

FROM WEEK TO WEEK

"Spectator's" Discussion of Topics of Interest to Churchmen

HERE are one or two features of the resurrection that it would be well to bear in mind in the discussion of this subject. The "modern mind" doesn't seem to differ greatly from the ancient mind on this particular question. St. Paul was familiar with the difficulties which are difficulties still. "Some man will say how are the dead raised up, and with what body do they come." His argument is that, "thou sowest not that body that shall be." There are various kinds of bodies, natural and spiritual and we sow a natural body and it is raised a spiritual body. The apostolic mind brushes aside all thought of a reconstituted carnal body in the new life and in its place we shall bear spiritual bodies. We are familiar, or think we are familiar, with natural bodies, but what are spiritual bodies? It is, of course, difficult, if not impossible, to think of life or personality apart from a "body" and the apostolic mind realizes this. He does not, however, choose to go further than to meet the intellectual requirements of our humanity, by giving spiritual form to our new life conditions. The mystery is by no means eliminated, but we appear to get some intellectual relief. In the next place, St. Paul's explanation gives rise to a new difficulty. If the Apostle insists upon a "resurrection" and the body that "arises" is not the body that "has been," how is it a "resurrected" body? Has the spiritual body been keeping company with the disintegrated body all these years and at the appointed time comes forth into its new and more congenial environment? Have the souls of men not carried their spiritual bodies into hades, "Behold I show you a mystery," says the Apostle. The one thing of which he seems certain is that life in our own personality continues in the new world, but the form of that life is a mystery. When, therefore, we affirm the resurrection of the body, we are affirming something very like the succeeding clause: "and the life everlasting," and perhaps that is why they are placed in juxtaposition.

A clergyman from Vancouver, now in the East, told the writer that the agitation among labour organizations in that city is such that it is simple folly to ignore them. We have followed the English method of allowing all kinds of dangerous doctrines to be preached from the housetops, without any effort to suppress them, and then when trouble arises, we call out the militia. Every revolt against authority is preceded by a period of agitation, instruction, appeal and preparation. The policy of waiting for overt acts of violence before anything is done, is a policy of splendid stupidity. Germany was allowed to prepare for forty years without molestation, protest or preparation, and we know the results. The various theatres in Vancouver are packed every Sunday evening with trades unionists, social unionists, bolsheviks and others who are preparing to readjust society to their liking. Some are working on lines of constitutional pressure. Others are affirming in bald, blunt language that the methods of the French and Russian revolutions will have to be repeated in Canada before their objective is reached. Bloodshed is represented as a regrettable, but an inevitable incident in the attainment of that end. Classes for boys and girls are in full operation, schooling the young mind in the principles of socialism and the methods

of its attainment. In the most thorough manner the ground is being prepared for a blow at private possession and society as presently organized, and that blow will be delivered in due season. What is happening in the city referred to is in all probability repeated in every other large centre, and it is expected that when "the day" arrives, the mistakes of the Winnipeg effort will be corrected. The situation is sufficiently alarming to arouse the people of Canada to a sense of their danger and convince them that now is the time to set our house in order and to do those things that may prevent a catastrophe ere it be too late.

What shall be the methods adopted to avert the threat of disaster that is so menacingly darkening the social sky? Shall it be a ruthless policy of imprisonment for the advocates of revolution, or a wholesale deportation of foreign leaders? That at best is but an unsatisfactory and impotent means of settling such a difficulty. Here is an ideal of society held up before the people with intense fervor. Men are ready to sacrifice much for its attainment. They think that there is but one way of reaching their goal, and that is through the blood of themselves and of their fellow citizens. Is their ideal unsound? If it is, then in the name of common sense, why are we not putting forth every effort to make known to the world its utter falsity? There must be keen enough brains to detect such falsehood and capacity enough outside the ranks of revolution to present the truth in such form that he who runs may read and understand. Are these brains to lie fallow and impotent while shallow demagogues inflame the public mind with their fallacies. We may safely and confidently assume that the great majority of men, workmen included, want to do the right thing. All that is necessary is to convince them and cause them to understand what is right. You cannot trust to intuition in such cases. The call to right a great wrong touches the chivalrous instinct of humanity and if that "wrong" be in reality non-existent we suffer without compensating gains. Truth is stronger than error, but truth must be set forth in earnest and understandable form. It is the setting forth of truth that seems to be the imperative duty of the hour.

It is too much to expect that truth lies wholly on one side or the other of this great controversy. What then? Plainly, that we should recognize the truth wherever it may be found and adjust society thereto. "Spectator" in a recent issue discussed the apparent indifference of "capital" as a corporate whole to the needs or the betterment of society. Where do we find a great gathering of the captains of industry or the princes of finance preparing to urge the government to secure to the workers insurance against accident, medical attendance in sickness, annuities for widowed mother, recreation, education, just wages, wholesome food, reasonable hours and all those things that form such a strong appeal to all fair-minded people and occupy a prominent place in the policy of labor? Individual companies and employers have done much, but there is no broad policy issuing from industrial and financial sources to this end. Men and women who think and feel for humanity are growing weary of standing by the old order and urging

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