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Hymns from the Book of Common Praise, compiled by Dr. Albert Ham, F.R.C.O., Organist and Director of the Choir of St. James' Cathedral, Toronto.

WHITSUNDAY.

(May 23rd).
Holy Communion: 233, 234, 254, 256.
Processional: 189, 381, 536, 625.
Offertory: 188, 189, 274, 594.
Children: 685, 693, 697, 708.
General: 343, 419, 427, 428.

TRINITY SUNDAY.

May 30th.
Holy Communion: 192, 313, 440, 441.
Processional: 416, 440, 625, 657.
Offertory: 456, 483, 516, 631.
Children: 214, 558, 572, 701.
General: 1, 394, 454, 637.

The Outlook

The English Report on Belgium

Viscount Bryce, former British Ambassador at Washington, has submitted the Report of the special Government Committee in regard to the alleged atrocities in Belgium by German troops. The document is, in some respects, the most severe arraignment of the German military authorities hitherto made, and it comes with all the more force because of the well-known position of Viscount Bryce. Associated with him on the Committee were several other representative Englishmen and the findings are as definite as they are significant and truly awful. It is proved that there were, in many parts of Belgium, systematically organized massacres; that innocent civilians, men, women and children were murdered in large numbers; that wanton destruction was ordered by German officers; that elaborate provision had been made for systematic incendiarism, even where no military necessity could be alleged, and as part of a system of terrorization; and that the rules and usages of war were frequently broken, particularly by using men, women and children as a shield for advancing soldiers exposed to fire; by killing wounded and prisoners, and by the frequent abuse of the Red Cross and White Flag. Murder, pillage, and even worse, prevailed on a scale unparalleled in any war between civilized nations during the last three centuries. The Committee began the inquiry with doubt whether positive results would be obtained, but they soon found that the evidence was overwhelming and its force cumulative. The explanation seems to be that the excesses committed were ordered,

or permitted, on a system and in pursuance of a set purpose. That purpose was to strike terror into the civil population and to dishearten the Belgian troops, so as to crush down resistance. We have no doubt that the report will impress and shock the whole civilized world and, coming after the "Lusitania" tragedy, will do much to make people believe that Germany cannot be any longer regarded as within the comity of civilized nations. For the present we only make two comments. Dr. David Starr Jordan said at the opening of the war that "Europe will have to crush out Germany as a nest of snakes." These are the words of one of the most influential Peace advocates in America. The other comment will be found in "King Albert's Book" and comes from Admiral Lord Fisher: "The Lord God of recompenses shall surely requite (Jer. 51:56)."

Kikuyu

The Archbishop of Canterbury has made his pronouncement, notwithstanding the war, and although it is likely to be somewhat dwarfed by other events, it will compel earnest attention in many quarters. It is not disrespectful to say that the judgment is marked by the English Primate's customary caution, but for all this it is a significant and noteworthy document. On two of the three vital points it marks a decisive victory for the Bishops of Mombasa and Uganda, and, as such, records a real advance in the attitude of our Church. Thus, the inter-denominational conference is ratified, the entrance into our pulpits of ministers of other churches is recognized (with due precautions), the liberty of clergymen to preach in non-Anglican pulpits is also recognized, and the right of admission to Communion of non-Anglicans whose own ministers are inaccessible is admitted. But Anglicans are not to accept Communion at the hands of a non-episcopally ordained minister. It will be seen from all this that, as the "Record" points out, the crux of the position is the view that episcopacy is of the *essence* of the Church, and if this opinion were ultimately to prevail in the English Church, it would, of course, wreck every prospect of reunion at home and abroad and would leave our Church a miserable and comparatively small sect, isolated from every other Christian community. On this point, while the Archbishop's words are cautious, he will not allow the idea of placing outside the Church every system and every body of men who follow a different use. In regard to Communion being received by members of our Church at the hands of ministers not episcopally ordained, the question is not likely to be settled by this pronouncement, for, as it has often been pointed out, the late Queen Victoria frequently received the Holy Communion in Scotland at the hands of Presbyterian Ministers, and, unless we are greatly mistaken, the same is true of King Edward and King George. It would, therefore, be particularly interesting if this pronouncement should be regarded as condemning the regular practice of English monarchs. But, on the whole, those who plead for liberty and progress have much to be thankful for in this statement, and it need hardly be said that it goes far to support the main contentions of "The Church Unity League." It is gratifying to know that things are moving in the English Church, and while we naturally and rightly maintain our own proper ecclesiastical position we are enabled to give the right hand of fellowship in several ways to those who are not in our communion. This is essentially in harmony with St. Paul's words about "the unity of the Spirit in the bond of peace."

England and Canada

One striking instance of the remarkable differences between the English and Canadian

Churches occurred the other day. A Rector of a village in England had been invited to assist at a marriage at a Congregational church in a neighbouring town. The bridegroom was a parishioner of the former parish and naturally expressed a wish that the Rector might take part in the service. And being invited to do so by the Congregational Minister, he consented. But the Rector of the parish in which the Congregational church was, protested and the Bishop thereupon told the Rector that he had committed an illegal action and admonished him. The clergyman submitted to the Bishop and promised not to repeat the offence. It would seem to have been nothing more than a kindly act to a parishioner. A few months ago in Canada one of our most prominent dignitaries assisted a Presbyterian clergyman at a marriage in a private house because one of the couple was an Anglican and the other a Presbyterian. Not a single hint was forthcoming (at any rate publicly) that the clergyman had done anything illegal, and we do not suppose that he was even privately admonished by his Bishop. This shows the striking difference in the situation of both Churches. It is utterly sad that the Rector of that parish should have felt it necessary to go out of his way to report the matter to the Bishop, for, even though, in the eyes of the law, it was technically illegal, there is such a thing as Christian charity. But the occurrence will doubtless do something to bring about a change in the law, and we are entirely of the opinion of "The Modern Churchman" in urging that such a law should be repealed. "Talk is all very well, but our remedy in this matter lies in action." Canadian Churchmen are to be congratulated on the freer atmosphere in which they live.

A Bishop's Duty

The Bishop of Salisbury (Dr. Ridgway) has been speaking very frankly on what he considers to be the duty of the Episcopate. He does not feel bound to go from parish to parish paying repeated visits, and his idea of his position is not that of a person constantly interfering with the concerns of his people, but one who is always accessible, taking a real interest in them and their work. A Bishop should have time to think out plans, for reading, and for leisure to study what he is going to say in public. People should not have the idea that the Bishop is always to be in evidence, because this will often mean frittering away his time and achieving cheap popularity at the cost of far better work. There is no doubt of the essential truth of Dr. Ridgway's contentions. While, of course, we are naturally desirous that our Bishops should know their Clergy and parishes to the fullest possible extent, there is a real danger of their being burdened with an immense amount of trivial work which cannot minister either to spiritual power or to the good of the people. It is sometimes said that our Bishops tend more and more to be mere "Confirming-machines." It behoves us all to see that they are truly our spiritual leaders, who never speak without force and weight, and whose influence is always in the direction of spiritual uplift and blessing. Not only Bishops, but many others as well, will have to do less to do more.

Daniel and the Critics

It is well known that the Book of Daniel has been the subject of a great deal of discussion, and some people go so far as to assume as absolutely settled the late date of the book and the impossibility of it being regarded as historical. In the April number of "The Expository Times" Dr. Pinches, an eminent authority on Assyriology, refers to two tablets, duly