

ches in some of the English Colonies. It works by holding meetings and spreading literature for the study of social questions in the light of the mastership of Christ. I think the usual custom of the London Branch is to hold week day meetings during Lent in various churches, when business men crowd to hear the foremost thinkers and preachers of the Anglican Church, consider the practical problems of the social and industrial life in the light of Christ's life and social teachings. Its objects are:—

1. To claim for the Christian Law the ultimate authority to rule social practice.

2. To study in common how to apply the moral truths and principles of Christianity to the social and economic difficulties of the present time.

3. To present Christ in practical life as the living Master and King; the enemy of wrong and selfishness, the Power of Righteousness and love.

"The Commonwealth," a social magazine, edited by Canon Scott Holland, and others, is an English publication and represents another effort on similar lines.

In America, the Church Social Union, a daughter of the Christian Social Union, has declared objects identical with that of the English C. S. U. The change in name from Christian S. U., to Church S. U., indicates its appeal not only to the Christian life, but also to the Church, in her organic capacity as steward of the mysteries of God. Bishop Huntingdon is its president, Bishops Lawrence and Potter, Drs. Holland and Rainsford, Prof. Ely and Mr. McNeil its Vice-presidents, and Dean Hodges its Secretary. It issues a fortnightly publication and arranges for special course of sermons and meetings. In America exists also the C. A. I. L., (Church Association for the advancement of the Interests of Labor); its principles are—

1. It is of the essence of the teachings of Jesus Christ that God is the Father of all men and that all men are brothers.

2. God is the sole possessor of the earth and its fullness; man is but the steward of God's bounties.

3. Labor being the exercise of body, mind, and spirit, in the broadening and elevating of human life, it is the duty of every man to labor diligently.

4. Labor as thus defined should be the standard of social worth.

5. When the divinely-intended opportunity to labor is given to all men, one great cause of the present widespread suffering and destitution will be removed.

Its monthly publication is entitled "Hammer and Pen". Its methods are: Prayer, Sermons, use of Press, Lectures, encouragement by precept and example of a conscientious use of the ballot.

#### WHAT CAN WE DO?

Well what can we do? I fancy you will ask. These social problems are concerns of the cities, and we in our small towns and country parishes come very little in contact with them, and have no opportunity of assisting in their

solution. Of what use is a paper on such a subject to a country Rural Deanery meeting?

This, that the problem belongs not to the city as a locality, but belongs to human nature, and wherever human beings are massed together the problems become more apparent. We have all the raw materials for such problems amongst ourselves. We need, as much as the cities do, a right conception of the Brotherhood of Human Equality, and Human Co-operation. What to do is not an easy thing to tell you. It is far easier to see the effects of disease than to prescribe the remedy. A layman can tell you of the presence of some form of disease, but a skilled physician must be called in to tell you the cure. Yet diffidently, I would venture to make a few brief suggestions.

1. That every parish priest should devote a fair proportion of his time to Sociology subscribing to and reading one or other of the organs of the Church Social Societies.

2. Cease telling the poor to be contented with poverty. They ought not to be poor if they are honest laborers. God gives the fruits of the earth to be shared fairly with all who are willing to labor, and gives them in such abundance that all may live in comfort and the sick and aged be provided for were justice done.

3. Inculcate less competition and more co-operation. Competition is antagonistic to the brotherhood idea; co-operation is its natural atmosphere. Remember the first days of the church. Under the present rule of competition, it is well nigh impossible for a man to be a conscientious Christian and a successful business man. Co-operation would remove many temptations from business life.

4. Teach by precept and example, that it is a principle of Christianity, to pay a fair price for an article, a fair wage for a day's labor; that it is a principle of the devil to endeavor by trading on a brother's necessity to procure an article or an hour's labor cheap. More especially teach the women not to be crazy over "bargains" but stop and ask why they are so cheap. Let us ascertain how goods are manufactured and distributed before we buy, that we may buy only such articles as are produced under fair conditions of labor; encourage the use of "white lists". For example since we are informed on the authority of a special commission, that Toronto departmental stores sin so grievously in the matter of hired labor, we ought to resolutely abstain from, and openly protest against all dealing with them.

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