

Spectator

Comments on Matters of Interest from Week to Week.

The necessity of an officer, having the authority of a Cabinet Minister, to act in the capacity of director-general of the affairs which minister to the efficiency of our country as a fighting force, is more and more apparent every day. There are tens of thousands of men who cannot enter the ranks of the Canadian army who desire to feel that they are making some direct contribution to the effectiveness of that army, and they don't know what to do or to whom to turn for instruction. There are thousands of women who, under ordinary circumstances, are not definitely engaged in productive occupations, who have the fire of patriotism burning in their hearts, who keenly desire to place their services at the disposal of their country in furthering the issues of the war. But to whom may they go? The government of Canada isn't making munitions and therefore they can't offer their services in that direction. They, of course, would not be willing to present their services to corporations to swell their already expansive profits. Some would gladly take the places of male teachers, others the places of male employees in banks, stores, street car conductors, taxicab chauffeurs, etc., etc. But all these things require adjustment by a department specially commissioned to give thought to just this kind of work. Above all, there should ring out clear and definite the voice of authority counselling our citizens to give their best effort to the furtherance of the war.

This may be a war of exhaustion, and the issue may not depend upon possessing the open markets of the world but in the economies that can be effected in our national resources. The nations that can longest supply their armies with food and clothing and munitions may be those that will triumph in the end. In Canada we have been disposed to have a contempt for details or the regulation of small things, and yet at the present moment manufacturers are finding great difficulty in securing the necessary cloth to clothe our soldiers. It means that the growth of wool will have to be vastly augmented somewhere in the world, and, further, that economy shall have to be exercised in the use of wool within our Empire. Wool is now being used where other material might readily be employed without any loss or inconvenience. And even if there were inconvenience, the Canadian people would gladly endure the privation if they knew that they were really contributing to the furtherance of the cause of the Allies. Some one, in commenting, a year ago, on the great forces opposed to us, said he didn't fear the German soldiers or the German guns, but he looked with apprehension upon the "potato spirit" of the German people. A spirit uplifting a great people to endure in murmurless obedience the abandonment of all luxuries and the reduction of their food supply to potatoes as the staple element, is a dangerous spirit in an enemy. Canada and the Empire, in announcing "business as usual" and pleasure as usual and riotous extravagance as usual, set out in a quite different spirit and are only now, after many months, repenting and calling in the darkness for someone to lead them into the fuller light. Spectator illustrates this subject by the use of wool because it is so much before the public at the present moment, but almost anything else would answer equally well. The proper clothing of our soldiers, who have to

endure so much, is a matter that everyone can understand. Suppose, through lack of foresight and wastefulness, our soldiers next winter are imperfectly or insufficiently clad, wouldn't the rulers of our country be responsible for such a state of affairs? Take the simple matter of socks which are being produced by the fire-sides of Canada in enormous quantities. The same high grade of wool has been used in the leg as the foot, although everyone knows that the foot is the vital part of that garment. Tons of wool have been wasted in the fanciful lengths of socks and probably by a little consideration on the part of some one in authority economies of a marked importance could be effected in this direction. The possibility of having the "foot" and "leg" separate so that the worn "foot" could be cast away without sacrificing the "leg" might also be fruitful of good results. This idea was used in bicycling days for another purpose. The fact that the Department of Trade and Commerce at Ottawa has called upon Canadians to save their waste paper is an indication that the "small things" are beginning to be looked upon as matters of great importance in these times of ultimate values.

This whole great question of organization of victory has manifold applications. The organization of the spiritual inspirers of our men is another element of the highest significance. In times past Chaplains were indulgently tolerated in military organization, but in these days of stress and trial when the last fraction of manly resource and endurance are sought, they hold an honoured place. It is realized more than ever that it is the spirit of the men that counts. The spirit of victory is the spirit of high aspiration and deep conviction, and they who meet the spiritual necessities of the men who lay their lives upon their country's altar are by no means the least important element in this great struggle. What, then, is being done to give effectiveness to the work of the Chaplains in His Majesty's Canadian Army? When a new Chaplain is appointed to minister to a given unit, has he at once the experience of those who have served successfully in this capacity placed at his disposal? Has he any assurance that with a minimum of blundering and a maximum of efficiency he will begin the great task that may mean so much to his country and to the brave men with whom he is associated? Whatever may be the conditions across the Atlantic, Spectator certainly sees no signs of special wisdom in the arrangements for the spiritual oversight of the Canadian soldiers in Canada. He is not casting any reproach upon the splendid men who have been called to offices of Chaplain, but he would like to direct attention to the lack of organization which is so elementary a feature of success. Take, for example, the Anglican Chaplains in Canada. To whom do they look for authoritative guidance in their work? To whom do they turn for positive instruction regarding the outfits that are best suited for service in Canadian camps and overseas service at the front? Is there a Chaplain-in-Chief or a Chaplain-General to whom the new Chaplain turns naturally for guidance in such matters? Who has been thinking of forms of service, the selections of hymns, the means of celebrating the Holy Communion in camp and field? It may be said that all these things are in the hands of the Minister of Militia, but even the most vigorous minister welcomes aid that is well considered and manifestly useful. It seems obvious that the Anglican Church, having so many of her sons in the army, should see that she is not guilty of any lack of foresight in these matters. Take one illustration. We are giving our soldier boys Testaments when it is a fair question to consider whether, in view of size and print, it wouldn't be better to have selected

portions of the New Testament. We are giving our boys Prayer Books which, in order to get them small enough, the type is of necessity very small, and the book constitutes another article to carry. Does any one feel that the whole Prayer Book as it stands is necessary to the soldier? Could he not, without spiritual loss, get on without the "Ordinal," "the Thirty-nine Articles," "the Lectionary," "the Communion Service," "the Churching of Women," and several other portions of that book? We throw out these suggestions as hints to those in authority that there is much that may yet be done by the Church, if she is to take her full share in the spiritual inspiration of her sons at the front.

A CONTRAST.

The Russian Finance Minister, in a discussion of the budget before the Council of the Empire, stated recently: "Despite war expenses amounting to 12,000,000,000 roubles, and thanks to the abolition of the alcohol monopoly, the financial strength of the country is growing. The savings of the nation since the beginning of the war have been increased by 2,000,000,000 roubles." Let us place over against this statement the fact that the drink traffic of Great Britain for the past year cost the country £181,959,000, or an advance of £17,496,000 on the previous twelve months. Does one need to ask which country has adopted the saner policy, or which policy is better intended to win out in this war?

THE CREED OF THE SORROWING CHRISTIAN.

I believe, O my God, that in suffering with resignation I fill up that which is behind of the afflictions of Christ in my flesh.

I believe that all creation is groaning and travailing together and waiting for the day of the manifestation of the Son of God.

I believe that we have here no continuing city, and that we seek one to come.

I believe that they that sow in tears shall reap in joy.

I believe that blessed are the dead who die in the Lord.

I believe that our affliction worketh for us a far more exceeding and eternal weight of glory, if we look not at the things that are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

I believe that our corruptible body must put on incorruption and our mortal body immortality, and that Death shall be swallowed up in victory.

I believe that God will wipe away all tears from the eyes of His people, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things will have passed away.

I believe that we shall see God face to face.

—From the French.

The children of God, if they rightly take their Father's mind, are always disburdened of perplexing carefulness, but never exempted from diligent watchfulness.—Archbishop Leighton.

The most perfect man is not he who, having reached a certain degree of perfection, halts there, but rather he who ever tends to God with the most ardent yearnings of his heart.—St. Augustine of Hippo.