, as well as Matthew's 1537, and the "Breeches" Bible of 1560. This vice retarded the Reformation as well as disfigured it.

OJIBWAY—otherwise anglicized into "Chippawa"—is, according to Bishop Whipple, a wonderfully elaborate language. The verb has inflections by thousands. Every nicest shade of meaning in St. Paul's Epistles can be conveyed in Ojibway. "A classic Greek Temple standing in the forest would not be more marvellous than this wonderful language."

ALIEN LABOUR.—The law which our Republican cousins have erected lately as a barrier against the inroads of foreign competition in their labour market, is sometimes applied to the case of clergymen. Canadian clergymen have to run the gauntlet of this embargo of protection, and so will Canon Shuttleworth, if he succeeds (as rumour has it) Phillip Brooks at Trinity, Boston.

CHANGING RECTORS is becoming a very unsettling and demoralizing (both for priests and people) vice in the Church in the United States. It has been observed that the trouble is usually caused by an "uneasy few" in the congregation, who are never satisfied very long. It is useless, and worse, to pay any attention to them. Every live parson is sure to make some enemies among the 'uneasy' clique.

SAVE ME FROM MY FRIENDS.—The poor Pope must have uttered this aspiration lately, when some enthusiastic French pilgrims (!) precipitated a serious fracas with Italian patriots recently, by insulting the memory of dead Victor Immanuel in their zeal for the Pope's temporal power. We read that he "was deeply affected" at the consequent disorders, and directed the pilgrims to "remain tranquil."

STROSSMAYER'S PROPHECY.—The famous bishop of Diakovar in Croatia has stated his belief that in forty or fifty years at most Russia will be a Republic, and be at last contented; also that there

will soon be a war on account of Bosnia and Herzegovnia. He thinks that the chief hindrances of a union between the Greek and Latin Catholics are the Russian Czar on one side, and the Italian cardinals on the other.

THE NIAGARA HERO'S DEATH.—It seems the very irony of fate that a man of such extraordinary nerve as Dixon—who seemed as much at home on a tight rope over the dreadful cataract as on a street sidewalk—should, after so many hair-breadth escapes, sink down lifeless into the quiet Muskoka waters, struck by the silent but terrible cramp. So little can we measure or meet invisible dangers or gauge our own capacity.

VULGARITY OF DRESSINESS IN CHURCH.—The local organ of the diocese of Springfield lays great stress upon the mean fashion of some little-minded people in "piling on" all their best clothes for display in church. Among people of wealth and position, no such fashion is known; they dress as plainly and cheaply as they can. Gentlemen and gentle-women show their gentle breeding by this consideration for the poorer members.

"PANNUCHIS" is the name of a special vigil of prayer for the dead customary in the Greek Church at intervals, on the 3rd, 9th, 20th and 40th days of the first year after death, as well as at 6 months after, and annually thereafter. The service takes place in church before a mourning altar vested in black, and bearing three things—a crucifix, a lighted taper before it, and before that a symbolical plate of rice, honey, &c.

INCENSE is commended in the Greek Church as (1) having been prescribed by God in perpetuity (Ex. xxx. 8); (2) as vividly representing the spirit of prayer (Ps. cxli. 2); (3) as indicating the heart's uplifting in oblation (2 Cor. ii. 15); (4) as being an integral part of worship in heaven. It is used abundantly "during offices of sorrow, for it is at no time so necessary to remind men urgently to raise their spirits towards Heaven."

PARNELL'S FATE.—The sudden demise of the masterful Irish political leader, following so soon upon the suicides of Balmaceda and Boulanger, is an illustration of the vanity of human power. In the very prime of life, and soon after his fatal faux pas with Mrs. O'Shea, fate dismisses the democratic dictator to the "bourne whence no traveller returns"—and those who built their hopes on man have to seek some other prop.

"ABSOLVED FROM HIS VOWS."—The defence made by the Jesuit Father Week—against the charge of being a Jesuit and exercising priestly functions in Switzerland—that he had left the Order and been absolved from his vows, deserves to be noted as one of those dangerous tricks by which laws against Jesuits have been and are constantly evaded. Although the vows are for life, the connection with the Order can be suspended *ad hoc*.

MINOR ORDERS.—Dr. F. G. Lee has, rather curiously, taken up the cudgels against the appointment of readers lately by the Bishop of London. He deprecates the action of individual bishops in such matters, though he would welcome the authorized restoration of the minor orders generally. He hints that some other bishop presently may undertake to create "a patriarch, a cardinal, a western monseigneur, or an eastern archmandite."

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