

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.

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FRANK WOOTTEN,
Box 2640, TORONTO.

Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

July 23—8 SUNDAY AFTER TRINITY.
Morning.—1 Chron. 29: 9 to 29 Acts 23: 12.
Evening.—2 Chron. 1; or 1 Kings 3. Matt. 12 to v. 23.

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.

The *Presbyterian Review* comes to us this week in a new and attractive form, which is a decided improvement, and reflects great credit on the present proprietors. We wish them every success in their new undertaking.

THE LATE CANON MOZLEY—brother-in-law of Cardinal Newman, but a staunch Anglican—who died the other day at the age of 87, had what is called a "soft snap" in the way of literary recognition. For about fifty years past he has been ecclesiastical editor of the *London Times*, with a nice little "retainer" of £2,000 per annum to remunerate him for writing, at a month's notice, such ecclesiastical articles as "The Thunderer" required from time to time. He did the work well.

SEPTIC TONSILITIS AND SORE EYES are troubles said to be due to the want of London's usual liberal supply of rain this year. Miasmatic dust forms on the dry sidewalk, full of germs of disease, which fly into the eyes, nostrils and throats of pedestrians and equestrians alike, causing a good deal of extra work for doctors. The *Rock* pathetically remarks, "The little water our water carts sprinkle only serves to increase the vitality of these horrid germs. Our eyes, too, are unaccustomed to prolonged sunshine."

CLERICAL "DIRECTORS."—The Rev. Canon Fleming, Rector of St. Michael's, S. W., Chaplain to the Queen, and editor of the *Religious Review of Reviews*, has lately taken the leading position among the directors of the "Carbolic Smoke Ball Co., Limited," which has just been formed: whereat the *Church Times* suggests that he is getting "too many irons in the fire," and that this last is not a very clerical one. Why not? If, as

appears, the Smoke Ball is a beneficent, successful medical discovery, he surely does well in promoting it. He has probably experienced its value.

THE PRIVILEGE AND DUTY OF WORSHIP is set forth by Archdeacon Denison as the essential part of Lord's Day observance, which being securely provided for, humanity should be at liberty to use the rest of the day "for man." At least, so his letter to the "Lord's Day Society" seems to read. The *gravamen* of his argument, however, seems to be against the practice of opening museums, libraries, etc. He does not see how public worship is to be safe under such circumstances.

"A PENNY SAVED!"—was it a "penny earned?" A story is told by Mr. Henniker Heaton, M. P., English postal reformer, which hints at need of further reform. Our English friends have the luxury of "penny postage," but they have to pay "tuppence" for registration, and are fined "tuppence" for insufficient postage. If a letter is posted without its penny stamp, the officials watch that letter through very carefully and collect the "tuppence" fine. The other day a clergyman, too late for registration, sent his letter unstamped with a tuppenny inside, to remunerate the receiver for paying the fine, thus securing "safe transit" without registration, and saving a penny by the transaction!

JOHN WESLEY SMOKED—so it seems—in a summerhouse of his own; and that identical summer house is treasured by the present Bishop of Southwark as an ornament in his garden at Blackheath. We rather suspect that his lordship—like some other Bishops—uses it for its original purpose, in commemoration of John Wesley? Perhaps! But haven't our Wesleyan (?) friends passed a kind of "eleventh commandment" against smoking, drinking, dancing, baseball, Sunday cars, etc.? Or, is it the Presbyterians? It is hard to keep track of these new commandments—almost as bad as the Pope's new dogmas!

SUNDAY OPENING AT THE WORLD'S FAIR.—The U. S. correspondent of the *Church Review* says "while the Methodist ministers all over the country are praying at the Lord (*sic!*) in stentorian tones, to let Him know that the Fair is going straight to hell, and the ministers of various sects are calling on their people to boycott the exposition, it is noteworthy that the Church ("Catholic?") clergy, both Anglican and Roman, have been generally in favour of Sunday opening." It is rather difficult to ascertain who are in favour of or against it; opinion is much divided.

"ASSOCIATE RECTORS"—a mongrel kind of institution at best—do not seem to find favour in the U. S. at present. A writer in the *Churchman* of N. Y. quotes the decision of the Baltimore General Convention against the creation of any further specimens of this office as "inconsistent with the usages of the Protestant Episcopal Church, and in many respects inconvenient." The writer speaks of the increasing "difficulties" connected with these things. Has not this new "fad" already crept into Canada, in some of our dioceses?

"PRIMITIVE SAINTS AND THE SEE OF ROME" is the title of an important work, brought out by

Father Puller of the Cowley Society. There is a preface by Bishop King of Lincoln. Altogether, the book is one which at least will puzzle the ingenuity even of modern Roman theologians to answer to their own satisfaction—they never do answer these Anglican thrusts to the satisfaction of anybody else than themselves. A writer in the *Church Review* sighs, "Will no one bring out a book, 'Roman Controversy as She is Wrote'?"

CANADA CHURCH UNION is, as we lately pointed out, exciting a good deal of interest across the ocean. That we have any "Church Union" at all is a sign of hopefulness: and if it can be shown to be built on the same principles as the English one, it will evidently inspire English Church people with more confidence in Canada as a home for true and faithful Churchmen. The managers of our "Union" should make their principles more widely known.

"THE NEW TESTAMENT DID NOT EXIST!"—The missionaries of the Primitive Church did not proclaim (therefore) the infallibility of the New Testament—as so many "missionaries" do nowadays, as if it were their chief business and main occupation. The above quotation from the *Christian World*—"that pink and pattern of the dissidence of dissent"—indicates an immense stride on the part of English Nonconformists. Hitherto, the knowledge of the "Church before the Bible" fact has been mostly confined to Churchmen.

SNAPSHOT AT A BISHOP IN MID-AIR—but how did he get there, and why did he stay there to be "shot"? It was Bishop Julius of Christchurch, New Zealand, being hauled to the top of his cathedral spire for the purpose of placing the cope stone in position: and he was stopped in his upward career by the foreman, because the latter had been bribed to let an enterprising local photographer and newspaper artist take a "kodak" of him en route!

ARCHBISHOP BENSON ON "CATHOLICS."—In his reply to the Chicago invitation, he took occasion, very neatly and effectively, to correct that slipshod use of the word "Catholic" which is so common in the American press and which traitorously "gives away" our whole case to the Roman Catholics. He takes this *usus loquendi* quite *au sérieux*, and protests firmly against being "read out" of the "Catholic Church," and invited, as a member of a non-Catholic body, to take part in the "Parliament of Religions." An invitation containing an insult could not be accepted—but it could be utilized (by him) to "point a moral," etc.

OUR NEXT ISSUE AUGUST 10th.

In consequence of taking our annual Holiday, our next issue will be the 10th of August.

"CHRISTIAN ENDEAVOUR."

One's first impression, naturally, on meeting with the name of this new movement was that here we have a new society formed for the purpose of carrying out St. Paul's notable counsel to the Ephesians, "Endeavouring to keep the unity of the Spirit in the Bond of Peace,"—a society for the purpose of bringing back wanderers to the fold of the Catholic Church, and keeping steadfast those who are brought up in it. Some such guild

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