

# Canadian Churchman

Toronto May 8th, 1919.

## Editorial

"DON'T burn the mortgage," is the advice of a Registrar of Deeds, given in a contemporary. It is a valuable record and cannot be replaced. Far better to keep it. But what a relief it is to see the curling flame slowly consume the paper which records a debt that the parishioners have carried for years! For the sentiment, then, make a holocaust of a duplicate of the mortgage. But don't burn the mortgage.

A FEW weeks ago a reader drew our attention to an article by JUDGE LINDSEY, which appeared in the *Cosmopolitan*, on the Doughboy's Religion, and suggested that if the Church wished to know her faults, she would find the mirror in the article. Like too many things in life, Judge Lindsey's article had enough truth to render its errors dangerous. We are glad to print in this issue some pertinent observations on the matter by CAPT. J. E. GIBSON, who has been at the front for a couple of years and knows the soldier in a way that even the best of tourists could not be expected to know him.

FIVE hundred dollars fine or four months in jail was the sentence of a Toronto magistrate passed on REV. BEN. H. SPENCE, Secretary of the Ontario Branch of the Dominion Alliance, on the charge of infringing an order of the Canadian censor by publishing "objectionable matter" from a banned book called "the Parasite." On the technical point of publication, the magistrate said Mr. Spence had committed an infringement. The evidence showed that there had been no attempt to circulate the book. The first printers had warned Mr. Spence that the book, in their opinion, would infringe the censor's regulations. Mr. Spence then gave a rush order to a second printing house, and ordered the copies delivered to himself. This move was dictated, no doubt, by Mr. Spence's zeal for the truth, but the zeal has rather obscured the issue of the truth.

It is very strange that Mr. Spence's trial should have been abandoned in 1918 and then suddenly taken up again in 1919, and it is worthy of remark that the date of Mr. Spence's conviction coincided with the date of the discontinuance of the censor in Canada, although his regulations still remain with their penalties, but the papers must censor themselves. W. E. RANEY, K.C., counsel for Mr. Spence, practically accused the CROWN-ATTORNEY and his assistant, of acting as tools for others.

A matter which puzzles the average citizen, is that some months ago, when the case was before JUSTICE MASTEN, he asked Mr. Raney whether he wanted a jury empanelled and a verdict of "Not Guilty" returned. Mr. Raney said that he did not. Justice Masten then said that this disposed of the case. In the face of this declaration, a new trial was rushed and all requests to "stay" were refused. It is puzzling to the average citizen to understand why Mr. Raney did not clinch the matter there and then. Magnanimity, if that was his motive, is to be thought of only after security. But it is still more puzzling for the aforesaid citizen to understand how a new trial could be staged after such a disposal.

The previous question to the whole matter is the action of the censor in banning the book. He had the right to do it. He could have banned a dictionary or a railway time-table, if he had desired. There was, presumably, some solid reason behind his action. So far as stated, it was because ARTHUR MEE's book, "The Parasite," contained matter about conditions in England which

might have done the dear-knows-what with our Canadian people. Evidently, our brand of loyalty to the British Empire was thought to be of the hot-house or cold-storage variety. It could not stand any criticism or statement of English conditions. But the book had free circulation in England and the English people are still loyal.

We are inclined to think that they would regard this censoring as indicating a zeal for Britain's good name quite in excess of the British judgment in the matter. One of "John Bull's" good points is that he takes his punishment as he takes his praise, only with a trifle less embarrassment.

It is difficult for Canadians to work up the correct spirit of gratitude for such censoring which seems to an average citizen to treat Canadians like children. We have buried for ever and a day that epithet of "Colonials," which, in days past, was a measure of the Englishman's misunderstanding of us and an irritation that we could scarcely brook, and now we do not thank a censor or anybody else for taking an action which is likely to fasten on us the epithet of "children." Full knowledge is the only sure basis of responsible action, whether it be knowledge about the liquor trade, or anything else in the world. Exit censor.

LABOUR representatives at a recent gathering with Church representatives in Toronto, stated their case well. They addressed themselves to answer the question: "How could the Church help?" A living wage was their central demand and the Church could help by speaking out to both Labour and Capital, and lay the burden of equitable conditions and work on the consciences of both. Labour felt that, to reasonable limits, it should have a share in the profits which its efforts helped to create. "A fair day's work and a fair day's pay." This will not sound strange to our readers. This journal has consistently advocated that every injustice must feel the weight of the Church's condemnation.

Labour asked to be please excused from the ignorant tirades of clerics who will not devote time or ability to examine industrial questions. Labour has suffered much from the sweeping condemnations of men who were irritated by the inconvenience consequent upon a strike. And here may we say, that since the average parson knows more about ethics than economics, because religion and ethics are his chief care, it would be well for him to do some reading on the great economic and industrial questions which affect the world's workers to-day. Some excellent books are BOUCHER'S "Industrial Revolution," BEVERAGE'S "Unemployment," TAYLOR'S "Persistent Public Problems," WITHER'S "Poverty and Waste," CLAY'S "Economics for the General Reader," and TOYNBEE'S "Industrial Revolution of the Eighteenth Century." And the reading of some of these books should not mean that the parson will preach economics instead of the Gospel (God forbid), but it ought to open his eyes to the immensity and gravity of the problems. It should save him from applying a rule of thumb method to their solution. Nothing is more irritating than to be compelled to listen to a casual reference to some great problem by a speaker whose words show that he has not come in sight of the central difficulty. A preacher has no right to wave a red flag in the face of his congregation, and then put it in his cassock pocket, when they have had barely time to note its colour. How inadequate are jingling comments on age-old problems. They are helpful, least of all, to those who are suffering under present conditions. A preacher is a fool who thinks he can soothe an aching heart by binding a cut finger.

## The Christian Year Happiness in Surrender

(FOURTH SUNDAY AFTER EASTER)

THE ideal of the Christian life undoubtedly consists in the discovery that the highest happiness is to be found in doing the will of God. This is, indeed, the ideal of all true religion. "My delight shall be in Thy statutes," says the Psalmist, "and I will not forget Thy word." But it is an ideal to which it is not easy to attain. It is one thing to strive for conscience sake to serve the Lord; it is quite another thing to find unalloyed pleasure and delight in doing so. It is true, most people enjoy doing an act of kindness or charity, and are happier when they have done their religious duty in the way of worship and of giving; but it is also true that, to the great majority, submission of the will and subordination of human desires and natural inclinations to the imperatives of conscience and the sovereign claims of the Lord of Glory, requires great effort, and is often not done without mixed feelings of regret, as well as happiness. It is for this reason that so many are dissociated from religion altogether, because religion makes demands which very seriously cut into, and limit, enjoyment of many things which the natural man desires above all else. There are two laws in our nature, and between these two laws there is a conflict, the keenness of which was fully appreciated by St. Paul when he wrote: "When I would do good, evil is with me," and "The good I would I do not, and the evil that I would not that I do."

### A QUESTION OF PRINCIPLE.

There is a dangerous philosophy abroad which is alluring to the less thoughtful, and must be combatted by very definite teaching. It has an Epicurean regard for natural laws and desires, and asserts the impropriety of doing those things that are contrary to the same. The highest law is desire, and to live and act contrary to this law is to deny those things which God has incorporated into the framework of nature. It is even thought that to make the effort to pray, when one does not feel like it, is vain and ineffectual. The prayer is not a true prayer unless spontaneous. To go to church when one feels like doing something else tends only to hypocrisy. All this is consistent with the temper of the age which grows towards the lifting of restraints. It is made even to apply to child-training wherein we are told that repressive prohibitions are injurious. It is scientifically true that to give right direction to activity, is the best method of development. But a little experience proves that right direction involves prohibitions upon a thousand wrong directions, that restraints upon natural impulses are absolutely necessary, and that life's training consists of discipline as well as incentive.

### THE MEANS TO THE END.

Christian discipline consists in doing things which are often irksome, and against which the natural man revolts. It consists as well in refraining from doing and thinking those things, which, however consistent with the desires of the natural man, are in conflict with the supernatural man as represented in a cultured conscience. It was to the moral conscience within that the great philosopher Kant ever bowed in holy wonder. We are more and more really spirit than we are body; and it is to the spiritual in us we ought to look for direction rather than to the impulses

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