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Canadian Churchman.

TORONTO, THURSDAY, MAY 8, 1902.

Subscription, - - - - Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER LINE - - 15 CENTS
P. H. AUGER, Advertising Manager.

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

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CORRESPONDENT.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning of the following week's issue.

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LESSON FOR SUNDAYS AND HOLY DAYS.

SUNDAY AFTER ASCENSION

Morning—Duet. XXX. : John II.

Evening—Duet. XXXIV. or Jos. I. ; 2. Thess. 3.

Appropriate Hymns for Sunday after Ascension Day and Whitsunday, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals:

SUNDAY AFTER ASCENSION DAY.

Holy Communion: 316, 319, 294, 298.
Processional: 147, 280, 297, 301.
Offertory: 149, 248, 296, 300.

WHITSUNDAY.

Holy Communion: 155, 156, 215, 213.
Processional: 152, 211, 224, 232.
Offertory: 153, 210, 212, 223.
Children's Hymns: 208, 213, 330, 332.
General Hymns: 154, 155, 207, 209.

Ten-Cent Monthlies.

We are delighted to see that those standard periodicals, The Leisure Hour, Sunday at Home, and the Boys' and Girls' Own, are to be issued at ten cents. We would prefer that they should be more definitely Church papers, but we can't have everything. Apart from this criticism, they are magazines which we can put in the young people's hands with safety. Compared with the monthlies published in the United States, with which we are deluged, there can be no comparison. They are loyal, which is a great thing, and they are clean, another great gain. The Upper Canada Tract Society, Yonge St., Toronto, supply these publications.

The Name Catholic.

The Church of Ireland is much annoyed by underhand attempts to get rid of its historic character. One small piece of business is for the census reporters to call it Protestant Episcopal. At the recent Synod, the episcopate has felt compelled to issue the following protest: "The Archbishops and Bishops call the attention of members of the Church to the increasing misuse of the term 'Catholic,' to describe without any qualifying designation, that body of Christians only who acknowledge the supremacy of the Bishop of Rome. Members of the Roman Catholic Church are now commonly designated as 'Catholics,' while members of our Church, and others who hold all the doctrines of the Holy Catholic Church, as defined in the ancient creeds, are frequently described as 'non-Catholics.' This is not a mere question of 'names and words.' The Catholic character of the Gospel of Jesus Christ and of the society which He founded is one great feature which distinguishes Christianity from all other religious systems. Christ's Church is universal, or Catholic, in the fullest sense of the term; its mission is to all; its membership includes persons of 'all nations, and kindreds, and people, and tongues.' If we surrender our title of membership in the Catholic Church, and concede it to those only who accept the authority of a particular Bishop, we give up an important point in that faith which was once for all delivered to the saints. So important was it held to be in early Christian times that belief in 'the Holy Catholic Church' was made an article of faith by those who compiled our creeds. To be a 'non-Catholic' is to be outside the Body of Christ; and to be described as 'not a Catholic,' is equivalent to being described as 'not a Christian.' It is probable that in many cases these terms are used thoughtlessly, without considering their significance and importance; but we cannot consent thus to narrow the Church of Christ, or to accept the position of aliens from the commonwealth of the Israel of God." We are glad of this protest, especially against the word non-Catholic, a new and most gratuitous insult.

Our Heartfelt Sympathy.

We deeply regret the sudden death of the eldest son of the esteemed Bishop of Toronto, Mr. Arthur Sweatman, which took place on Monday, the 5th inst., and we tender to the Bishop, to Mrs. Sweatman and the other members of their family, our most sincere sympathy with them all in the sad bereavement which has befallen them.

The Age of Faith Not Past.

People, who are in the habit of thinking that the "Age of Faith" has gone by and the

evangelizing energy of Christianity spent itself, will perhaps be almost startled by the boldness of the Archbishop of Canterbury's statement on Saturday that "if ever there was a door open for the preaching of the Gospel, it was open more widely now than ever before," and that it is only now that the injunction of the Founder of the Faith to "preach the Gospel to every creature" is beginning to be rightly appreciated by Christians. Not only did Dr. Temple assert that during the last century more had been done to widen the limits of Christendom than in all the preceding centuries, but he expressed the conviction that the next 200 years would witness greater results from missionary effort than all the past history of the Church. "What a wonderful change," says the Primate, "has come over the relations, the commerce, the intercourse between the Christian and the heathen."—The St. James' Gazette.

Anachronisms.

It is always a laudable thing to remember the days of old, but care should be taken to discriminate between what was good and what was evil. Doubtless in our political changes, some good was and always is swept away along with the evil. Enthusiasts lose a sense of proportion and strive to do the impossible thing and put back the hands of time. Some of them, under the protection of the police, decorate the statue of King Charles the Martyr, at Charing Cross, and a chosen band of Jacobites on 16th April visited the battlefield of Culloden and placed a number of wreaths on the memorial cairn to the memory of the fallen Highlanders. Laments were played on the bagpipes, and the wreaths were hung on the huge cairn of loose stones raised on the fateful field. Amongst the wreaths placed on the cairns was one from the English members of the Legitimist Jacobite League of Great Britain and Ireland, sent by the Marquis de Ruigny. Another was sent by the Royal Oak Club, Edinburgh. Inscribed on a silken sash on the wreath were the words: "In memory of the heroes of Culloden, who fought and died for legitimate monarchy, 16th April, 1746. The cause they fought for, and which we work for, is not a lost one. The Royal Stuarts, now represented by Her Royal Highness, Princess Ludwig, of Bavaria, shall yet be restored to that throne of their ancestors.' Do these people live in the British Empire and the twentieth century, and if so, what good end do they hope to achieve?"

Municipal Art.

When the City Hall of Toronto was being built, an effort was made to embellish the building by stained glass and frescoes, which, while adding to the beauty of the interior, commemorated the early history of the