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school garden, library, fair, singing class, the school building used for church." In another district "the churches are dead and want burying; three-fourths of the people attend no church."

In Saskatchewan 50 per cent. of the districts reported either have no church at all or have nothing in connection with the church but sermons. Only three have lectures, about 25 per cent. have socials occasionally; one district has had one in five years. "The church people here are so much exercised over what will become of people when they are dead that they have no time to take any interest in them while they are alive." In Manitoba conditions are similar. One place—no doubt exceptional—has had nothing for seven years.

Church Co-operation

Many churches report little or no co-operation in community work. The following replies re community co-operation are typical: "The Methodists and Presbyterians do," "after a fashion," "nothing special to co-operate in," "in relief organization," "very little, but friendly to each other," "not Roman Catholics and Protestants," "only in Sunday school work," "not very much as there always seems to be a pull," "in agricultural and social entertainments," "not as churches," "people as citizens co-operate in patriotic work," "social activities are entirely non-sectarian."

One minister writes: "Our work on the referendum, when I had all the men in the town together, made me feel the power it would be to have them thus on all questions of religion and ethics. It was fine to have these men planning together for social progress, and made me feel what union would mean. Separation breeds selfishness, ignorance, prejudice, narrowness and weakening of forces. It is the devil's tactics 'divide et impera.' "I would like to see union tried locally if the other failed, but to suggest it might be misinterpreted. We get on well by respecting scrupulously each other's domains."

In Alberta in 80 districts only 34 report that the churches co-operate in community work. In Saskatchewan, in one district the churches have co-operated in establishing a free library at the post office, open to all. Others report that the churches have "no community work and they don't create any," and that "the ministers keep tight in town; very seldom visit the country."

Forces Lowering Standards

Various ministers recognize the following forces as tending to lower the standards of public morality and social welfare in their communities. These replies throw light on the attitude of the churches as well as on the conditions in the communities.

"Movies, punch boards, parental laxity, want of definite aim and grip," "intoxicants, pool room, extravagant ways of living," "importation of liquor, pool rooms and gambling," "certain forms of dancing called 'ragging,'" "isolated homes lack of education, indifference to religion and morals," "illicit drinking, excess of amusement, coarse reading," "questionable politics, rank socialism, anti-Lord's day sect," "non-attendance at church service," "Sunday visiting and auto driving," "should not dare to answer in a few words, there are too many," "laxity in regard to the enforcement of morality laws," "Sunday trading," "boot-legging," "quarrels among the foreigners," "mutual distrust caused by the community being formed of such a multiplicity of nations," "dancing and poor housing," "lack of clean recreation and card playing," "self interest and worldly affairs," "our easy and undisciplined western ways and our tendency to lower our standards to meet the needs of the immigrant population," "lack of honor in public officials," "general system of graft which seems to be part of Canadian public life," "lack of definite moral and religious instruction in home and school," "laxity in views on marriage," "uncertain employment," "my experience in the province, see one town and you have seen them all," "boys and girls meeting without supervision," "Sabbath breaking owing to scarcity of threshing machines," "dancing, drink and the devil," "unsupervised dancing," "patriotic dancing ending in drunkenness," "cheap criticism and loose talk of graft in high places," "feeling of farmers that they are being exploited by business interest," "lack of religious teaching in public schools," "cigarette smoking," "ignoring common weal," "several im-

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