

# Canadian Churchman

Toronto, August 21st, 1919.

## Editorial

TO H.R.H. THE PRINCE OF WALES, this journal joins in loyal greetings. The people of Canada are welcoming the Prince, not only as a member of the royal house which has increased in the affection of the nation throughout the war, but also for his personal worth. Many a tale of his courage and good comradeship, which endeared him to the army, is in circulation. It is well that one who, in the providence of God may be the King of England, should gain a first-hand knowledge of the lands of the Empire through a journey which will be another means of expressing the bonds of our sisterhood of nations.

ON the Sunday after or before Labour Day we hope our clergy will take the opportunity of speaking regarding our industrial situation. The preacher who pounds away on the old antithesis between Capital and Labour, needs to wake up and rub his eyes. It was rather remarkable that in one of our Canadian Synods the house balked at expressing the opinion that the workers should have any share in the control of conditions, hours and wages of labour. It was hot and sleepy weather and they forgot that what they timorously rejected was a feature that had been in operation in England and some parts of Canada for some time. To-day, surely people are awake to the fact that only together can workers and capital get results.

Without a doubt the greatest single irritant to-day is the profiteering—that is abnormal and unreasonable gain. The milling companies' printed reports shows profits 30 per cent. and up. The Dominion Textile reached 300 per cent. *Social Welfare* says that Bradstreets shows a certain manufacturer worth a half a million before the war and five millions at the end of the war. Unusual expansion of businesses dealing with war materials is to be expected, but where greedy gain has been made on the pressing necessities of the nation, how can the result be otherwise than discontent?

We need, as we have never needed before, the complete application of Christ's principles to business and all departments of life. Only in this way can our life ever achieve any stability, for justice is the foundation and pre-requisite of brotherhood, which is love.

THE Manitoba Court of Appeal have handed down a judgment on the MENNONITE SCHOOL case which is of great significance. The Mennonites have no educational privileges beyond any other citizens. They claimed the privilege of educating their children as they pleased. It is difficult for people in Eastern Canada to realize the anti-Canadian influence of the Mennonite settlements in the Prairie provinces. With their own national customs, language, religion fostered by a water-tight system of education—or lack of it—our polygot problem becomes intensified. Before this we have expressed the conviction that any special educational privileges granted on religious or racial grounds, is a profound mistake. We regard the public school as one of the bulwarks of Canadian nationalism. It is not an ideal instrument, but it is doing its work. That is one reason why it is feared by its opponents.

PROFESSOR Foerster, a notable exception to the general run of German professors, has been telling some very plain truths to his countrymen in a recent article in the *Berliner Tageblatt*. The hard peace terms, he says, are

the inevitable consequences of Germany's own actions. It is her conduct for the last fifty years that has made virtually the whole civilized world dislike and distrust her. That is the reason why every clause in the Peace Treaty shows doubt of her uprightness. Her contemptuous breaches of the Hague Convention, her methodic plunder and destruction, her wholesale deportation of women and girls, and her hideous resort to new ways of slaughter, have all contributed to set the world against her. Dr. Foerster says that any German with the least knowledge of what millions of people have suffered under German rule in the occupied districts must ask his conscience: "What right have we to humane treatment?" He admits frankly that what Germany has honoured as the last word of political wisdom is now applied to her. The long ignorance of even such people as Dr. Foerster is another evidence of the strength of the system from which we thank God for our deliverance.

ECCLESIASTICAL developments of great interest are following the freeing of Czecho-Slovakia. A delegation of priests, all deputies in Parliament, has been to Rome to urge certain changes on the Pope—the removal of German and Magyar prelates and the establishment of the Archbishop of Prague as Primate of all dioceses of the Republic, the use of the Slav instead of the Latin liturgy, and the marriage of priests. The foreign prelates, often hostile in sympathy, have long been an offence in the Slav dioceses. The Vatican is understood to be ready to put this right, and also to sanction the Slav liturgy, which formerly was actually in use for long periods. The marriage of priests is a more difficult matter. Bohemia was formerly Protestant, and largely remained so at heart; so the tradition of a married clergy has continued there. The claim is strengthened by the fact that the new Republic includes within its borders a population of 700,000 Ruthenes, who are Uniate Catholics with a married clergy. These Uniate Catholics of Eastern Europe were long ago won over from the Eastern Churches to the jurisdiction of Rome on the condition that they were allowed to retain their own "rite," their customs and usages. They accepted Roman authority and dogma, but clung to the old mode of worship and ways, including that of a married clergy. Conservative Rome will no doubt become politic on these questions, otherwise a separatist move might be the result.

REMARKABLE parallels to our present financial strain are disclosed in that fascinating book of Dr. Cobern on "New Archaeological Discoveries," after Diocletian established an imperial absolutism, blotting out freedom and making the spirit of militarism rampant. In 267 A.D. a house in the town of Socnopaei Nesus, in the Fayum, in ancient Egypt, cost 2,000 drachmae. Forty years later it was mortgaged for 3,840,000 drachmae. In 255 A.D. a measure (about a peck of wheat cost sixteen drachmae, in 314 A.D. the same amount cost 10,000 drachmae. So at Oxyrhynchus in 306 A.D. a man paid 720,000 drachmae (\$120,000) for 500 pounds of meat. Ten years later even more surprising is the record of a man paying 75,000 drachmae for a hide. Food became so dear that four chickens were sold for 30,000 drachmae. Although wages had gone correspondingly—grooms receiving 3,000 to 6,000 drachmae a month (\$500-\$1,000). Teachers received almost as much. Yet conditions of life were feverish and dangerous. Fraud, blackmail and graft were the order of the day.

## The Christian Year

### The Selfishness of Christianity

(ELEVENTH SUNDAY AFTER TRINITY)

THOSE who are most fastidious in moral perceptions are often least so in moral practice. It has become fashionable for some writers to draw lessons from the war that reflect discredit upon the ethical standards of Christianity. The criticism is, that Christianity is selfish in that it holds out a promise of reward as a lure to goodness, while the experience of recent years has taught the world that the only worthy service is that which is rendered for its own sake; goodness has virtue only when it is realized for the sake of goodness, and not for any return that it may bring afterwards.

#### THE MATTER OF REWARDS.

As it appears on the surface, it is much more difficult to bring the world along without linking up virtue and reward, than if virtue, for the love of the thing itself, were made the ground of appeal. The principle of rewards, from childhood on, may be open to question, but still we practice rewards, instinctively feeling that child-consciousness is more effectively reached that way, and the value of goodness impressed. In fact it does not seem possible to separate reward from the constitution of things. Reward inheres in goodness as light does in the sun. If one is virtuous for the love of virtue, or if one gives himself to a noble service for the love and joy of serving, without a thought of reward, is it not so that the gratification, the spiritual pleasure, of such service or virtue is a reward in itself? To the extent to which the motive is discoloured by an element of selfish expectation of reward, to that extent is the reward diminished, thus defeating its own end. Nevertheless reward is indissolubly associated with goodness; and the desire for that reward, which is of the essence of righteousness itself, cannot properly be called selfish because fulfilled in spiritual terms.

#### GOD THE REWARD.

The explanation, indeed, is found farther back than that. It is because all goodness or greatness of character, all sacrifice of life, all service rendered cheerfully for God and man, bring the life into harmony with the will and character of God. All life and health of soul is found in harmony with the soul's environment which is God. God, truth, and right are on the side of victory and life, because God is Sovereign. To be in harmony with God is to enter into plenitude of life which is spiritual reward. The reward of Heaven is promised because it is indissolubly identified with the sovereign life and character and purpose of God into which those enter who do His will. In disobedience and sin lie impotence, defeat, and death. When our Lord predicates reward as a return for a life of service, He does not lower the ideal standard of ethics, but asserts the sovereignty of right, and promises the fulness of life which belongs to the Kingdom of God. "Whosoever shall lose his life for My sake shall save it." Hence it is we pray, in the Collect for to-day, that we may be enabled so to keep His commandments that we may obtain His promises, and be made partakers of His treasures.

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Many kinds of fruit grow upon the tree of life but none so sweet as friendship.—Lucy Larcom.