

The Canadian Churchman

TORONTO, THURSDAY, JAN. 15, 1914.

SUBSCRIPTION - - \$1.50 PER YEAR
Send all Subscriptions by Postal Note

Clubs.—Five or more new subscriptions either to separate addresses or in a package to one address, \$1.00 each per year.
An Offer to All.—Any clergyman or layman sending in new subscribers to "Canadian Churchman," \$1.50 a year, will be allowed a commission of 50 cents on each new subscriber.

Sample copies free to anyone writing us for same.

SINGLE COPIES FIVE CENTS.

ADVERTISING RATES PER LINE, 15c.

Advertising.—The Canadian Churchman is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

Births, Marriages, Deaths.—Notices of Births, Marriages, Deaths, etc., 25 cents each insertion.

The Paper for Churchmen.—The Canadian Churchman is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.
Change of Address.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

Discontinuance.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

Labels.—The label indicates the time to which the subscription is paid, no written receipt is needed. It requires three or four weeks to make the change on the label.

Orders.—On country banks are received at a discount of fifteen cents. Kindly remit by Postal Note.

Correspondence.—All matter for publication in any number of the Canadian Churchman, should be in the office not later than Friday morning for the following week's issue.

Address all communications.

EVELYN MACRAE,

Publisher.

PHONE MAIN 4643.

Offices—Union Block, 36 Toronto Street

THIRD SUNDAY AFTER EPIPHANY.

(January 25th.)

Holy Communion: 321, 324, 558, 559.

Processional: 177, 307, 488, 520.

Offertory: 487, 523, 527, 634.

Children: 332, 340, 346, 516.

General: 512, 530, 547, 549.

The Outlook

Liberty in Correspondence

It may be well for us to remind our readers of the rules governing our Correspondence columns. Whenever an editorial utterance is charged with inaccuracy it is natural for us to justify our position, or else to acknowledge our error by way of an editorial footnote appended to a letter. This is the usual practice in a number of weekly papers, secular and religious. But in all cases where letters comment on or criticize contributed communications they are, of course, inserted, as containing proper subjects for discussion. We are always glad to welcome the fullest possible discussion on all points of general interest, and our readers are invited to write at any time. There is just one thing more that ought to be added. We do not intend to allow any personalities to appear in our pages. Correspondents sometimes allow themselves to express opinions about men and Churches which are not couched in the best spirit, and which, if published, could only do harm to the cause of Christ. If the matter is sufficiently important to deserve attention, we shall, as we have already done, send such letters on to the persons or institutions criticized. But in these columns we shall avoid everything that reflects personally upon men and communities. Principles, not personalities, must be our aim, but subject to this we will gladly receive and issue to the full extent of our available space all the letters that come to us. Discussion of vital questions is one of the very best things for the Church's life.

Temperance Progress

The results of the voting on Local Option received up to the present time are decidedly encouraging. Out of 835 municipalities in Ontario there are 503 without bars. Forty-one contests were held this year, and Local Option was carried in sixteen places, while the three-fifths clause prevented it in twenty more. One of the most satisfactory features is that in the towns and rural municipalities where Repeal contests took place a majority against the saloons was recorded in every instance. We observe that opinions differ strongly in regard to the necessity for a three-fifths clause either for or against Local Option; one party considering that further progress is absolutely impossible in the direction of Local Option while this requirement remains, the other party considering that it prevents the repeal of the Local Option law in many places. We are not now concerned with the right or wrong of this point; all that we are anxious to do is to record our thankfulness that in spite of real difficulties the temperance movement is making progress. The fact that through the recent voting more municipalities have adopted Local Option, and also that in almost every place no repeal was possible, testify to a growing conviction that the drink traffic is one of the greatest possible danger to the best interests of the community. We must continue to educate and agitate until the people see still more clearly the awful results of alcoholic liquor and the absolute necessity of a sober country.

A Startling Confession

While we are on the subject of temperance attention should be called to a remarkable pronouncement made in the American "National Liquor Dealers' Journal," for if it had appeared in a Temperance or Church paper it would have pretty certainly been denounced as hysterical narrowness. The "Journal" calls upon American traders in strong drink to put their house in order if they would keep their business alive at all, the writer saying that, as all questions must ultimately be settled by moral standards, the liquor traffic can only be saved from self-effacement in this way. Further, that there is a real possibility, and even probability, of Prohibition. The "Journal" then goes on to enquire the causes of this prohibition feeling, and, lest we should be thought to exaggerate or give a wrong impression, we must quote the very words of the article:—

For this, the liquor business is to blame; it seems incapable of learning any lesson of advancement or any motive but profit. To perpetuate itself it has formed alliance with the slums that repel all conscientious and patriotic citizens. It deliberately aids the most corrupt political powers, and backs with all its resources the most unworthy men, the most corrupt and recreant officials. It does not aid the purification of municipal, State or National administration. Why? Because it has to ask immunity for its own lawlessness. That this condition is inherently and inevitably necessary we do not believe, but it has come to be a fact; and the public, which is to pass on the matter in its final analysis, believes anything bad that anybody can tell it of the liquor business. Why? Let the leaders of the trade answer. Other lines of business may be as bad or even worse, but it is not so plainly in evidence.

We do not wonder after this that the writer tells his constituency that "To us there is the 'handwriting on the wall,' and its interpretation spells doom." We commend these words to the serious attention of all our readers. We repeat that if they had appeared in our columns we should probably have been accused of the most rabid fanaticism. Meanwhile, temperance workers will take heart and go forward with renewed vigour.

Roman Catholic Encroachments

The Culin case, which came before Mr. Justice Lennox the other day, calls for special attention. The Judge made an order removing two children from Roman Catholic foster homes and replacing them in the Protestant home of their half-brother, from which they have been separated for the last five years. They were little children when a priest required their half-witted mother to take them with her to a certain place, and from that time their brothers never saw them. Their father, who died in 1907, left the children a charge to his son, and directed that they should be brought up in the Protestant religion. The action of taking them away and putting them into a Roman Catholic home seems to have been due to a priest, and, what is still more surprising, one of the Government Inspectors, himself a Roman Catholic. Although the mother of the children was a Roman Catholic, she was married and her children were baptized by a Protestant minister. The following comments by Mr. Justice Lennox tell their own story:—

"These children should not have been placed in Roman Catholic homes, because, according to our law, they should be brought up in the religious faith of their father. Mr. O'Connor was the person who found foster homes for them. He claims he acted in good faith. I regret it, but I feel it my duty to say distinctly that I cannot accept that statement. The correspondence between him and Rev. Father O'Leary is quite inconsistent with any idea of that kind. I dwell upon this so that in future officers of the Society will realize that it is distinctly improper and contrary to law to send a Roman Catholic child to a Protestant institution or foster home, and vice versa."

This incident, together with that mentioned by Canon Kittson in our correspondence columns this week, shows that eternal vigilance is the only price of liberty, even in Canada.

Kikuyu

Correspondence goes on in the English papers almost every day in regard to the Kikuyu Conference, to which reference was made last week. A second article in the "Times," which we hope to reproduce in our next issue, is equally significant with that which has already appeared. There is no doubt whatever about the far-reaching importance of the question which, beyond all others, is now occupying the attention of Churchmen in England. Meanwhile, the "Spectator," in discussing it, makes a statement of truly remarkable importance, which must be new to a great many people. The writer expresses the belief that Queen Alexandra, the Prince Consort, and other Princes and Princesses in the past who have married into the English Royal Family from Germany and Scandinavian countries, have never been confirmed as mem-