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Canadian Churchman.

TORONTO, THURSDAY, SEPT. 5, 1893.

Subscription, - - - - - Two Dollars per Year.

(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER NONPARIEL LINE - 10 CENTS.
Liberal discounts on continued insertions.

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

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

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CHECKS.—On country banks are received at a discount of fifteen cents.

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.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

FRANK WOOTTEN,
Box 9640, TORONTO.

Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

October 8.—19 SUNDAY AFTER TRINITY.
Morning.—Ezek. 14. Philippians 2.
Evening.—Ezek. 18; or 24. 15. Luke 8. 26.

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.

OUR OFFER OF HISTORICAL PICTURES.

We have pleasure this week of giving to our numerous friends and subscribers an opportunity of obtaining, what are considered on all hands to be, excellent pictures of the Bishops, clergy, and laity, who were members of the First General Synod of the Church in the Dominion of Canada. One represents the Bishops in their Convocation robes, who formed the Upper House, the other the prominent clergy and influential laymen from all parts of the Dominion who formed the Lower House.

These pictures are large photographs taken by the first artists in Toronto—Messrs. Farmer Brothers—and make a picture suitably framed 20x16 inches. It is almost needless to say that such pictures, besides having great interest attached to them at the present time, will be most highly prized in years to come. The event was an historical one, and any pictures of this kind have historical value.

These photographs are the only ones which were taken during the sitting of the Synod. They are controlled by us, and cannot be procured from any other source, and give excellent likenesses of each of the Bishops, clergy and laity. That of the Bishops is particularly fine, and with its background of Trinity University walls and the cloister connecting it with the Chapel, makes a handsome picture. The price of each, if sold alone, is \$2.

Our aim is to increase the circulation of the CANADIAN CHURCHMAN, hoping that by doing so we are introducing into many families good sound Church teaching, and interesting Church news. We have made great efforts to procure these pictures, and to offer them to all who will aid us in our work at the very lowest possible price. The expense and risk has been considerable, so great, that beyond the usual cost of procuring the photo-

graphs, we felt it necessary to have them copyrighted so that the chance of loss might be reduced to a minimum. No profit is made on the pictures, the only advantage we seek is the increased circulation of our paper.

We make the following offer: Any one paying up his subscription to this paper due at the end of the year 1893, and also the subscription in advance for the year 1894 may have either of the pictures for 50 cents or both of them for \$1. New subscribers paying one year in advance, can have the pictures on the same terms. We guarantee that the pictures shall be safely delivered, or if injured and returned to this office, replaced by others. We respectfully hope that in this effort of ours to secure for Churchmen the pictures of those who made up this most important Synod, we are doing them a service, and trust that by accepting our offer they may honour us with a proof of their appreciation.

OUR EXCHANGES in Great Britain and America make, we are pleased to see, increasing use of our columns as a means of gauging the opinions and ascertaining the facts of the Canadian Church. Since the General Synod of the Church our list of eminent editorial writers and correspondents has been immensely increased. We are able now, as never before, to "cover the whole ground"—Atlantic to Pacific and up to the Pole!

THEY CANNOT AFFORD TO BE WITHOUT IT!—It is every day more evident that those Churchmen in Canada who do not possess the weekly quota of Church intelligence to be found in our columns, are making a great mistake; they "limp" along, when they might walk, and they stumble in the dark. Making all allowances for the petty jealousies of those minds—who think it very easy to "run a newspaper"—we expect to find our circulation increasing more rapidly now than heretofore, and we hope to see every Church family supplied with our paper.

ROME IN AMERICA is the title of an able and important article in the *Pall Mall Magazine* (condensed in the *Literary Digest*) by Raymond Blathwayt. It traces the nature of the ambitious pose struck by the Roman hierarchy in the United States—and the same reasoning applies to Canada. It will tolerate no rivals, no compeers, in Christendom—except so long as they can "make use of them" against one another as temporary allies. Then they will be thrown overboard very speedily, should Rome ever get the "upper hand" which she seeks.

LORDS AND SENATORS.—Several American newspapers are busy drawing parallels between the Republican Senate and the British Lords. The parallel does not go far: but it does go to the length of making the fact clear that both these Upper Houses—like all "Upper Houses"—represent the idea of stability and are intended to be a safeguard against the sudden changes and confusions and disorders incidental to a democratic Lower House. If they are not a check, they are no use—worse than nothing.

THE "VOTIVE TAPER," etc.—The questionable practice of burning candles before pictures and images is receiving a good deal of ventilation in English Church papers. Even the *Rock* takes a

hand in it, and animadvert severely on this "miserable product of 19th century Christianity." It goes on to rejoice in the fact that the *Church Times* "takes its stand on the sensible side of the question!" It is a pity that our belligerent contemporaries do not oftener find themselves in agreement on the "sensible side of the question." They would, if they were candid, as well as practical.

PHOTOGRAPHIC COPYRIGHT is receiving some attention beyond the Atlantic. A writer in the *Rock* (Elliott, of Baker street, well known photographers) argues sensibly for the rights of the artists: "The sitter knows perfectly well that the photographer does not go to the expense and trouble of taking him for the mere pleasure of the thing, but for the purpose of publication." A photograph is after all only a description of a person, and is the work of the photographer—and therefore his property too. Fancy Gladstone or any other public man "claiming copyright" in all the descriptions penned about him! The idea is nonsense.

THOSE "HINGES."—The Roman Church has a practice of appointing seventy bishops, priests, and deacons to bear the title of Cardinal—otherwise "hinge" or pivot. There is no reason why they should exercise that right exclusively, if any other religious system finds it convenient to call some of its officers hinges or Cardinals. Much less is there any propriety in giving such individuals any pre-eminence in state ceremonial because they happen to be so-called. A "Cardinal" archbishop is no more than a "primate" in fact: the names are practically equivalent and the positions also. Even the word "Cardinal" itself is used as a clerical title for certain officers on the staff of cathedral and collegiate churches—as St. Paul's, London. We must watch this question of precedence in Canada.

THE "FARRAR" CONTROVERSY about the propriety of certain assertions made by the versatile Archdeacon on the teaching of the C. B. S. Society, has reached such a pitch of acridity that Canon Knox-Little retires with a dignified bow—"I have made my protest, as I felt bound to do in regard both to the Archdeacon's manner, and as to his matter, I must be content to let things rest there for the present; it seems to me more becoming to expose the hollowness (of his unfounded charge) in another way." This notice in the *Guardian* is accompanied by the "Parthian Shot":—"Our views regarding the duty of fair dealing with antagonists, and as to the amenities of controversy generally, are widely divergent!"

CREMATION.—Sir Spencer Wells has taken a (medical) "brief" for burning as opposed to burying our bodies, and quotes Shaftesbury, Bishop Fraser, Bishop Wordsworth, Canon Liddon, Archbishop Tait, in favour of his view. These authorities, however, merely averred that burning a body had nothing to do with and no effect on the question of resurrection: the winds, the waves, the flames, as well as the earth, must give up their dead—and those "burned at the stake" may well win a first place by their fiery martyrdom. It is altogether a question of sentiment and propriety; of dealing tenderly with the bodies of our dear ones. Still, sanitary law is paramount.