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TORONTO, THURSDAY, SEPT. 14, 1898.

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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 2640, TORONTO.

Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

September 17.—16 SUNDAY AFTER TRINITY.  
Morning.—2 Chron. 35. 2 Cor. 9.  
Evening.—Neh. 1 & 2 to v. 9; or 8. Mark 14 to v. 27.

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.

CANADIAN ENTERPRISE.—Many of our Bishops have been accustomed to order their robes from England, thinking, no doubt, that they could not properly be obtained here. Last month Messrs. Geo. Harcourt & Son, the clerical tailors, made the Episcopal robes for Rev. J. A. Newnham, who was consecrated Bishop of Moosonee in Winnipeg early in August. They received a letter from his lordship highly commending their work. He says: "The robes so called will do capitally; they are well made and look well." He also adds, "the other Bishops here spoke well of your robes and I hope this may be the beginning of our getting them here instead of England."

MUD-EATING is the almost incredible vice of certain African equatorial tribes. "It binds its slaves quite as fast as tobacco." One woman had—as a kind of "dessert" after each meal—eaten away the whole of the plastering of the walls: and when she—after long struggles and many failures—managed to overcome the habit, her husband made her, as a penance, replaster the whole house! It seems absurd to us that such a habit should stand in the way of missionary success; but so it is. Anything may become a degrading vice—even eating chalk or slate pencils, or chewing gum!

WESLEYAN DECAY.—The slow—but not sure—increase of English Wesleyanism at the scarcely perceptible rate of  $\frac{1}{2}$  per cent. per annum, has led to a good deal of moralizing and investigation. The friendly *Rock* is inclined to think "that they are too 'exclusive' to grow fast. It is not improbably this sentiment amongst them (in trade) which renders the whole body so brittle and liable to splits. The more exclusiveness there is, the

more there will be of that ruinous persecution, which first aggravates, and then drives people off." We suppose it is possible to be too exclusive—at least, bad policy to place penalties on the want of it.

"THE DOG-COLLAR, now so dear to the clerical soul," is about the only badge which, in some remote watering places, certain desperate clergymen—rendered so by heat and exhaustion—venture to display. A man—if he be a clergyman of a nervous temperament—is afraid to do anything out of the routine of his profession without changing his attire. It is well, however, that some badge of an unobtrusive kind should be retained: it may prove, in extreme cases, a help in the way of restraint both to themselves and others. But how long will the ladies leave them even their dog collars? We fancy we have seen some female imitations of this already.

THE BISHOP'S "PALACE" at Qu'Appelle does not seem much more luxuriously furnished than the proverbial "prophet's chamber" mentioned in the Bible. Its furniture consists of a straw mattress, two chairs, and a table—the latter borrowed! An English newspaper is mean enough to sneer at the insinuated "delicacy" of Bishop Burns' aristocratic predecessor—as if Bishop Anson counted the discomfort of his position any reason for relinquishing its duties and cares. His "aristocracy" was too noble for such reasonings: his devotion was only limited by his power.

"AS WILY AS A PAPAL ALLOCUTION"—says the *Rock*—"are Mr. Gladstone's letters recently." He has a way of seeming to promise, while leaving himself a loophole for future failure to perform. No wonder his Welsh followers are irate at the way they have been put off. The fact is the "G. O. M. political" has an exceedingly difficult task in keeping his motley crowd of followers in any kind of order. He has managed to keep them together through the readings of the Home Rule Bill—a feat which probably no other living parliamentary tactician could have achieved. He has given 'the lords' a 'hard row to hoe.'

THE FRACTURE OF A SPRING on a Welsh Railway or the looseness of a brake on an American street car is sufficient to plunge numbers of people into eternity and maim scores of their fellows. A little oversight on the part of an inspector—always supposing that there are "inspectors"—is enough to make all the difference between time and eternity, happiness and misery, oftentimes for hundreds or thousands of people. How criminal then is carelessness, whether on the part of individuals or corporations. Mostly the employes are over-worked—hence these accidents.

"MORE BISHOPS"—*Living Church* points out that in the year 700 A.D., the population of England and Wales was less than one million, and yet they had 21 Bishops—one for each 50,000 souls. In 1,200 years the population has increased to about 27 millions, while there are only 84 Bishops—instead of 500 in the same proportion! Instead of 50,000 souls, the Bishop of Manchester has two millions more than the whole population of Great Britain at the Conquest! Is it any wonder that the Church limps painfully under such a regimen? A Bishop for every 100,000 souls is not too many.

"THE HEART OF A SCHOOL-BOY beneath the trappings of a Governor-General: always her merry-souled, laughing brother, ever the paladin of peerless chivalry"—was the way in which Miss Gordon, lately deceased, knew "Chinese Gordon," the brother whom she had always idolized. The world knew little of him, only a glimpse of his grand heroic nature that she knew so well, and had seen developed from the days of childhood, gradually maturing, but always the same.

"THE BLACK COATS OF THE CLERGY" came in for hostile ridicule and caustic animadversion during the recent "hot spell" in England. The police found the need of white helmets or some such similar protection. In some climates—such as India—the clergy as well as others are compelled to throw aside absurd traditions as to color, cut, and material in their clothing. Why England and Canada should not do so just as the seasons require, is one of those things which "no fellow," etc. Even our republican cousins are "hide-bound" by traditionary fashions.

COPYRIGHT IN PHOTOGRAPHS.—An idea has got abroad that cute "artists" are making too much "capital" out of the photos of clerical celebrities, and that it is time for such ecclesiastical heroes—as well as other kinds of heroes—to charge at least a "royalty" on the circulation and sale of their "counterfeit presentments"—sometimes, indeed, very much counterfeit! An enormous trade is driven in this line by some photographers: but it is not quite clear how the "royalty" is to be exacted, unless a law case is made the occasion of a judicial decision. A new fund for benevolent objects!

DIVORCE IN U. S.—Bishop Seymour, in his recent appeal to the laity on the subject of marriage, says: "What a frightful spectacle is present where the marriage tie is lightly regarded and readily sundered by process of law. No home is assured to remain as permanent; no relationships are sacred; no affections are secure. A wife, a mother, may be coveted by a stranger as though she were a maiden: a husband and father may seek to win the love of other women than his wife. Suspicions and evil surmises are the prolific progeny of such a state of things on every side." Social chaos is the result we see!

"NOT SO SLOW!"—An English correspondent writes in a fine vein of sarcasm about a morning service in N. E. Devon which only occupied forty-five minutes—including Litany, ante-communion and two hymns. He was scandalized by the speed and "pace" of the "talented performers," and likens the officiating minister to the "Demon telegraph clerk" or the "lightning typewriter" that we read about occasionally. Archdeacons and Rural Deans—if not Bishops—might condescend occasionally to notice such things, and moderate the pace of these performances. No wonder "the performance does not seem to draw!"

"A GROWING DISLIKE TO THE PEW SYSTEM" is reported from Australia in *Church Bells*, quoting from the *Adelaide Record* on the subject. In Canada, we have got beyond that. A pewed church has become so rare as almost to call for preservation of a specimen for future "exhibition of curiosities" among our posterity. As a substi-