

reality. We have often talked about these virtues. We must show that we know their reality, too. In many places as soon as the reception and speeches and shouting are over, the returned and broken soldiers are being left to sink or swim as best they may. As leaders of public thought and action, as prompters of the public conscience, we must see that this does not happen in our communities.

This is the reality of religion which will appeal to the soldiers. Nothing but reality will do. Many of the soldiers have their faults, God knows; some of them terrible faults; sins of the flesh and the appetites of which most of us have never been guilty. But they have also their virtues, self-denial, self-sacrifice, the love which lays down one's life for a friend, to which most of us have not attained. We must try to relate their virtues to Jesus Christ: to prove that from Him we have learned the same spirit, though the same opportunity to manifest it has not come to us as came to them. And when they have learned Christ, the great exemplar of their noblest virtues, He will correct their faults.

These men are worth winning, not only for their own sakes, but for their influence upon others. They are the most virile of our young manhood; in many cases the natural leaders in the communities and classes to which they belong. Otherwise they would never have voluntarily enlisted. When they come home, they will be still more leaders. Whatever the adults may think of them, they will be heroes to the boys and youths who were just too young to go. The Church cannot afford to neglect these men.

I have been repeatedly asked if Lieutenant Donald Hankey's book, *A Student in Arms*, is true to the life of our army; especially if the chapter entitled "The Religion of the Inarticulate," correctly represents the religious life of the soldiers. I have not the slightest doubt that it is true of the religious life of an English battalion, particularly a battalion composed largely of Londoners. But when applied to our Canadian army it must be subjected to considerable modification. In the ranks of the Canadian army there is much greater variety of class and training and education than in an English force. Teachers and scholars, university men and theological students, business and professional men fight side by side in the ranks with artisans, miners, lumbermen and farm labourers. The majority of these men are not alienated from the Church as the mass of the English soldiers would appear to be. Neither are they so ignorant of essential religion, nor do they imagine that it consists in a routine of church observances, as is there suggested was the thought of the English soldier. Further, though the Canadian chaplains