

Christianity and Bolshevism

Part of the Charge of the Rt. Rev. J. E. BIDWELL, D.D. at the recent Synod of Ontario

WHILE the clash of arms in open warfare has now ended as far as we are concerned for over a year, the world cannot by any means be said to be at peace. Everywhere there is marked social unrest; the propaganda of anarchy and revolution are being spread far and wide even in our own country to an extent of which the ordinary law-abiding citizen is totally unaware. For these sinister forces work largely underground and in secret, so that when they consider the opportune time has come they may strike unawares against an unprepared and unsuspecting people. Again, there is in political life a dangerous tendency towards the formation of groups representing certain classes of the community, which, however, lofty their profession of governing in the interests of all alike may be, are almost certain, human nature being what it is, to modify those professions in the direction of the interests of the particular section of the community which they represent.

CHRISTIANITY ANTIDOTE FOR ANARCHY.

There is no more powerful protection against the prevalence of anarchist teaching than to spread far and wide the principles of Christianity. For it bases all its teaching upon the twin foundations of a man's duty towards God and his duty towards his neighbor. Anarchy or Bolshevism, which is simply an inverted tyranny, aims at destroying all law and order, in the name of a false freedom, which speedily becomes despotism of the worst kind. Christianity teaches men to believe in a God of Law, Order and Love, and that the only freedom worth while is the freedom to serve God and their fellowmen under laws which are wise, just and beneficial to the whole community. It, therefore, becomes of the utmost importance that most careful Christian instruction should be given not only to the young, but to all who can be reached, in order to strengthen them to resist the insidious attacks to which they are exposed. This is what the Church is trying to do, and it ought to be able to enlist the steady support of all those who desire peace, goodwill, law, and order to prevail, rather than social strife, suspicion, anarchy, and disorder. Bolsheviks hate Christianity and suppress it wherever they have the power, because they are well aware that where Christianity is strong their tenets can never make headway. We ought, therefore, to take our obligations as Christian citizens with the utmost seriousness, and see to it that no effort is lacking on our part to maintain and spread abroad that living Christian influence which is alone to be relied upon to overcome the subtle propaganda by which our liberties would be undermined and destroyed.

GROUP SELFISHNESS.

At the same time it must be remembered that though as was often said, the war was waged to "make the world safe for Democracy," and though we have seen dynastic autocracies and oligarchies go tumbling to their ruin as its result, yet we must have the right kind of Democracy if the costly struggle is to be proved worth while. Group selfishness masking itself under so-called Democratic forms of government is little better than despotism. True Democracy does not mean that the majority shall relentlessly impose its will upon the minority. It is the government of the people by their duly accredited representatives in the interests of the whole people IN WHICH THE RIGHTS OF MINORITIES AND OF INDIVIDUALS ARE DULY PROTECTED AND OBSERVED. In the support of government of this kind the Christian spirit is of the utmost value. For Christianity is at once social (not socialistic), and individualistic, social, in that it teaches that we are all members one of another in a great body of which Christ is the head, children of God and brothers in Christ, with duties to-

wards one another which we may not overlook; individualistic, because Christ Himself taught us the infinite value of each single human life in the sight of God, so that no Christian dare despise even "the least of these His brethren." We need to approach whatever problems we have to face resolutely in this spirit, to get rid of selfishness, which only looks to the welfare of the section of the community to which a man happens to belong, and to substitute for it as our great working principle in all the activities of life, the rule to which all our conduct, private and public, shall conform, the foundation of all our relationships with our fellowmen in the many and varied interests of life—the teaching of Christ that we must never act in such a way as to forget that all of us are children of God, all of us are brothers in Christ. To accomplish this, we need earnest Christians backed by a strong Church.

WHAT THE FORWARD MOVEMENT IS.

That, in a general way, is what the Forward Movement stands for. Now let us see what it is not. It is not an attempt on the part of the Church to seize, so to speak, the government of the world. That is not and should not be the Church's work. It is her duty to supply the inspiration and motive, to keep the spiritual alive in the midst of the material, to care for and tend men's souls, to foster the spirit of love, duty and service. But men are afraid, as they often put it, of the Church growing too strong, because they mistake for the voice of the Church as a whole the shrill cries of certain extremists who aim at eliminating and making illegal everything in the nature of enjoyment or amusement which does not meet the approval of their cramped and distorted view of life. On the contrary, the stronger the true spirit of Christ in the world, the weaker will fanaticism grow. It is just because the loving, large-hearted, wisely patient, and intensely human spirit of the Son of God has been so poorly represented in the Church, that narrow fanaticism has been able to take its place. But if the Church displays, as pray God it will, the true spirit of Christ in its dealings with the world, no one need be afraid of making it strong. For it is easy to see that the whole world would benefit from such strength as that.

A Woman to Women

MISS JEAN LAIDLAW, one-time supervisor of Kindergartens, in London, Ontario, now an optimistic farmer of Southern Alberta tells a good story of her teaching experience out west. She taught for two months at a stretch, and got in return \$187.00, out of which she paid her board. During the same period, a boy of the neighbourhood, who had reached the fourth grade, was looking after the pack horses of a tourist party. With board and lodgings thrown in, he received as pay, \$186.00. She was caring for children and educating future citizens of Canada, while he was caring for animals. She had also spent years in training. Is it any wonder that she turned to the free, and independent life of a farmer? And is it any wonder that in almost every part of Canada, the cry is being raised: "There is a shortage of teachers." We do not know what percentage of university trained women take up teaching as a profession, but we do know of hundreds who will do almost any other kind of work after their graduation in preference to teaching. Should we wonder why?

The DAUGHTERS OF THE EMPIRE are entering on a new and admirable work, that of providing for higher education of soldiers' children, through their Isar Memorial Fund. Hitherto, the Chapters have worked individually and have expended 6,000,000 dollars on war work, but now their efforts will be concentrated on this one great object. \$500,000 are needed, of which \$110,000 only are actually in the bank. Five provincial chapters have been formed, and they are all booked up for large sums. A great future is before this splendid organization and it seems to us that they will do well to make a strong effort to get more members reaching out even to the smallest communities, for what we need most of all in this unsettled period is loyalty, and

unity, just as much among the women as the men. May it be refuted that this is a social organization, as some chapters, or perhaps individuals in the chapters would try to make it appear. We heard of one chapter composed of young ladies in a certain set who did not care to make any effort to get other members, wishing to be thought exclusive scarcely a good move for loyal daughters of the Empire. Such an aim is enough to kill any society.

The CANADIAN RED CROSS has finished its war time work, and at its annual meeting held last week, outlined a programme for future work. Its aim will be to co-operate with all societies in Canada which are working for social welfare. It may come about that the Red Cross Society will become the central point from which all these welfare organizations will work. Prominent men all over Canada are connected with the Red Cross, but to women have been given the privilege of active work, throughout the war. Almost every woman's organization did Red Cross work throughout the war, and thousands of women prepared supplies valued at 30,000,000 dollars. At the headquarters, in Toronto, the women workers, all honorary, kept long and weary hours. Mrs. H. P. Plumtre was untiring and unceasing in her valuable work. Mrs. Stearns Hicks died at her post, worn out by her devoted work, and as one looks into the tired face of Lady Drummond, who kept the vigil over in England, that our boys might be constantly supplied with comforts, one realizes how much the war has cost her, in work, sympathy and personal loss.

We have heard of another organization, which has no war record, indeed has sprung up recently, the DAUGHTERS OF CANADA. We understand that they aim to set right the wrong methods of bodies in authority. Their protests against existing laws and regulations did not sound loyal, and we are glad that they did not name themselves Loyal Daughters of Canada. We have never heard a word about them urging women to buy Made in Canada goods. Surely that is one of the greatest needs at the present time. Economy among women might be their watchword instead of kicking against the government. This organization had its birth in Toronto, and unless something more constructive is presented as its aims and objects many loyal women hope it will soon have its demise in the same city.

Our Queen has shown her interest in the question of women workers by posing in the film, "Women who win." The purpose of this film is to show the necessity for proper training for women who are going to take up the burdens which so many men are laying down. An interesting character in this film is that of Miss Betty Graham, an expert gardener.

Women are beginning to engage in many useful occupations, and if the men who belong to all these non-Labour Unions keep on striking, women will have to take up jobs which have been considered "men's work," both to keep the home fire burning, and also to enable the manufacturers to put necessary domestic articles on the market. One gets the same answer from nearly all dealers, "We cannot get the goods. Labour is so scarce."

England can boast of one woman carpenter, at least, Mrs. A. Browne, of Westminster, London, who is an expert in the building trade. She intends to employ discharged soldiers, instructing them in plumbing as well as carpentry.

One can scarcely imagine a young girl going into such work as superintending a gang of concrete workers, yet Miss Verona Morgan, of Everett, Washington, only nineteen, spends her holidays in this work. To help out her father, the president of the company, who was taken ill when out bossing a contract, Miss Verona took over the job. She had to be cook as well as boss, and her only trouble in this line was the pie making, for her mother had not trained her in that art. Her work was such a success that she is offered contracts months ahead. She has learned the business thoroughly, and is the only girl superintendent of concrete paving in the United States. And, by the way, she gets a real man's salary!

JEANNE ACADIENNE.