

Canadian Churchman.

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Lessons for Sundays and Holy Days.

May 6—Third Sunday after Easter
Morning—Numbers 22; Luke 23, 26 to 50.
Evening—Numbers 23 or 24; 1 Thess. 3.

May 13th—Fourth Sunday after Easter.
Morning—Deut. 4, 10 to 23; John 3, 22.
Evening—Deut. 4, 23 to 47, or 5; 1 Tim. 1, 18, & 2.

May 20—Fifth Sunday after Easter.
Morning—Deuteronomy 6; John 6, 41.
Evening—Deuteronomy 9 or 10; 2 Tim. 3.

May 27—First Sunday after Ascension.
Morning—Deuteronomy 30; John 10, 22.
Evening—Deuteronomy 34; or Joshua 1; Hebrews 2 and 3 to 7.

Appropriate Hymns for Third and Fourth Sundays after Easter, 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.

THIRD SUNDAY AFTER EASTER.

Holy Communion: 312, 548, 556, 559.
Processional: 215, 302, 306, 393.
Offertory: 307, 441, 499, 532.
Children's Hymns: 446, 565, 568, 569.
General Hymns: 447, 498, 527, 537.

FOURTH SUNDAY AFTER EASTER.

Holy Communion: 309, 319, 321, 322.
Processional: 224, 242, 390, 392.
Offertory: 138, 239, 243, 292.
Children's Hymns: 233, 329, 333, 336.
General Hymns: 220, 240, 260, 295.

Truth.

A word of wonderful meaning is the old Anglo-Saxon derivative, truth. It roots itself in the belief of each man who has been born into this world; and the character and conduct of each are like the flower and fruit of a tree, the product of the root whether it be true or false. For do not grievous errors in faith and life amply warrant the quaint expression of Pier's "Plowman," where he speaks of "Many a false truth." But of real truth how splendidly Milton writes: "The very essence of truth is plainness and brightness; the darkness and crookedness is our own. The wisdom of God created understanding, fit and proportionate to truth, the object and end of it." As the electric light plainly shows the road to the wayfarer on the darkest, stormiest night, so the light of Divine truth has never yet failed to guide the most tried and troubled seeker "into the way of righteousness."

The Cattle Embargo.

A great deal of feeling has been imported into the question of the re-admittance of our cattle for fattening purposes into the British Islands. An excellent and mutually advantageous business had sprung up. Our animals were shipped from the ranches and thrived marvelously in the salt air on the rich pastures. But a contagious disease developed there, immense loss was sustained in trying to stamp it out, and, of course, our cattle were prohibited, except for immediate slaughter. The disease had never been known in Canada before or since that fateful time, but that it had developed there is no question, and naturally enough people in England shrink from a probable repetition of the plague, besides vested interest would be hurt, and Ireland, poor Ireland, according to Mr. O'Brien, would be kilt entirely again. On this side it is a matter of sentiment, and Sir Wm. Van Horne recommends the suspension of the preference. Calm and experienced observers think that it would be better to leave well alone.

Home Feeding.

Times have changed since the days of shipments, there is no need to dispose of our assets in that way, we are quite able to fatten our own cattle, and there is more to be made by doing so. The aged Sir William Howland pleads strongly against having the bars taken down, it will ruin our cattle, he says, the young immature ones will be exported. Mr. T. J. Gordon, a member of the Manitoba Legislature, said: "The reason why I think it desirable that the prohibition should not be removed is that it is best for the Canadian cattle producers that they should fatten their own cattle. We have food in abundance, and it is wholesome food and nutritious. Land is cheap and good, and we can grow excellent roots and rich pasture. Why should we not fatten our cattle and continue to have them slaughtered on arrival at British ports and their carcasses sent right to the meat markets. I am inclined to think that such a change as would permit the admission of Canadian store cattle to be fattened on British pastures would be distinctly injurious to Manitoba and the North-West." Mr. Gordon, and his partner, Mr. Ironsides, of Montreal, own three large ranches in Saskatchewan, and ship more cattle than any one in Canada. Mixed farming is steadily increasing in Manitoba, and is our greatest safe-guard against loss through frost. There are few ranches left in Canada, but the number of cattle is increasing and so is the home consumption. There are now between 700,000 and 1,000,000 cattle on the farms and ranches of Manitoba and the North-West Provinces, and any sudden change in the market conditions means a serious thing for the country. Therefore, a refusal to permit the traffic is the best thing for the three North-West Provinces.

A British Hero.

It is not alone in war, on land or sea—with bands playing, comrades cheering, and the enthusiasm and emulation of a blood-stirring contest to inspire one that true British heroes are brought to light—but wherever danger and duty point the way the occasion seems to produce the man. In the April number of the "Navy League Journal" may be found one of those short, but stirring records of an incident in the merchant service which amply proves our point. The 4,000-ton steamship "British King," on a voyage from New York to Antwerp in March last, was caught in a tremendous gale and shipped large quantities of water. She sprung a leak. Her Master, Captain James O'Hagan, at once went below to search out and stop the leak. When doing so, through the pitching of the vessel, some heavy packages fell on him breaking one of his

legs in two places so badly that the bone protruded, and inflicting besides severe internal injuries. The gallant Captain refused to be removed or attended to, and stuck to his post directing his men and doing all that was possible to save his ship. She was, however, not to be saved, but before she went down about half the crew were rescued by steamships, which came to their aid. Shortly after being taken on board the Leyland Liner, "Bostonian," Captain O'Hagan died. No battlefield death was his, but the death of a hero of duty; a true leader. Taking the post of danger; himself striving in the hold of the great ship, amongst the tumbling bales, away from the throng, at risk of his life, to save his ship and men, seriously maimed, injured internally, he subdues all pain, and thought of self, and to the last sticks to his duty—every inch a man, every whit a hero! Truly, the green isle, in the Irish sea has given many a noble name to the annals of British achievement by land and sea. To our mind none of them has surpassed in simple courage and steadfast adherence to duty Captain James O'Hagan.

Women's Manners.

While travelling on a street car a few days ago, the present writer remembered a paragraph which appeared in this column lately upon the unfeeling rudeness of the boys of this generation. What occurred on that car showed that the cause was deeper-seated than boys' manners, and the reason for so believing was as follows. The time was about four o'clock, the car was filled, every seat occupied by women and children and some men standing. Among them were two old men, one of them feeble as well. The women were from fourteen to, well, forty, were of the better class, and unusually healthy and strong. Not one, not a single one, offered a seat,—on the contrary two glared at the conductor who dared to suggest that the children should make way for passengers who paid their fares. Here, the thought occurred is the reason for the boys' behaviour. As children they are taught to behave as these children did, they, like their elders, sat tight. But the elders, how shocking it was, to see a car full of healthy women without a spark of Christian or womanly feeling. They are the people to be reformed. When the mothers and sisters, cousins and aunts exhibit good manners and teach them to their children, then, but not till then, can we hope for better manners and better principles from the boys. All should bear each other's burdens.

English Poor Rates.

We mentioned the case of the Poplar emigrant who left home in consequence of the taxes caused by the outrageous extravagance to the paupers. Mr. George R. Sims tells us that in Bermondsey the cost of pauper children is a guinea a head per week, that the average cost to the ratepayers of a grown-up pauper is over \$4 a week, and thus a family soon costs the ratepayers fifteen hundred dollars a year. As Mr. Sims says, the children of the paupers cared for at a guinea a head are far better off than the children of thousands of toilers who earn their own living and owe no man anything. No wonder the immigration of this working class to Canada is increasing. It is a very fortunate thing that John Burns is at the head of the department, as we see that he is making these masters sit up and be somewhat honest in their dealings. Bumble seems to have gone from one extreme to another. Another department that we hope to find his influence exerted in is in the model workmen's dwellings, which he found were largely turned into working bachelors clubs, as unwholesome a development as some classes of west-end clubs kept up for a different social grade.