

THE BISHOPRIC OF NOVA SCOTIA.

THE Synod of Nova Scotia at its meeting on the 1st of February, unanimously elected Rev. Dr. Courtney, of Boston, Bishop of Nova Scotia. The nomination was made by Judge Townshend, seconded by Rev. F. R. Murray. Bishop-elect Courtney is an Englishman who resided eighteen years in the United States, but was never naturalized. He is fifty years old, a good preacher, and possesses marked executive ability. He is a graduate of Glasgow University, was ordained priest in 1865 by the Archbishop of Canterbury, held the curacy of parishes in England and Scotland, became associate rector of St. Thomas', New York, in 1876, and is now rector of St. Paul's, Boston. His first work will be the erection of the Centennial Memorial cathedral, the foundation for which was laid last autumn.

We congratulate the Diocese upon this happy result of a delay which was embarrassing. Dr. Courtney will be remembered by those who attended the Hamilton Church Congress as a forcible speaker, his address there on "Spiritual Life," evidenced a depth of piety which places him above the range of party. Having lived so long in the States without being naturalized, shows that he is in no sense "a foreigner," but true to his native land. Failing, then, to secure a Bishop for Nova Scotia from our own clergy, which we deeply regret, we are delighted at the election of one whose long absence from the old land has not weaned his heart from allegiance and love. The Church of America is so wisely governed, its activity so manifest, its progress so remarkable, its success in keeping up a high tone of Church feeling, while at the same time it is "in touch" with modern life, that the Church in Canada will, we trust, reap much advantage from Dr. Courtney bringing his experience and methods to bear in the administration of the diocese of Nova Scotia. We trust he may have a long and prosperous and happy reign as a Canadian Bishop.

TOO BAD.

THE following letter explains itself. When Dr. Jewett first exposed the fraudulent character of a certain pretended quotation, he expressed a natural indignation and sorrow at this offence being committed by one of our clergy. The Church of England has the honor of being the most scholarly branch of the Catholic Church, and all her clergy enjoy therefrom a reputation for learning; it should be then a point of honor to avoid disgracing their calling by such offences as fraudulent quotations. Of course, a certain party paper approves of this; it speaks sympathetically, having itself made a reputation for misquotations and the like. It is too bad to bring the Church of Canada into disgrace by one of her clergy repeating an offence after it has been exposed, and uttering a second dishonest quotation, after being compelled to withdraw the first. Dr. Jewett's letter appeared in the *Mail* of the 1st February.

SIR,—It gives the undersigned much pleasure to see, and acknowledge, that Rev. Mr. Taylor has shown manliness and honesty in withdrawing his quotation of a pretended statement by Columella. We regret that he was deceived, and do not doubt in the least the purity of his motives. In pursuing the subject, however, he has fallen into other mistakes, which, in the interests of the truth, we must beg permission to point out.

"My argument," he states, "is not affected in the most remote degree. I was quoting ancient writers to show that Must could be kept from intoxicating qualities. * * In *Eccle. Wines*, p. 25, the author writes;—Columella says, 'It was called by the Greeks *amethyston* (unintoxicating); was a good wine,'" etc. Now in this second reference to Columella, Mr. Taylor is no more fortunate than in his first one—although for a somewhat different reason. It is pure assumption, and contrary to known facts, that this *amethyston* was an unfermented liquor. We could as legitimately argue that light Catawba and small beer are unfermented, because, as contrasted with heavy port and strong ale, the same term, in the sense intended by Columella, might be applied to them. Mr. Taylor, moreover, has confounded this *amethyston* with *aigleukos*, *semper mustum*, in a way unknown to any classic author. The geponic writers especially are very clear in marking the distinction between *mustem* and *vinem*. As a heading to chap. 29, bk. xii., where Columella gives a receipt for making *aigleukos*, we read, "After what manner Must may be kept always sweet;" but, in the heading to chapter 39 we read, "After what manner wine may be made of grapes dried in the sun." And Pliny, when alluding to the article, Lib. xiv., 2, as though in anticipation of modern blunderings, has made statements so clear that no one need make a mistake. His language is not "There is a wine," but "intermediate between sweets—*dulcia*, *i. e.*, jellies, etc., and wine, there is what the Greeks call *aigleuko*, that is, *semper mustum*." Always Must. He then gives the reason for the name, and points out the ground of distinction between *mustum* and *vinum*. It is kept, he says, from fermenting—*fervere prohibetur*; for "so they call (*i. e.*, that is the common expression for) the passing of Must into wines"—*sic appellant musti in vina transitum*. In plain English, the process of fermentation is that which changes Must into wine. This *semper mustum* was the result of human art and device—*ingenii non naturæ opus est*. God's natural law of fermentation was suspended by the process which he then goes on to describe. And it was called always Must because it was never anything else but Must. It never became wine. Had *transitus musti* taken place it would have been wine; but that having been prevented it remained as it was—"Always Must."

It is not denied by anyone, that freshly pressed Must was occasionally used as a drink; although as we have abundantly shown elsewhere, in consequence of its aperient properties, and the prevalent belief of its danger in causing the *affectis cardiaca*, its use must have been limited. Nor is it denied that Must was preserved unfermented—possibly for culinary or medicinal purposes. The fact of such preservation, however, to be of any service to the cause advocated by Mr. Taylor, it must be shown that it was called wine, and used as a beverage. The test is at hand, and can easily be applied. One clear, unmistakable passage from any classic author in which it is stated that (*a*) *aigleukos semper mustum*, was preserved for use as a drink; and (*b*) that it was thus used (as is now claimed by Mr.

Taylor and his friends) as a substitute, and in preference to wine, will settle the question. Nothing less will. We must respectfully call upon Mr. Taylor to produce one such passage, with definite reference to book, chapter, section, etc., of the writer. Yours, etc.,

EDW. F. JEWETT.

Trinity Rectory, Norwich, Ct., Jan. 16th.

Dr. Jewett may call for such a passage, but his correspondent will never furnish it; we doubt whether he ever saw the book he pretends to quote, and that he could not read it we have reason to believe. Temperance is woefully injured by such advocates.

IN A MUSING CAP.

"Musing there an hour alone."

WHEN Dr. John Duncan, dear old, oblivious thoughtful, Free, Church soul, said:—

"I am first a Christian, next a Catholic, then a Calvinist, fourthly a Pædo-Baptist, and fifthly a Presbyterian,"—

I sometimes wonder what it was that he meant. One never can be quite sure what a Presbyterian means when he calls himself a Catholic. It is true we have heard of "The Catholic Presbyterian," but somehow or other there seems an incongruity in the combination. What is affirmed in the head of the term seems to be swept away with its tail; and I never can quite make up my mind whether to understand by it a Presbyterian who believes that he holds the Catholic Faith, or that peculiar species of Presbyterian who is differentiated by the prefix Pan. The soul that longs, with Mr. Spurgeon, for "a larger communion than any sect can offer," may sniff in the word "Catholic," the savour of the feast for which his spirit craves, but the appetising odour must surely turn to the leanest and barest of east winds when it comes into contact with the narrowness and constriction of the straitest of Christian sects. When Universality becomes identical with Sectionality, and the whole lies down in one of its parts, then Catholic and Presbyterian may go hand in hand together. In common Scottish parlance the word Catholic is used of extension (in the Hamiltonian sense) and not of comprehension; or in other words it is used for the denotation of a miscellaneous collection of "all sorts and conditions of men," rather than for the connotation of any body of doctrine on which they are agreed.

It is hardly necessary to point out that the more the erroneous application of the word comes in, the more completely the true meaning of it disappears. The wider the extension the thinner becomes its comprehension. Looking to the *Scotsman's* usage of the term in its controversy with Mr. Jupp, one sees that its ideal of Catholicity would be found in an assembly consisting of, say, Cardinal Manning, Canon Liddon, Dr. Cameron Lees, the Rev. Jacob Primmer, Dr. Rainy, Mr. Spurgeon, Dr. Mackennal, General Booth, and Mr. Charles Bradlaugh. Taking these in their representative capacity, the extension is considerable, the "Catholicity," as the *Scotsman* puts it, unmistakable. But the comprehension is

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