

Canadian Churchman

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Hymns from the Book of Common Praise, compiled by Dr. Albert Ham, F.R.C.O., Organist and Director of the Choir of St. James' Cathedral, Toronto.

EIGHTH SUNDAY AFTER TRINITY.

(July 25th.)

- Holy Communion: 140, 257, 262, 407.
- Processional: 7, 376, 397, 653.
- Offertory: 343, 619, 620, 753.
- Children: 392, 402, 711, 731.
- General: 38, 560, 654, 752.

The Outlook

The Queenston Disaster

The sympathy of all goes out to the victims of the terrible railway wreck of last week, with its appalling toll of fifteen lives lost and about one hundred maimed and injured. The loss of the bereaved parents and saddened homes, makes an inexpressibly sad ending to a joyous day's outing of two of Toronto's Sunday Schools. The disaster was one that proper care and proper appliances would have prevented. The most thorough and fearless investigation must be insisted upon, the fault rightly placed and prompt punishment imposed. Someone is to blame, and although no action now can heal the broken-hearted and the suffering, the traveller and picnicker must be safeguarded and protected from a repetition of such awful and preventable calamities in the future. There are many such danger spots near Queenston and in other parts of Canada, and we call upon those responsible to take immediate action at any cost to remove the danger and protect the lives of our people ere it is too late.

Dominion Day

It was natural that Dominion Day this year should be compared and contrasted with the same occasion a year ago, when, except for a comparatively small trouble, the world was almost in a state of peace, while to-day that little quarrel has brought about the greatest conflict of history. The position of Canada has naturally been emphasized because of the natural and inevitable part played by so important a section of the British Empire. Dur-

ing the past few weeks we have at once rejoiced and sorrowed in the news of the Canadian troops in their hardships, disasters, victories and heroic efforts. The supreme question, however, is as it has been well pointed out, the future relation of Canada to the British Empire. While the governmental relations may remain very much the same as before "the bonds of sympathy, loyalty and patriotism" will be infinitely stronger than ever, for the British Empire will necessarily mean something vastly different from what it might have become had the development been permitted to continue in the normal, peaceful way. And so, amidst all the strife and sadness of the present moment, we look forward with confidence and hope to the time after the war "when this country will take on a new and different aspect in the thoughts of its citizens." Whatever the future may bring, the lessons taught by this war will abide deeply in the hearts and memories of us all, and will inspire us to a deeper and fuller sense of national duty and a determination to live, as perhaps never before, the life that God intends for the individual and the community.

Sir Gilbert Parker

In his new book, "The World in the Crucible," Sir Gilbert Parker, who is so well known in Canada, has written one of the most thorough studies of the war and its causes. He points out that there is, perhaps, nothing in all the archives of time more surprising than the failure of Germany to succeed as an imperial power. He goes on to cite the Empires of Charlemagne, Otho and Barbarossa, and adds: "She could seize, but she could not hold." When enquiry is made as to why this was, Sir Gilbert's answer is practically the central theme of his book. Stated briefly, Germany's besetting weakness is a lack of fixed moral principle, coupled with a tactlessness almost equally fatal. "This lack of principle," says Sir Gilbert Parker, "accounts for Germany's most disastrous errors and for its estrangement of the sympathies of the world, as well as for its failure to understand unselfish motives in others." The entire book is eminently worthy of the most careful study, but to Christian men the profound and searching message will be "lack of fixed moral principle." This war will do much to emphasize the necessity of the larger moral element being mingled with national life. When the individual arises to great heights of dignity the State can always punish him for wrongs done to his fellows, but when a State commits a crime, there is none to curb it, and if we are to have neither international anarchy nor absolutism, there must be some way of insisting on the liberties and rights of small nations being respected and protected against aggression. The modern German doctrine rests on the theory that only by increasing its power does the State reach its highest morality, that weakness is a vice, and the protection of small States by arbitration is unscientific. The world has revolted against this theory because it is utterly immoral, and Sir Gilbert Parker's book will help to remind us that what is morally wrong can never be internationally right.

"A Holy War"

The Bishop of London has just stated that in his belief while war is ideally inconsistent with Christian principles, yet the Christian has sometimes to make choice of the second best, and for this reason it was, in the Bishop's judgment, the will of God that we should choose last August, a righteous war instead of an unrighteous peace. He believes that we are fighting for the holiest things ever entrusted

to the care of man, and so he is able to speak of this as "a holy war." In letters to the Guardian, two personal friends of the Bishop, Dr. Lock, the Warden of Keble College, and Canon Scott Holland have written deprecating the use of this term "holy war" because of its ugly and sinister associations. We abhor it when it takes the form of a Mohammedan Jihad and we denounce the German philosophy that makes of war a religion. These writers, therefore, urge that the suggestion of a holy war must imply that our foes are "enemies of God." On these grounds, both Dr. Lock and Dr. Scott Holland regret the use of the Bishop's phrase because, while capable of an innocent meaning, yet ordinarily it conveys the sense of a war which is primarily religious. There is great force in the contention of these writers, though at the same time we are certain that the Bishop meant nothing more than the idea that the purpose of the war is righteous and therefore can be described as a holy war. All that he desired was to rouse the Church to a sense of its duty in what he believes to be a matter of righteousness, and like Canon Scott Holland, the Bishop holds that we are waging this war on behalf of ends which God approved and desires. So we find ourselves agreeing both with the Bishop's position and also with the criticism of his phraseology, and both statements, so far from being really contradictory, will help people to think, to clarify their minds in the present situation, and to lead them to feel more than ever that this conflict is indeed waged on behalf of a liberty, and a freedom from cruelty and tyranny which can be truly described as righteous in the eyes of God.

Some Curious Facts

We are gradually getting more light on the rebellion in South Africa and it is particularly striking to notice the element in it associated with religion and human nature. Several papers have drawn attention to a Dutch seer, a simple, illiterate, pious farmer. It is reported that his "prophecies" carried enormous weight, even with serious and educated men. Long before the War he dreamed of seven bulls fighting and of the grey bull (Germany) emerging victorious. In the early days of August this talk sent many men to join the rebels. He also saw the number 15 on a dark cloud from which blood issued and then General Delarey returning home without his hat, followed by a carriage covered with flowers. Now, the curious thing is that Delarey was accidentally shot on September 15 after having slept in a room 15 in a Johannesburg hotel, and was carried to his home with his head uncovered, and from there to the cemetery with flowers to honour him. When we read of the tragic shot by which Delarey was killed we all mourned and paid him tribute, but we now know that he had been entangled and compromised in the plot. All the plans were laid to bring in Delarey to influence the weavers, and while they were gathered in a great camp Beyers went in his own motor to fetch Delarey. The police, watching for a gang of leaders, hailed the car, and when it would not stop, fired the shot that killed Delarey. The news of the tragedy paralyzed the rebels. They thought the plot was exposed and they prepared for flight. We naturally ask what would have happened but for that stray shot and for the haste of the traitor Beyers. All these things give food for thought and whatever may be our view about what is called "chance" or "luck," there can be very little doubt that believers in the Providence of God will have much to confirm their views before the War is over. An English clergyman said the other day that nothing will

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