

The Canadian Churchman

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EVELYN MACRAE,

Publisher.

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THIRTEENTH SUNDAY AFTER TRINITY.

(September 6th.)

Holy Communion: 247, 254, 263, 452.

Processional: 49, 382, 488, 664.

Offertory: 15, 420, 480, 482.

Children: 709, 711, 712, 720.

General: 398, 417, 503, 621.

The Outlook

Half Time and Closed Down

Some of our concerns, big and little, seem to be getting "panicky." On this side and that side we hear of firms which employ one or two thousand hands shutting down indefinitely. Some of them have shut down with an alacrity which suggests relief rather than regret. It is one way of recovering from overproduction and shortsightedness. But it is hard on the workman and the community. We are glad to read the assurances that come from some businesses that they will run full time and full pay for the present and as long as possible. All honour, and the greatest honour to the manufacturer or merchant who keeps his concern going for the sake of those who win their bread in his employ. There may be no money in it for him, but there will be something far better than money. To our mind he is a better citizen and a more loyal Imperialist than a man who makes a large gift to the War Fund (with name and address attached) and at the same time discharges his men. Another thing that is true patriotism is the payment of a volunteer's wages while he is in service. It is reassuring to read that some firms guarantee full pay to married men and half pay to single men while at the front. The action which many of the cities and towns are taking in insuring the life of every man who leaves their district for the front is another mark of true patriotism. This war is the largest thing that has ever happened in our national history. On every hand we see evidences that Canadians are measuring up to the emergency. The true Imperial Spirit is abroad.

Anti-Hunger Funds

It is good to see the businesslike preparation for and cordial response to the Patriotic Funds all over the country. The recent campaign in the city of Toronto was enthusiastic. It is not right that the men who go to the front should be exercised by anxiety over their dependents. It is the least we can do to look after those left behind. We are glad to see that the surplus of the Hospital Ship fund will be turned into similar channels. It would be a good thing if in every town women would form anti-hunger committees, especially if all classes cooperate in their management. In the coming winter poverty in its bleakest aspects may appear in our great industrial centres, and these committees could render splendid service by undertaking the purchase of food on business lines and aiding in its economic distribution. Again, the members might find such occupation for the wives of the men at the front as would keep the home together till the bread-winner returned.

Married Women and the War

Surely it is only human nature that many of the wives of volunteers would object to their husbands going to the front. We cannot see our way clear to rebuke them for their cautiousness. It is not as if the last call for volunteers had gone out, or as if every single man had gone. The militia itself gave the permission and evidently saw the advisability of some of the married men who might volunteer staying at home. Perhaps nothing which the Militia Department has done commended itself more to the average citizen. By the way, we did not think much of the threat we heard last week that some member of the House would move to have the names of the "protesting wives" brought down in the House. We suppose such a member would also ask for information regarding the number of children, average income, and savings of the cases of "protesting wives." If he did not, his would be the action of a bully. The temper of the country would not stand such a thing. Depend upon it, the true spirit of our Canadian women will not be wanting when the emergency comes.

War and Disease

Dr. W. T. Councilman, of Harvard University, has some interesting remarks on deaths from epidemics in war in his book, "Disease and its Causes." "The most potent factor in the losses of war," he says, "is not the deaths in battle, but the deaths from disease. If we designate the lives lost in battle, the killed and the wounded who die, as 1, the loss of the German army from disease in 1870-71 was 1.5, that of the Russians in 1877-78 was 2.7, that of the French in Mexico was 2.8, that of the French in the Crimea 3.7, that of the English in Egypt 4.2. The total loss of the German army in 1870-71 from wounds and disease was 43,182. In the Spanish-American war there were 20,178 cases of typhoid fever with 1,580 deaths. In the South African war there were in the British troops 31,118 cases of typhoid with 5,877 deaths, and 5,149 deaths from other diseases, while the loss in battle was 7,582." The number of deaths from cholera in the Balkan Wars has not yet been investigated. The prevalence of disease in armies and the ravages of epidemics during wars has never been sufficiently investigated.

Prussia, not Germany

In a recent book, "The Anglo-German Problem," Dr. Charles Sarolea makes clear the distinction between Prussia and Germany. Prussia rules the German Empire. It is with Prussia—her methods, her ideals, her policy—that foreign Powers, including England, have to deal in the practice of international affairs. But Prussia is not Germany. Prussia is not even North Germany. Prussia is hardly even German. It is his insistence on this primary point that forms, perhaps, Dr. Sarolea's most important and valuable contribution to the question he has undertaken to examine. The Germans are an European people with whose well-marked characteristics we are perfectly familiar. They are religious in a somewhat emotional fashion. They are extremely sentimental. They love music and a rather dreamy sort of philosophy. Their chief defects are an inaptitude for politics, and a certain lack of the combative instinct that on the instant resists oppression. Their chief merit is kindness—an almost complete absence of that cruelty which taints the Southern character. The Prussians are a people of Teutonic speech, but almost certainly of a mongrel Slavonic blood. They have none of the German gentleness or of the German poetry. Yet they are not a nation of naturally free warriors like the French. The institution of slavery is natural to them. They are submissive to discipline and as ready to endure tyranny as to inflict it. How comes Germany to submit so easily to the tyranny of Prussia? That tyranny rests partly on the German inaptitude to politics and partly on the easy-going German credulity. Prussia has deliberately created and fostered a legend which the Germanies all too readily accept—the legend that Prussia alone could give the German race the firm government and the power of defence which were necessary to its unity and independence.

A Mundesley Hymn

The following somewhat ancient fishermen's prayer is of interest at the present time when we remember the service of the trawlers in the North Sea:—

Pray God lead us,
Pray God speed us,
From all evil defend us,
Well to fish, and well to haul,
And what He pleases to give us all.
A fine night to land our nets,
And may we do well with all we gets.

Pray God keep us from sand and shoal,
And grant that each may have fair dole,
Pray God hear our prayer.

The "sand and shoal" will easily be recognized by all who visit Mundesley-on-Sea. The "all we gets" is a Norfolk phrase not confined to its fishermen.

"What Makes a Nation Great?"

In a little book under the above title Dr. Fred. J. Lynch says a nation can only be called great when it teaches the world some truth; when it trusts in justice rather than in arms; when it practises hospitality to other nations and races, and is truly democratic; when it learns stewardship; when it produces great men; when it does all it can for its people; and when it practises the new patriotism. In reaction from the form of flag-waving patriotism, "it is not necessary to go to the