

Our Bishops and the Union Government

Right Rev. A. J. Doull, D.D., Bishop of Kootenay.

Canada, in common with the rest of the world, is passing through the greatest crisis in human history.

If the free peoples of the world are to win in this gigantic struggle, if liberty and justice, freedom and right, are to triumph, then all national, all sectional, all party differences must be sunk, and they must all unite in one supreme, united effort to achieve one common result, namely, the defeat of autocratic tyranny and the triumph of democracy.

In this supreme moment the great political leaders of Canada, realizing that the very existence of the Empire, the Dominion and of British ideals is at stake, have brought about the union of all political parties and formed a Union Government.

During the war there is no longer a Conservative, a Liberal or a Labor party. There is only one Canadian party, one Government, with one supreme end in view, namely, the winning of the war in the shortest time possible and at the minimum cost in life and money.

The formation of the Union Government is the greatest thing that has ever taken place in Canadian history. All honour to our Conservative, Liberal and Labour leaders, who have sacrificed personal and party interests for the sake of Canada and for the continuance and preservation of British ideals and British supremacy.

But the action of our political leaders must be endorsed by the people of Canada in order to make it an effective reality. That they should do so is, in my opinion, a bounden duty, a real test of loyalty and patriotism.

Sir Wilfrid Laurier has missed the greatest opportunity ever given to a Canadian to have his name handed down to posterity as that of Canada's greatest statesman. His attitude at the outbreak of the Boer war in 1899 is not forgotten; his actions and utterances since the necessity for conscription became obvious cannot be forgotten; his failure to swing French Canada into line with old France and her Allies must not be forgotten; and his return to power would simply mean that Canada would take her place by the side of Russia as a nation that had ceased to render effective aid to the cause of the Allies. The moral effect of a Laurierite victory would be disastrous; it would be hailed with delight in Germany as a sign of the weakening of the solid front hitherto presented by the whole British Empire, and it would take the very heart out of our men and boys at the front.

No one who longs for the speedy victory of the Allies over Germany, no one who is determined that the British Empire shall continue, and that British ideals and British supremacy shall remain paramount in Canada, can contemplate such a result without being stirred to the very depths of his being.

This is no party question; the very existence of our Empire and our liberties, our very lives, are hanging in the balance, and all true, patriotic Canadians, irrespective of race or creed, should make it a solemn duty to support by their votes and influence the Union Government, and so ensure the continuance of the fullest measure of Canadian co-operation in the sacred fight for human liberty, which constitutes the greatest cause ever entrusted by God to mortal man.

Right Rev. J. Fielding Sweeny, D.D., Bishop of Toronto.

Pastoral to Clergy.

Rev. and Dear Brother,—In view of the tremendous importance of the approaching Dominion election of December 17th next, may I request you to use, on this behalf, at all your services between now and then the following prayer, taken from our Revised Book of Common Prayer, p. 122:—

Prayer during Parliamentary and other Elections.

"Almighty God, the fountain of all wisdom, guide and direct, we humbly beseech Thee, the minds of all those who are called at this time to make choice of fit persons to serve in the Dominion Parliament. Grant that in the exercise of their choice they may promote Thy glory and the welfare of this Dominion. And this we beg for the sake of our Lord and Saviour Jesus Christ. Amen."

While I have no desire to interfere with the freedom of the individual to vote as he sees fit, yet may I venture to give some reasons why I am in favour of a Unionist Government at this time of grave crisis, and why, therefore, I, personally, intend to support it:—

1. Because it is non-partisan, being composed of the best men on both sides of politics.
2. Because its *raison d'être* is to "Win the War."
3. Because it pledges both sides equally to any policy or action that in their combined wisdom they may adopt towards this end.
4. Because its determination is to keep full faith with the Motherland in the matter of Canada's pledges, and thus with Canada's sons at the front.
5. Because to do otherwise at this time of stress for the Empire would be to emphasize division, the consequences of which might lead to disasters greater than can be estimated.

For these reasons I am prepared to support the Union Government.

Praying that God may overrule all things for the best for our Dominion and Empire,

Believe me,
Faithfully yours,
James Toronto.

Right Rev. J. A. Richardson, D.D., Bishop of Fredericton and Overseas Delegate of the House of Bishops.

Preaching in All Saints' Cathedral, Halifax, on Sunday morning, November 25th, to a congregation which crowded the building to the doors, the Bishop of Fredericton took as the subject of a sermon of remarkable power the character of Danie!, he who, unterrified by tyrant threats and power, pinned his faith to the God of Abraham, and kept his window open toward Jerusalem for the prayer at which well may all tyrants, like Satan, tremble. In his own striking and effective way he told the story of the casting of this unconquerable soul into the den of lions—and the beasts did it homage, as beasts of other sorts have done through all the ages, their devouring mouths, that would have torn in pieces, being closed by Him to Whom, with a faith that did not shrink, the true-hearted Israelite prayed. In the course of the sermon the Bishop made a magnificent plea for Union in the great cause of War-Winning, and spoke scornfully of the unpatriotic and selfish spirit which, in an hour of unprecedented crisis would place party before the cause of freedom, the Empire's liberty and the world's peace.

"It is," said he, "lamentable that, in spite of the valour of the thousands of Canadian men who cheerfully and willingly went forth

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ROOSEVELT

ROOSEVELT paid a flying visit to Canada last week, and seldom has the power of human personality been illustrated to better advantage than on that occasion. And as one studied the man—his appearance, his language and style of delivery—the more one was convinced that the secret of it all was the earnestness and the humanity of the man. Coupled with this went a depth of thought and an originality of expression that went right to the heart of the matter and laid the truth bare.

It is not the man, however, that we wish to dwell on, although many valuable lessons can be learned from such men by members of the Church, clergy and laity alike, as to the most effective methods of presenting truth. It is rather some of the things that he said that we wish to emphasize.

"You have made your bodies the servants of your souls," was, of course, only another way of saying that duty had been placed above physical comfort and security. But the form in which the thought was presented attracted attention at once and compelled thought.

Again, "The most striking neutrality throughout the ages was Pontius Pilate." Few, if any, had ever thought of this well-known character in connection with the present war. But the aptness of the illustration went home at once. Why not place side by side with those who would stand aside and try to wash their hands of the brutal slaughter of the peaceful inhabitants of Belgium, France, Servia and Poland, him who tried to place upon other shoulders the responsibility for the crucifixion of the Prince of Peace?

Or, again, "The growth of civilization is based on the willingness of men to make sacrifices, not for their own immediate benefit, but for the common benefit," and "In any partnership, and, above all, in the partnership of Empire, only the partner who bears his full share of the common burden is entitled to his full share of the common honour, of the right to self-respect and to respect from others." Here we have the highest type of democracy placed before us, a democracy of sacrifice in which each, while safeguarding his own rights and privileges, is willing at the same time to suffer—yes, die even—in defence of these same rights and privileges for others. What must the development of such a spirit among the great English-speaking nations of the world mean for the future of the human race? And it is, after all, the spirit of Him Who died that all men might be free.

Other expressions of lesser importance that remained with one were: "In the long run, free peoples who are not ready themselves to fight effectively for their rights are not entitled to any rights whatever," "The professional pacifist has proved himself to be the servile tool of the brutal militarist," "Do your fighting on the other fellow's territory if you can," and "The way to impress a brutal person isn't to impress him that you are harmless; that doesn't appeal to his make-up."

One is reminded of the old saying that "There is nothing new under the sun." There may not be a great deal that is new in the extent of knowledge possessed by the human race, but there is certainly a great deal of originality that can be shown still in the forms in which this knowledge is expressed. And it is decidedly refreshing to listen to one, whether on the platform or in the pulpit, who can lift truth out of its old phraseology and place it before one clothed in new garments.