

# Canadian Churchman.

TORONTO, THURSDAY, JAN. 23, 1913.

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### CANADIAN CHURCHMAN.

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### SINGLE COPIES 5 CENTS.

January 25.—Conv. of St. Paul.  
Morning—Isai. 49:1—13; Gal. 1:11.  
Evening—Jer. 1:1—11; Acts 26:1—21.

January 26.—Sexagesima.  
Morning—Gen. 3; Matt. 14:13.  
Evening—Gen. 6 or 8; Acts 15:30—16:16.

February 2.—Purific. of Mary the B. V.  
Morning—Exod. 13:1—17.  
Evening—Hag. 2:1—10; Acts 20:1—17.

February 2.—Quinquagesima.  
Morning—Gen. 9:1—20; Matt. 18:2—19:3.  
Evening—Gen. 12 or 13.

February 9.—1 Sunday in Lent.  
Morning—Gen. 19:12—30; Matt. 22:15—41.  
Evening—Gen. 22:1—20 or 23; Acts 24.

Appropriate hymns for Sexagesima and Quinquagesima Sundays, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from the New Hymn Book, many of which are to be found in other hymnals.

#### SEXAGESIMA SUNDAY.

Holy Communion: 374, 397, 525, 630.  
Processional: 308, 384, 433, 448.  
Offertory: 399, 400, 465, 516.  
Children: 488, 608, 721, 727.  
General: 436, 452, 459, 470.

#### QUINQUAGESIMA SUNDAY.

Holy Communion: 256, 260, 262, 646.  
Processional: 50, 423, 448, 624.  
Offertory: 420, 476, 477, 648.  
Children: 558, 724, 726, 729.  
General: 52, 421, 424, 420.

### Local Option

Now that the returns from the various municipalities which voted on Local Option on January 6 are nearly all in we are in a position to form an estimate both of the work accomplished up to date and what remains to be done in the future. Twenty-six municipalities where licensed bars are in operation succeeded in securing the necessary three-fifths majority, and will thus go on the dry list after May 1st. This will make in all 489 municipalities in Ontario under Local Option or other prohibitory laws. Deducting this from the whole number of our municipalities we have 339 still on the wet list. These are to be the next object of attack. In estimating prohibition sentiment, however, it must be remembered that 38 other municipalities polled majorities against the bar aggregating over 1,500, but were defeated by the three-fifths clause, and that of 21 municipalities in which repeal contests were held, only one repealed the by-law. It is gratifying that in Owen Sound, upon which the attention of the whole province was focused, and where the by-law might have been repealed by a mere majority, it was sustained by an increased majority. In five places where repeal contests were held, slight majorities were polled for the re-introduction of bars, but not enough to secure the repeal. The cause of this is, without doubt, a tendency on the part of the temperance people to rely too much upon the three-fifths clause in cases of repeal. On the whole the victory was more decisive than last year, and anyone who thinks the licensed bar is a permanent institution in this country is blind to the most patent signs of the times. These results are a call to our Church to rouse itself more thoroughly, and to take its proper part in the work of making intemperance as difficult as possible in our country.

### Public Morals

At a trial in Toronto last week against the proprietor and manager of a theatre for permitting an immoral play, the jury acquitted the defendants, but added a rider strongly deprecating the permission of "such plays as this." No wonder the judge made the following pointed remarks about the curiously inconsistent verdict:—

"I may frankly say that I entirely disagree with it. I cannot see how any reasonable man could have any doubt that that play was anything else than immoral, indecent and obscene, and I cannot see how, even on the defendants' evidence, you could arrive at any other conclusion. I hope that those in charge of the morality department of this city will not regard this verdict as in any way condoning the laxity that has prevailed; I do not think that we can be proud of the censor that permits the production of a play so vile and unclean as this play. The Department of Justice has been brought into disrepute by this trial. The man who drew the attention of the public to this and who described what took place in the theatre in a way that seems to be substantially undisputed, has been convicted of publishing obscene literature, while those who produced the play have been, by the opinion of this jury, acquitted."

It is indeed astonishing that the man that first drew attention to this scandal has been convicted

of publishing obscene literature, while those who have produced the play are acquitted. It is hoped that these circumstances will have the effect of preventing any such play being produced in the future. This deplorable incident, with equally deplorable revelation connected with a leading public man in Toronto, who has just been sentenced and severely reprimanded by the judge, shows the necessity of exercising perpetual vigilance if our city life is to be kept pure.

### Overlapping

A good deal of attention has been drawn to the plain words of Sir E. B. Osler, at the annual meeting of the St. Anne's, Toronto, Men's Association. Among other points he regretted the "overlapping in Church work."

He referred particularly to the smaller places in the Western portion of the Dominion, and said that one of the greatest hindrances to the growth of the country was this very thing. In a municipality of 500 population, he said, Methodists, Presbyterians, Anglicans and other denominations would all put up churches when only one large church could be afforded, thus starving the people and hindering each other.

Sir Edmund has put his finger upon one of the weakest spots in the Christian life of Canada, and many illustrations could be given of this deplorable overlapping. It is within our knowledge that there is a village in a Western diocese with a population of under 250, where there are four churches, four resident ordained men, and four Sunday Schools. And this is not an exceptional case. It is no wonder that leading laymen like Sir E. B. Osler feel very strongly on the matter, and it is a great satisfaction to realize that a number of leading clergy in our Church are also convinced that something practical must be done. We noticed the other day with interest that representatives of the Methodist and Presbyterian Churches in the territory of Orangeville came to an arrangement for co-operation and drew up plans of a definite and far-reaching kind. Such action is in the best interests of true Christian progress, and we should rejoice to see still further examples of the same efforts being made by our own Church to remove what Sir E. B. Osler rightly called "one of the greatest hindrances to the growth of the country."

### Prison Reform

In an address to the Canadian Club of Toronto last week, the Hon. W. J. Hanna, Provincial Secretary, spoke on his favourite subject of "The Progress of Prison Reform," and referred to the movement connected with the prison farm work. Not only at Guelph, but also in the North-Western section of Ontario, this work is being accomplished. Mr. Hanna said that the men are generally quite good fellows who get into trouble in almost every case through drink, and instead of being crowded into a prison intended for less than half the number, they are set to work on Crown lands with really splendid results. Many acres have been cleared already, roads have been surveyed, and the land made ready for agricultural purposes. Only about one per cent. of the prisoners escape from the farms, and the physical and moral effect of the work is admirable, for with good food, good air, good beds and good discipline, they go out feeling fit and anxious to work. At Whitby, though there were no facilities for securing the men, not a single attempt has been made to escape, nor has there been a single instance of violation, though there are in the neighbourhood 75 men employed on the work.

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