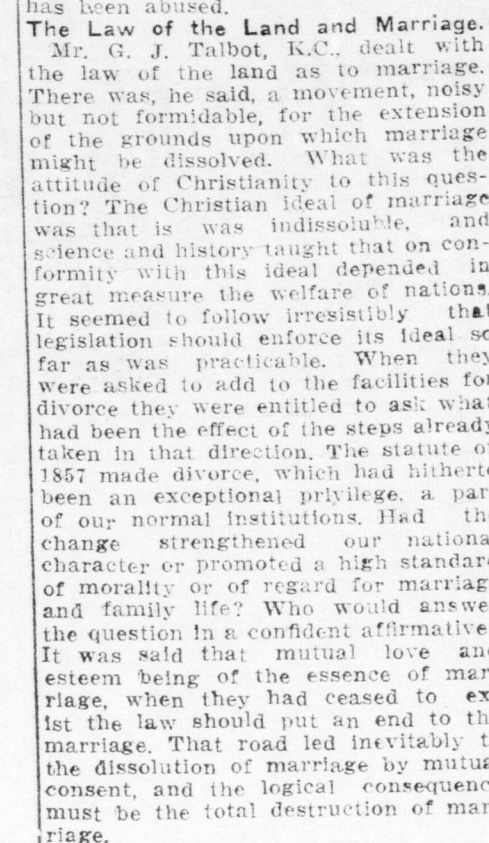


additional dispensation. I will emphasize this. To decree the dissolution of a valid marriage is to claim the power of destroying a natural relation. I cannot find that the church has ever made such a claim. A decree of divorce is a dispensation from the Divine law requiring husband and wife to live together. The church has claimed and exercised a dispensing power in this matter, but its action is not after a divorce is a further dispensation from the law, Divine or human, which forbids marriage to those already married. That is an extension of the dispensing which may seem unendurable. All dispensation is a deplorable necessity. Unnecessary dispensations are granted. But no practice exists which I can neither question the dispensing power of the church, nor deny that it has been abused.



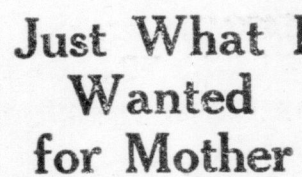
The Plain Duty of Churchmen.

There was therefore the plain duty of the husband to provide for the maintenance of his wife and children. In this direction, that was all that to express satisfaction with the law. It was. In many respects it had failed to give the protection which it should and could give to the sanctity of marriage. It was a law which was bound to change her husband because she wished to marry another man. So long as she kept her marriage vows the law did nothing for her. But let her begin by committing adultery with another man, and a new law was made for her. In other words, the law catered to everyone who wished to effect a change of husband or wife and any mode of doing so, provided that

the law of God and man were committed. The use of the service of the church to marry the guilty pair in such cases was a shocking profanity. The great part of the scandal and evil of the present law of divorce would be removed by the simple reform of prohibiting the marriage.

There because by the end of the seventeenth century Burslem possessed the next requisite, the skilled workmen, and, a century later, it possessed the next requisite, the coal and iron and port of the Trent and Mersey Canal. Almost to the end of the seventeenth century pottery was a pleasant industry. The potter's wife was never "drew-out," one oven a week. They drew the cold oven on Monday; refilled it with new ware about Thursday, and fired it on Friday, giving it heat as they went up. Morning after morning it cooled till Monday again. They were not abreast of the knowledge of the time, for they made no use of the gas of the gas-oven, but of copper oxide, then in use throughout England. The ware was sold to travelling packmen, who carried it about the country. The industry came to a close with the arrival of two Dutchmen, named Elers. Exactly what they contributed is, alas, a matter of dispute, but Mr. Wedgwood, after considering the new evidence furnished by

an important lawsuit, brought to light by Professor Church, concludes that they deserved the credit for the introduction of the salt glaze. The brothers who settled in Staffordshire—for one remained in London—established workshops and a kiln at Bradwell, and



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with changes in the art of pottery revolutionized the industry. According to Josiah Wedgwood, the business was carried on in 1710 by a master potter on sixteen shillings a week, and was afterwards carried on for a long time for 20 shillings a week. When molds had been introduced, and pottery became more complicated business, specialists had to be imported, and it was necessary to employ a large staff of production. This was done by multiplying ovens, for hitherto each business had been worked on a single oven. The factory came in, and in 1750 there were sixty of them in the pottery and in 1800 there were 150. The industry was so thick on Saturdays that people had to grope their way in the streets of Burslem. As the industry developed along these lines, transport facilities became more and more important, and the pottery industry of the nineteenth century found a leader with the energy and resolution necessary to carry through great public enterprises. Mr. Wedgwood, whose entire freedom from business has enabled him to give to the world the relationship with the judgment of a true historian, though his family traditions have doubtless stimulated his own considerable and important researches. This described the pottery industry in the eighteenth century. A large number of the letters of Josiah Wedgwood have survived, and they show the chief cause of his success to have been his restless passion for experiment and novelty, coupled with the desire to extend the range of his business—particularly pottery.

business. He was first a skilful painter; secondly, a pushing man of business; and only thirdly, perhaps, a great artist." It was the pushing man of business who agitated successfully for decent turnpike roads, and drew the bill through Parliament for making the Trent and Mersey Canal. As a result of that great enterprise, freights on general goods was in 1756 about one-seventh of what freight had been before the canal was cut.

The first trade union, Mr. Wedgwood tells us, appears in 1824, just after the repeal of the combination laws. The men struck for a rise, and tried to start a pot factory of their own; but this failed. In 1835, after a rise from Robert Owen's factory, the men were successful, some of the masters were sympathetic, and by 1835 wages had risen 25 per cent. Next year, however, fortune changed. There were two species of obnoxious customs against which the men were to fight, the annual hiring, under which the master did not guarantee the man continuous work; but the man could not leave the master; the other was the practice of discharging payment to past workers, so that the new was not allowed to take their hands. The masters were united in a Pottery Chamber of Commerce.

most desperate struggle ensued. Stripped at the best was 6s a week, and the potteries were run down by the devotion of several hundred men who pawned everything they had, and paid over the money they could raise in the common fund. This heroism produced a place on the list of the Poor Law, which was guaranteed four shillings a week. But the union was broken, and conditions became steadily worse. A third union was started in 1843, and it managed by newspaper agitation to obtain a similar guarantee for four shillings a week. But the union was broken again six years later was due to an attempt to settle a potter's Utopia in Wisconsin. A fourth attempt to start a union was made in 1865, with the help of newspaper editors and the clergy. This union succeeded at last in abolishing the annual hiring, and originated a scheme of industrial arbitration that worked well for some years, but finally broke down. The potteries have never been so favorable to trade unionism.

On the other hand, the potteries are the classical example of successful state intervention. Potter's asthmatic cough was cured by the government's invention of the calcined flint, but early in the eighteenth century, flint had been nearly extinguished by the special rules adopted under the factory act of 1755, and the great danger of the use of flint hereford in 1902, after the celebrated report by Professor Thorpe and Dr. Oliver, have reduced the lead-poisoning cases from an average of 302 a year in 1850 to 19 in 1902. And while the industry is none the worse,

Continued From Page Seventeen

clare that for such and such part to live together is a moral impossibility. That is the precise meaning of divorce. The church has never shrunk from relaxing the obligation for certain defined causes. It is possible to go further. The eastern churches in some cases allow a divorced man and woman to contract a new marriage and in the west also there are some traces of a like practice. That is

The Plain Duty of Churchmen.

It was before the plain day of the churchmen to insist any further encroachment in this direction. That was all it expressed satisfaction with the law as it was. In many respects it had failed to give the protection which it had aimed at, and it was not a marriage. A woman was not allowed to change her husband because she wished to marry another man. So long as she kept her marriage vows she was not a fornicator, whether or not she began by committing adultery with another man she preferred and all was made right for her. In other words, the law offered to everyone who wished to marry a second time, a second marriage, a mode of doing so, provided that she had first obtained a divorce as a preliminary step to a breach of the law of God and man were committed. The use of the service of the church to marry the guilty pair was a great part of the scandal and evil of the present law of divorce would be removed by the simple reform of pro-

thing such a marriage would be. Southampton (Dr. MacArthur) said for Churchesmen the Christian standard was "the recognized public law of the Church." They could not but conclude that the Christian law of marriage was not to be altered. It was indissoluble except by the death of one of the parties. To demand admission to the Christian law from those who had pledged themselves to Christ was their bounden duty, and that they were not to be deceived by the thought might, let them say distinctly that the Church could have nothing to do with divorce. He could not recognize it or participate in it, either by act or by complicity. She could not discuss the grounds of divorce as applicable to her own members. The Church must have liberty to defend her own principles and indicate her own law. In the sphere of membership such might be done to show the bearing of Christian principles on proposed civil legislation. It would, for example, be a good service to make plain the fact that on no possible construction of the law of divorce could one "reasonable" theory be put forward with respect to His meaning could and whether cause for divorce be allowed on the one cause of adultery. On the other hand, it would be valuable to show that the position of the Church towards husbands and wives in the matter of divorce was due from their status as Christian citizens on grounds of Christian principles. In the present circumstances they could not hope to get the law of divorce altered, but might make the law of divorce as little evil as possible?

The Strength of the Modern Divorce Movement.

Dr. Hensley Henson (Dean of Durham) asked where was the Christian law of marriage to be found in England? At least three answers were given, as the dean said, by the Roman Catholic Church, the Anglican Church, and the Christian society as a whole was accepted as competent to declare it. Even so there was not an end of the confusion for there was sharp contention as to the witness of the "Three Witnesses," the pope, the Anglican synod, and the general council, and the categorical rule of the Roman Catholic Church was conditioned by so many exceptions as to dissipate its clear-cut simplicity. And there was the greatest difficulty in reaching the idea of a Christian society as a whole. Anglican opinion presented the general confusion in its purest form, for all varieties of Christian position were there represented. A plain man, said Dr. Henson, may be pardoned for thinking that the Gordian knot of accepting the law of the land as sufficiently authoritative for his guidance, it is fairly arguable that in strict sense of the words there is no Christian law of marriage.

There have been various views variously reported by the Evangelists, marriage were absolutely indissoluble as the earliest version of His pronouncement declared, then it could not be dissoluble for adultery, and various versions made it clear that with respect to marriage Christ made no departure from His general rule of

dictating principles, but avoiding special legislation. Christianity affected marriage but by a rigid, impractical ideal of individualism, by the isolation of human nature. The Christian principles—the equality of the sexes and obligation of personal purity—must affect most potentially the relation of man and woman in marriage. Christianity must be interpreted in the light of the principles of any marriage law which violated the respect of the individual and the equality between the sexes, or affected the family injuriously. The threefold interest guaranteed Christianity imposed no restriction on the State's freedom of action. The notion of a bond created by marriage, and



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dissolve during the life of one of the parties, was alien to the thought of the first century, and belonged to the artificial thinking of a later age. It implied living in remarriage. To the contemporaries of Christ, whether Jews or Gentiles, such liberty would appear to be indispensable to society. The strength of the modern movement in favor of a larger liberty of divorce lay in the fact that it gave expression to Christian factors—a self-respect which would not acquiesce in a situation which had become degrading, a demand for equality within the marriage union, which would no longer consist of the conventional subordination of one partner, and a sensitive regard for the highest interest of children, which insisted on saving them from the degrading hypocrisy of a

home which in its very atmosphere was a real danger that threatened the soul of the Anglican or the Catholic. The reason for the Christian reason and conscience.

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