

Canadian Churchman

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Editorial

THE world is poorer for the passing of the great American, THEODORE ROOSEVELT. He had the qualities which make a man. Everybody knew where Roosevelt stood on every question. He had the courage of his convictions and did not choose the easy road. That the American people chose him as an American ideal is a tribute to them as well as to him. Positive and virile, the soul of honour and truthfulness, he stood four square to all the winds that blew. Too impetuous for self-interest, too outspoken for finesse, he played the strong man's game, whether he was a Rough Rider, Governor of New York or the President of the Republic. In the last great war he gave his voice where he gave his heart and would have given his life. May his tribe increase in the Republic!

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"DON'T hurry me" might well be the request of every returned man who is taking up work again. We are anxious to have them get to work as soon as possible, for their settlement and their products are tremendous factors in reconstruction. Some people forget that a man on active service has had the experiences of a lifetime kaleidoscoped in a twelvemonth. Nerves are a bit jumpy. "Things seem a bit strange, for it is odd to come back and find matters going on as usual, just as you left them, except that your place has been filled up." In more than one case returned men have started work with the best intentions in the world, but have not been able to "stick it." We wish all employers had the rare common sense which characterized one man. He welcomed a returned man back to his job with the words, "Now, when you feel that you must throw up the job, just go out for a bit and have a smoke and come back when things look right." As a result, every returned man in his employ has been able to "stick it," because the sense of strain has been removed. The employer may have lost a few hours, but he helped himself and his men.

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HISTORY, Economics and Humorous Works have hitherto busied the pen of DR. STEPHEN LEACOCK. Now he ventures on a new field—Moral and Social Reform. In an article in a Montreal paper he bewails the passing of the flowing bowl, because he fancies so many genial souls find the geniality of life in intoxicating liquors. These words of his, unfortunately, will have a circulation perhaps greater than some of his other works. We cannot imagine them being proscribed, even from the "Wines and Spirit Journal" when that is printed again. "H. M." in this issue comments on the most glaring weakness of his case. Dr. Leacock draws a picture of the drabness of the life of the workingman without the comfort of his glass, which is convincing evidence that he knows nothing of the workingman's life. He has

clearly to learn that the workingman has other compensations in life than the flowing bowl. It might be instructive for him to read the utterances of Labour leaders, both British and American, the resolutions of Labour conventions, which state the opinions of Labour more truly than the occasional "boozer," or even a Professor of Economics.

It is conceivable that there are some subjects which men in earnest do not joke about. Many of us feel that one thing the war has opened the eyes of our citizens to is the uselessness, to put it very mildly, of the traffic in intoxicating liquors. We have realized that its harmful influence is a handicap on us for the future development of Canada's assets, which are painted in such glowing colours. Some of us have realized something more—that CANADA'S GREATEST ASSET is her citizenship, and anything which stands in the way of the true development of that will receive no quarter at the hands of men in earnest.

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MISSIONARY interests are bound to come to their own as one result of the war. Our horizon has been broadened. We have had nearly the whole world on the battlefields of France. Intelligent Christians must become informed on Missions. WORLD CITIZENSHIP is the title of a series of papers on "Jesus Christ and the World Religions," a text book for Mission Study Classes, which will be used a great deal this year. Our readers are fortunate in having this series by REV. DR. T. H. COTTON. There are few men in Canada who have given the study of Comparative Religions more careful thought and who have a better right to be heard on this subject.

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THE Churches at the Cross Roads," a book which Rev. J. H. Shakespeare, Secretary of the Baptist Union in England, has written, advocating Church Union, is the occasion for the "BRITISH WEEKLY" taking a stand rather surprising to some of us who have been watching with a measure of admiration the able editorship of SIR WILLIAM ROBERTSON NICOLL. It appears that Mr. Shakespeare is a suspected character, because, for one reason, he has been one of a number of Free Churchmen who conferred with the Archbishops of Canterbury and York's committee on Church Union (published in our issue of January 2nd, 1919). With considerable unfairness, to say nothing of personalities, the "British Weekly" suggests that Mr. Shakespeare's interest in the subject is that "he appears to have realized, perhaps late in life, the fascination of the Anglican Communion," and that "he is terribly afraid of dropping out of what he takes to be the current stream of tendency." This is the old football tactics, "Tackle your man. Never mind the ball."

The "British Weekly" makes the following comment on episcopacy as a basis of union: "We cannot forget the history of the 'historic episcopate.' We know in how many coun-

tries and for how many centuries it proved itself the inveterate foe of civil and religious liberty." The whole editorial rather wilfully ignores the fact that the INTERIM REPORT suggests that "the episcopate should reassume a constitutional form, both as regards the method of election by clergy and people and the method of government after the election."

Only a single page does Mr. Shakespeare devote to suggestions about realizing the union and brings up the question of re-ordination. The Interim Report wisely left that question until the discussion should make some progress. But Mr. Shakespeare's tentative proposals are sufficient to provoke the suggestion that "re-ordination would be like asking a husband to re-marry his wife, confessing thus the sinfulness of his prior union"—rather hysterical for such an organ as the "British Weekly," when the Interim Report distinctly states that "the acceptance of episcopacy on these terms should not involve any Christian community in the necessity of disowning its past, but should enable all to maintain the continuity of their witness and influence as heirs and trustees of types of Christian thought, life and order, not only of value to themselves, but of value to the Church as a whole."

As a result of this focusing on a single page of Mr. Shakespeare, there were five columns of letters in the next issue of the "British Weekly" which overlooked the whole project and tone of the Union as presented and recoiled in various degrees of verbal horror from the Re-ordination suggestion.

Not much progress will be made in the object of the Report which offered the proposals, "not as a basis for immediate action, but for the sympathetic and generous consideration of all the Churches" if this be the tone of discussion in a representative journal of the Free Churches in England.

In contrast, the spirit of some English Churchmen is shown by the following letter, which Mr. Shakespeare received from the BISHOP OF WINCHESTER (Dr. Talbot), a member of the sub-committee:—

"I meant long ago to write you a few words of sincere appreciation, thanks and respect for your book, "The Churches at the Cross Roads." Its spirit and tone seem to me entirely beautiful. It is a most true contribution to the subject. It drives home its solemn moral most powerfully.

"Once in the Church we thought gravely of schism and proscribed Nonconformists as schismatical. Then we began to feel this unbecoming, and with a mixture of charity and of indifference we thought that the old view of schism was in bad taste and narrow.

"But you bring us into a third condition: the old dread of schism revives, but it is not imputed to others; we all share its guilt, shame and loss. You have made me feel this more than I ever felt it before. The way forward is still hard to see; some steps of it, at any rate, are plainer for "you" than for us. May you be strengthened and guided to take them, and we shall all be the gainers.

(Signed) "EDW. WINTON."