

Canadian Churchman.

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Address all communications,
FRANK WOOTTEN,
Phone Main 4643. Box 34, TORONTO.
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Lessons for Sundays and Holy Days.

- Nov. 4—Twenty-first Sunday after Trinity.
Morning—Daniel 3; Titus 1.
Evening—Dan. 4, or 5; Luke 22, 54.
- Nov. 11—Twenty-second Sunday after Trinity.
Morning—Daniel 6; Heb. 4, 14 and 5.
Evening—Dan. 7, 9, or 12; John 2.
- Nov. 18—Twenty-third Sunday after Trinity.
Morning—Hosea 14; Heb. 11, to 17.
Evening—Joel 2, 21, or 3, 9; John 6, to 22.
- Nov. 25—Twenty-fourth Sunday after Trinity.
Morning—Eccles. 11 & 12; James 4.
Evening—Haggai 2 to 10, or Mal. 3 & 4; John 9, to 39.

Appropriate Hymns for Twenty-first and Twenty-second Sunday after Trinity, 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.

TWENTY-FIRST SUNDAY AFTER TRINITY.

- Holy Communion: 259, 310, 311, 555.
- Processional: 447, 474, 548, 603.
- Offertory: 224, 235, 273, 280.
- Children's Hymns: 175, 176, 571, 574.
- General Hymns: 359, 477, 630, 633.

TWENTY-SECOND SUNDAY AFTER TRINITY.

- Holy Communion: 309, 312, 556, 559.
- Processional: 239, 362, 445, 604.
- Offertory: 172, 296, 299, 308.
- Children's Hymns: 173, 301, 572, 573.
- General Hymns: 360, 549, 632, 638.

Cleansed.

In John Wesley's sermon on Dress, he says:—"Certainly this is a duty, not a sin, 'Cleanliness is indeed next to godliness.'" What the devout Wesley characterised as a duty to the physical man has become an observance so strictly followed by his countrymen, that a Britisher without his daily bath, where ablution is possible, would be deemed an anomaly in any part of the world. Would that the cleansing habit were as searchingly applied to the soul as it is to the body! South—with his customary directness, and force—truly says:—"Every sin, every moral irregularity does as really imprint an indelible stain upon the soul, as a blot falling upon the cleanest paper." Therefore, there is need, most solemn and urgent need, that each individual, should with due contrition, and sincerity, pray,

that he "may be cleansed from all his sins" before he can reasonably hope to be permitted to serve his God, "with a quiet mind."

A Plain Duty.

The gross and shameful evidence of bribery at elections recently held in some Canadian constituencies cannot be lightly passed over. It is a dishonour to our country and a reproach to our public life. It is said that a public man in private life may be honourable and upright, and in public life be the reverse. Such a man is, in truth, not only a moral coward, but he is virtually a consenting party to the corrupt and degrading practices by which he is helped to attain public position and power, through the degradation, be it marked, of his fellow-men. The Southern Planter bought his black slaves in open market, and worked them in the light of day. The corrupt Parliamentary candidate buys his white voters by approved agents in secret, not seldom under cover of night. In defiance of the law and through the degradation of his fellow-men he thus obtains his seat. And if the law is invoked against him he can only hope to escape its just penalty by the deceit and perjury of his corrupt agents. It is childish to say that a candidate is unaware of bribery and corruption being carried on in the constituency on his behalf. A public man who is ignorant of the character of his agents, and unaware of their methods, is unfit for the arduous and responsible duties of a member of Parliament. If he is elected by the aid of immoral agents, and by corrupt means, he will be unfit and unworthy to be a lawgiver to a moral and enlightened people. It matters not how keen his intellect, or how wide his knowledge. A plain duty lies at the door of each honest, manly and courageous citizen in this matter. A duty which can only be shirked at the sacrifice of his own honour and of his love for the honour of his country.

In Memory of Lampman.

Lampman's memory will be cherished as long as the love of letters, and the cultivation of the noble art of metrical composition obtains in Canada. His memory was deservedly honoured by the medallion recently placed, with due ceremony, on the south wall of the chancel of the college chapel of Trinity University. By the beauty, refinement and grace of his published poems Lampman won for himself deserved literary distinction. It may be said that in some respects he was unequalled amongst the poets of our country. To a keenness of insight, minuteness of observation, an exquisite sensibility to the beauty of nature and the mystery of life he brought a chastity, and cultivated style of poetic expression which charms the eye and gratifies the taste of his readers. Time will but add lustre to Lampman's fame and Trinity will long revere the memory of one of her most honoured graduates.

Labour Troubles.

Labour troubles all over the world seem to have entered a new phase. There is more violence, or at least apprehension of violence. A strike is too often accompanied with destruction of property, the use of fire-arms or other weapons. This has been the case according to reports in South Wales, in the States, and even in our own country. Possibly the lurid stories from Russia have inflamed people's minds. The rise in values, the increased demand, the development of electric power and consequently of new industries have all created needs for labour and necessarily enhanced its value, and so encouraged strikes for higher wages. On the other hand on the Clyde there is a slackness of employment and strikes because wages are not raised as in other industrial centres.

Arbitration.

A few years ago arbitration was the great cure-all, and New Zealand the model. Now both parties in that country are dissatisfied with compulsory arbitration. The Secretary of the Employers' Association stated that there never has been greater friction, and the labour leaders now advocate the utmost freedom of contract because they would probably get more by a give-and-take than by going to court. The unions have turned against the Act, the new premier is said to be in sympathy with the return to old practices so that apparently another experiment will pass away before experience.

The Losers.

This war, it is really one between employers and organized labour, does harm, but as in all disputes the greatest sufferers are the non-combatants. The middle classes, the tradesmen, and the professional men, and chiefly the school masters and the clergymen, are the real sufferers. They say the working men are petted and courted, the object of special laws, the beneficiaries of the free education and the controllers of legislation. Chief sufferers are widows and children, those in receipt of fixed incomes. Next to these are the non-unionist workers, men who desire freedom, and to live and let live. We fear there is no hope for them except in that most ancient industry in which there are no fixed hours, and no union—namely—farming. Mr. McDonald, the Labour member, who visited this country this summer found Canada had become a dear country to live in.

The Struggle in New York.

A principle is at stake over the border in the struggle for the governorship of the Premier State of the Union. The candidature of Mr. Hughes is a sign of moral progress. His opponent is perhaps the foremost exemplar of that rabid sensationalism which is one of the most objectionable features in the intellectual life of the people of the United States. Were it not for the strong undercurrent of sound common-sense and moral principle, which characterizes the better class of people in the States, such men would be a positive menace to the community. As it is they are always a disturbing and frequently misleading factor. Mr. Hughes is a good representative of the best traditions in public and private life amongst our neighbours. And is well worthy of the honourable position he is striving for. May he succeed in attaining it.

France.

Under the leadership of M. Clemenceau, the ecclesiastical unrest in France will probably take a new phase. To lookers-on the situation seems still complicated by politics. The Church, were it Gallician, would probably become the Church of the people, but directed from the Vatican and allied as yet with the opponents of the Republic, the party in power is bound and is naturally sure, to use every weapon to break the ascendancy of clericalism. In so doing the innocent suffer as the officers of the army found in recent years when their attendance at church or even that of their wives and children were enough to debar them from promotion. In other ways the Government fights the present organization of the Church. A short history of the Chartreuse trouble will give an example of what is in progress.

Chartreuse.

The liqueur known as Chartreuse has been manufactured by Carthusian monks for 300 years. The monks began to make the liqueur in Paris, in 1607, where the receipt was discovered by

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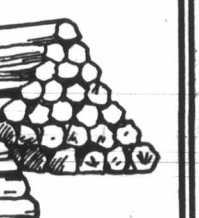
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