

The Canadian Churchman

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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.

FIFTH SUNDAY IN LENT.

(March 29th.)

Holy Communion: 138, 259, 260, 373.

Processional: 47, 130, 633, 782.

Offertory: 128, 394, 594, 640.

Children: 507, 695, 706, 787.

General: 37, 129, 436, 752.

The Outlook

House Cleaning

It has just been said with great truth that the most pressing need in Canada to-day is a thorough political house cleaning. Public morals must be improved from top to bottom. The first step is the purification of the fountain head, for unless those responsible for government are true it is hardly likely that the people themselves will be right. The Mousseau scandal in Quebec, and the Evanturel revelation in Ontario are only two out of other recent indications of the blunting of our moral sense in regard to public affairs. When a trusted official of the Government is charged with deception and dishonesty by the padding of pay-lists and the diversion of money received for the use of Government property to the campaign fund of a political party, and when a Member of Parliament is charged with conniving at the payment of very much more than a railway actually cost, we can see something of the deplorably loose political morals that obtain in Canada. It, therefore, behoves all who love their country to insist upon the moral tone of public life being raised, and to see that public office is regarded as a public trust to the people. We must never

tire of insisting upon the elementary ethical truth, that what is morally wrong can never be politically right.

Rural Life

One of the ablest papers at the recent Social Service Congress at Ottawa was on "The Rural Problem," by the Rev. John MacDougall, of Spencerville. As the result of years of close attention to the conditions and problems of rural life in Canada he indicated some of the causes which he believes are operating to diminish the rural and increase the urban population of the country, at the same time suggesting certain methods intended to counteract them. There is a constant drain from the country to the city, not only of money but of intellectual and social life. Mr. MacDougall thinks that one trouble is the unfair incidence of taxation, for, under existing conditions farmers receive better returns from capital investment than from the ownership of land, which "affords only opportunity to gain a labourer's livelihood." It is obvious from this that the farmer will naturally put his money where it will earn the highest income, but certainly good farming cannot be maintained in this way. The suggested remedies are two: the diffusion of agricultural education, and an increase of business efficiency through co-operation. To this end, the Church is urged to fulfil its function by teaching the moral aspect of conservation and dealing with the fundamental question of character. We hope Mr. MacDougall's words will receive the attention they deserve, for the rural part of the country is the foundation of the life of the whole.

Overcrowding

Dr. Hastings, in his Monthly Report for February, speaks of the urgency of lodging house accommodation for Toronto. He declares that there is not one modern lodging house in the city although there are at present 714 so-called lodging houses, of which 546 are overcrowded. On a recent survey there were found to be 9,439 persons housed in these buildings, being 2,930 in excess of what the Act permits, and yet the Department is helpless because there is no alternative, for any attempt to enforce the requirements of the Act would turn the people on the street. In these various institutions 550 men were found sleeping on benches and floors, and there is still an appalling lack of houses within the range of the labouring man, for with an average wage of from \$10.00 to \$13.00 per week no man can afford to pay more than from \$8.00 to \$12.00 a month rent, unless this is at the expense of the proper nutrition of his family. No wonder that Dr. Hastings speaks of the overcrowding as not only insanitary but demoralizing, and he quotes some striking words written by Dr. Russell, descriptive of Glasgow, but equally applicable to Toronto:—

"I ask you to imagine yourselves, with all your appetites and passions, your bodily necessities and functions, your feelings of modesty and your sense of propriety, your births, your sickness, deaths, your children, in short, your lives in the whole round of your relationship with the seen and unseen, suddenly shrivelled and shrunk into such conditions of space—I might ask you, I do ask you to consider and honestly confess—what would be the result to you?"

A Fortless Frontier

At a meeting of the Republican Club of New York last week the subject discussed was "The Century of Peace between the United States and Great Britain." One of the speakers was the Hon. W. L. M. King, formerly Canadian Minister of Labour, and he spoke of the unparalleled achievement of holding an international frontier, approaching 4,000 miles in length, with scarcely an instrument of war and not a sentry on guard. Such a change during a hundred years "makes the triumph of reason over force in adjustment of differences of international affairs," and, as Mr. King said, one such example is worth a multitude of hopes and prophecies. The forthcoming celebration of the Centenary of peace affords a fine opportunity for the two countries to testify to the whole world the glories of peace and the achievement of human progress and international goodwill. To quote Mr. King once again, the frontier without a fort is "the crowning glory of this Continent."

A Novel Appeal

Colonel Seely, the British Minister of War, recently had a striking instance of Church Unity, which, in view of current controversy, must be regarded as particularly welcome. It took the form of a deputation representative of the Church of Scotland, the United Free Church of Scotland, the Scottish Episcopal Church, and the Wesleyan Methodist Church, which went to urge the War Office to erect at a certain new Barracks in Scotland a Garrison Church, which could be used by all the denominations. While the Minister found himself unable to accede to the suggestion that the Government should provide the whole cost, he admitted that if ever an exception could be made to the general rule of the Department, it was when a request came from four Churches ready to use the new building in common. He thereupon suggested that the Churches should themselves provide the building in the first instance, and that their outlay could be gradually defrayed from the Annual Grant to which the Barracks would be entitled in respect of religious services. A scheme is to be prepared embodying these suggestions and there is every likelihood of the project being carried out. We rejoice in every such indication of essential unity, and are particularly glad that our friends of the Scottish Episcopal Church should have been able to unite in this most interesting deputation. Things that unite are decidedly more, and more important, than the things that divide.

Vagueness and Definiteness

In an article on the first year of President Wilson's office, reference is made to the fact that the President has a perfectly clear and definite idea of what he wants. His predecessor, Mr. Taft, has remarked that the President knows perfectly well what he desires before he goes to Congress to get it, and this intellectual grasp of his subject is seen in all his personal discussions with Members of Congress. "He out-argues them because he has out-thought them." The lesson is obvious for us all:—

"The vague men go down inevitably before the definite man. It was Mirabeau who predicted the rise of a French politician at the time of the Revolution, saying of him: Look out for that man; he