

Council for Social Service
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Reconstruction

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SYNOD HALL, KINGSTON, ONT.



Reconstruction

We would point out that one of the most frequent hindrances to an effective ministry is the clergyman's remoteness from, and inexperience of, common human life as ordinary men have to live it. Many clergy appear to have lost some essential element of their manhood, and consequently neither understand nor are understood by other men. The laity have a right to expect of their clergy the knowledge and experience of their profession. Sometimes it seems to them that behind the use of professional formulae and a non-committal attitude, the clergy are endeavouring to hide their inability to deal with difficulties, instead of frankly acknowledging it. This is fatal to any real fellowship between clergy and laity.—REPORT OF THE COMMITTEE OF THE NATIONAL MISSION IN ENGLAND ON EVANGELISM.

The preoccupation of the war is not so great but that the minds of many are turning towards the time when peace shall bring many grave and pressing problems, problems which will demand strength and courage and wisdom to solve successfully. The effects of the war have been so great and far-reaching, the damage inflicted so serious, that the world will face the task of beginning afresh, of building, perhaps not in every case even on the old foundations, a new and better social fabric. In such a task the Christian Churches must take their share; such an opportunity has never before, perhaps in the whole history of the world, and certainly never since the fall of the Roman Empire, presented itself to the Church throughout all the world. How far she is alive to this fact may be a matter of surmise; that she has been warned very often and very directly is quite certain. The purpose of this BULLETIN is not, therefore, to warn the Church of what lies before her, but rather to sketch the problems which she will have to grapple with. That she should not do so would seem almost incredible, for too many men are alive to the necessity for action to make it probable that the Church will wholly miss her venture.

CANADA AFTER THE WAR.

Let us first envisage what we may expect to be the conditions that will obtain after the war. In the first place the Dominion will find herself financially in a better state than she has ever been before. The balance of trade has swung most amazingly in her favour, and from being a debtor nation, dependent for working capital on Great Britain and the United States, she has become a creditor, with exports vastly in excess of imports. True, a great national debt is being piled up, a debt which in pre-war times would have appalled any statesman, but which is now being carried with reasonable ease. What will be the state of affairs when peace comes? Munitions and supplies of an exclusively war character will, of course, automatically cease to be in demand, and equally naturally a great number of men and women who have been employed in such industries as shell-making will be quite summarily and abruptly thrown out of employment. It is probable, therefore, that immediately following the cessation of war there will be a period of unemployment, and a certain degree of industrial stagnation, which will be intensified by the return of the troops and their demobilization, which will entail the throwing of a comparatively large number of men upon the labour market. Added to these there will very probably be a large immigration from Great Britain which will tend to swell the total labour force available for employment, and be for a longer or shorter period not employed.

So far we have been painting a rather gloomy picture, stagnation, a flooded labour market, unemployment, and a certain amount of inevitable confusion and maladjustment incident to the new reactions demanded by new conditions. The situation will not be, however, quite so serious as it at first appears, and one or two considerations must be taken into account which will materially modify the gravity of the crisis. The first, and by far the most important of these considerations, is that although there will be a shifting from the production of war munitions, yet the volume of exports which Canada will be called upon to send to Europe will probably be as great, or even greater than it is now. It must be remembered that Europe will be most seriously exhausted by the exertions and destruction of war. Not only will the warring nations have to rebuild what has been actually destroyed, but they will have to turn once more to peaceful pursuits, and the wheels of industries which have lain idle for four years, or perhaps even longer, will once more have to be set in motion. Such will be no

easy task. Great numbers of the skilled workmen will have been killed or incapacitated, and new ones will have to be trained to take their places. Just as the reactions to war-time conditions were slow and painful so will the reactions to the neglected ways of peace be painful and slow. This means that for several years after peace has been proclaimed Europe will be forced to draw largely upon countries untouched by war, and Canada and the United States will certainly lead in the effort to afford that assistance which will be necessary. How long this period of settlement, of returning to pre-war conditions will take it is hard to say, even at this time impossible: it will depend almost wholly upon the degree of exhaustion to which the belligerent nations in Europe will have been reduced. All that we can say at present is that it is probable that this exhaustion will be serious, perhaps even profound.

CANADA'S DUTY TO EUROPE.

What will be the effect of these conditions upon Canada? The Dominion will find its duty in the restocking and revictualling of the European nations. Naturally this will not, and cannot be of the nature of a charitable proceeding; Europe will pay, and pay well, for all she gets from Canada, and high prices for wheat and dairy products are certain for some years to come. In this there will be no question of Canada taking advantage of the necessities of the stricken countries that seek to buy from her: Canada will be able to supply what Europe will, at least temporarily, lack, and she will be well paid for what she can afford to send.

It is, therefore, to be expected, with more or less confidence, that for several years after the war Canada's export trade will be very large, and in consequence of high prices her returns will be correspondingly satisfactory. The cessation of war-time industries, although necessitating a temporary dislocation of industrial conditions, will be made up for by a continuance of the demand from Europe for Canada's products from the soil. Production will be greatly stimulated; labour will be plentiful, and it is more than likely that Canadian agriculture will be in a more sound and satisfactory a condition than ever before in its history.

But it must not be forgotten that this period will not be a permanent one. Europe will bend every effort to make good the ravages of war, and already the most elaborate plans are maturing whereby the period of reconstruction will be handled with scientific efficiency, and the interval of comparative dependence on outside

assistance be made as short as possible. Industrial conditions all over the world will be perhaps for as long as five years after the war, in a peculiarly busy phase, a phase which will inevitably be followed by a severe depression, and that will be the time of trial.

With good times and high wages habits of indulgence and even of extravagance are formed. * Such is inevitable; the whole standard of living is raised, and it is only natural for people to imagine that good times will last for ever. That the standard of living for the artisan classes should be raised is an excellent thing; that habits of extravagance should be formed is an unqualifiedly bad thing.

THE FUTURE POWER OF LABOUR.

We have already partially discussed, in BULLETIN 7 of this series, the demands and aspirations of labour. How far organized labour in Great Britain or in America will be able to enforce these demands upon society at large is difficult to say. In Canada the labour party, as a separate entity, is almost unknown, and utterly untried. One of the most significant and interesting incidents of the last general election in the Dominion was the total inability of labour men to hold their followers together and the practical extinction of any idea of a separate political party devoted entirely to the interests of labour, such as exists in Great Britain. Be that as it may, it is practically certain that the large influx of immigrants from Great Britain will bring with them very decidedly radical tendencies, and to judge from the tone of such papers as *The Veteran* the ideas of large numbers of our own returned soldiers will be equally radical; even such debates in the House of Commons at Ottawa as that recent one on the conferring of titles is not without a certain amount of significance.

The outcry against profiteering will have its echoes after the war, and the men who have faced death and wounds in the trenches for an ideal, intangible perhaps and not wholly comprehended, but for all that quite real, of democracy, will go back to civil life with still some trailing clouds of the glory of that ideal, with still some light of the vision in their eyes. But visions are dangerous things, and when the import of them is but barely understood by great numbers the consequences are almost invariably grave, witness the Russian revolution. Few men can climb to the mount of transfiguration and keep their heads; rather do they become intoxicated by the sight and babble of remaining there for ever, as did Peter. The amazing course of events in Russia has taught us all one lesson,

perhaps the most valuable lesson of all, that not only must we make the world safe for democracy, *but democracy safe for the world.*

MAKING DEMOCRACY SAFE.

Herein, in sober earnest, lies the twofold task of the world in the years to come, and in this task the Church must bear her part. We are going to pass through an excessively difficult period. We are living now in a state of acute emotional stress, even of distress, and our nerves are suffering probably more than many of us fully realize. No nation can live through such years of emotional excitement without paying for it sooner or later. Reaction is bound to come and with it what has been aptly described by one of our own Bishops as "spiritual anaemia." It is seen after every war and will without the faintest doubt be seen in an intensified form after this. It will be a dangerous time, how dangerous none can tell, but in all conscience sufficiently grave to excite the worst apprehensions. A very great number of men, and women too for the matter of that, will be, both spiritually and physically "at a loose end." The excitement of the war will be followed by a depression of spirits, and it is even likely that a lowering of moral standards may be found, for such is the decided experience of other countries after a war. Politically there will be a good deal of unrest. It is to be most fervently hoped that the relations between Quebec and the other Provinces will once more be amicable, but we must not shirk the possibility of there being a continuance of friction. Time-serving and opportunist politicians will be only too eager to play for this or that vote, and we must note the possibility of the returned soldier vote being bid for with promises of increased pensions and privileges and so made the shuttlecock of parties. We must also prepare ourselves for the new vote of the women, and what that will portend none can tell.

Amid these dynamic elements will stand the Church, and on its handling of the situation as presented to it much will depend. The wisdom of her leaders and the faith and devotion of her members will be called upon to stand great strains. If the Church can come through the times of trial with flying colours a great battle will have been won; if she falter more or less in her great task, much will have been lost, perhaps irreparably.

It is very hard to speak with any degree of exactness as to what will be spiritual reactions of the returned soldiers, although many have done so, and much has been said on the subject. Evidence, even from the most trustworthy sources, differs widely, and in a

curiously baffling way, but in two particulars reports from every quarter are without the slightest doubt unanimous. First, there has been a very deep-seated and genuine "revival" of religious feeling. Such was to be expected under the emotional stresses of active service. Secondly, this "revival" is undoubtedly largely "unorthodox" in character, but none the less real for that.

Chaplains are unanimous in witnessing to a hitherto unsuspected lack of the very rudiments of knowledge, not only in doctrine, which might be reasonably expected, but of the ground-work of the Christian faith, even in its simplest form among great masses of men. Whatever may be the reasons for this, and it certainly induces some painful reflections and heart-searchings among us, the situation must be recognized and met. In a nutshell the whole problem is this. After the war there will pour into our midst a great volume of men, not only of our own soldiers but of men from Great Britain. Many, if not all, will have been touched by the vision of things eternal and divine beyond their human ken, and though the vision may have faded, and may indeed have been not wholly comprehended or even not understood at all, yet to such men the attitude towards spiritual things cannot ever be altogether the same again. Conceal or deny it as they will, and many will inevitably do so, the sight even for a moment of these things which are not seen and are eternal will never wholly fade from their eyes. Such men, and women too, will afford material such as the Church, perhaps in all its history, has never had to deal with before. It will be difficult material, doubtless, but it will contain some of the grandest elements that ever offered themselves to be worked upon. What then will be the message which the Church must deliver to these men? Simply this, *it must show them that the ideals for which they themselves fought and suffered, and for which their comrades died, are the eternal verities upon which the religion of Jesus Christ is founded.* Such will be the task of the Church during that very critical period which will follow the war. The actual period of the war has been and will increasingly be a time of great heart-searchings among all faithful men and women. It has even been a time of some degree of spiritual uplift among many, more particularly perhaps among some of the less stable and well grounded members of the Church. The great danger lies in a reaction towards apathy and indifference after the war, an attack of that "spiritual anaemia" which is so dangerous in its effect, and so insidious in its attacks. Without doubt the next five years will be ones of great trial for the spiritual forces of our land.

SOME CONCRETE PROBLEMS: IMMIGRATION.

We have now outlined, briefly and imperfectly but at least in a sufficiently general way to be explicable, the problems which will face our land immediately after the war, during those years which may be called the Reconstruction Period. We may now take up some of these questions a little more particularly and inquire exactly into the difficulties which will present themselves.

In the first place let us consider the case of immigration. As has already been said, it is hard to arrive at any accurate forecast of the extent of the influx of new settlers into the Dominion after the war. Some rather fantastic figures have been given and some rather fantastic schemes for settlement on a large scale have been outlined, but as a real matter of fact it is quite beside the mark to make any such prognostications, and all we can say is that most probably we shall have a very large immigration into Canada from Great Britain immediately after the war. A flood-tide of immigrants is no new thing to us, we have seen it before and our Church has made very gallant attempts to cope with it. Such efforts must be redoubled, and a definite co-ordinated and thoroughly worked out plan of coping with the situation must be instituted and put into operation. Such funds as the Archbishops' Western Canada Fund must be immensely strengthened, and above all we must use every endeavour to obtain as recruits for the ministry the very best young men that we can obtain. These are, of course, counsels of perfection, and the question is instantly asked, how are we to do it?

The ministry of the Church never has, and probably never will, at least in Canada, offer a lucrative career for men. The stipends of the clergy, although great improvement may undoubtedly be made, will never be very large, indeed they will probably be always comparatively small. It is certain, therefore, that the Church will not be able at any time to offer, from a pecuniary standpoint, any very attractive career to young men. But it is as true now as ever it was that man doth not live by bread alone, and many men, perhaps the best, will gladly forego money compensation for the sake of having the opportunity given them for leadership in their communities. This the Church can give, and it is through this that she may hope to attract to her priesthood men of ability, faith, courage, possessed of the faculty of leadership.

A conception, not a new conception, but a very old one, although one which has been too long obscured from many churchmen, a conception of leadership must be held before the eyes of the ministers of

our churches. The country church a power in the community, the country rector a leader of his flock, the rural rectory a centre of all progressive, constructive and enlightened thought. For such social service as that many a man, and brave woman too will go out to country missions on a small stipend, and work joyfully and untiringly at his great and noble task. Perhaps the Church has too often held before her young men the ideal of sacrifice. Sacrifice there must be, because no great and enduring work is ever accomplished without sacrifice. But no longer must the Church say, go forth and find your reward in the spirit of sacrifice, but rather say, go forth, and lead your people; show them that the first fruits of godliness is good citizenship. Show them that righteousness exalteth a nation, and that without vision the peoples die. Show them that Christianity must permeate every nook and corner of their homes, and that the upright citizen is the servant of God. Be that your ideal of social service to your kind.

The tendency among many at the present day is not so much to belittle the functions of the minister of religion as to circumscribe them; to make of the parson a harmless ornamental person whose functions have nothing whatever to do with the daily lives of his people. It has been said, "We like to have the parson among us because there are times when we don't feel quite sure of ourselves, when we feel that we are rather out of our depths, and perhaps somebody else can do something, miraculous or not, which will set things right and make us feel more comfortable. Such times as birth and marriage and death have in them something of the marvellous and mysterious; we don't know exactly what to make of them, so we get in the parson to baptize our children, to marry us, and bury us, much as the savage gets the medicine-man to make magic for him. It seems to help quite a lot, and we feel all the better for it. Our man has made "good medicine," and we can get along all right until we want his services again. He also lends quite a becoming air of respectability to any little function he may assist at, and we feel distinctly elevated by his presence in our midst. Of course these little services he may render us are not really very arduous nor do they entail any particular aptitude or excellence to perform with tolerable accuracy. Therefore, of course, we don't pay him very much, and we don't think of him very highly, rather perhaps as, "*vox et praeterea nihil*."

Such foolish disingenuous talk must be stopped, and the only way of stopping it is by showing that the Church, and the ministers of the Church are vitally concerned not only with birth and death

and what may be called the greater occasions of life, but with the every day existence of all her children. Not in any obtrusive, prying fashion, but in the spirit of leadership and good comradeship, in the spirit of those touching, noble words, "I am among you as he that serveth," must the Church stand among her people.

Such must be the spirit in which the Church must bear the new responsibilities that will be laid upon her, such must be the faith and courage with which she must face the grave and trebly grave problems she will find in her path. She must hold before her young men the prospect of a career of leadership, she must show her old men that the dreams they have dreamed shall be the visions of those who come after them, visions that will not fade, but grow brighter and clearer and more glorious like the spreading dawn.

Thus may the Church grapple with the problem of our new age in Canada, the problem of new citizens, men and women cut adrift from their moorings in the old land, a little bewildered even a little frightened at strange scenes and new ways. The opportunity for leadership among such is a priceless one, never, or rarely, to be regained if once lost.

PROBLEMS OF RECONSTRUCTION: 2. POLITICAL PURITY.

It is an historical fact, an extraordinary one, but none the less authentic, that immediately following the civil war in the United States, that country was scourged and humiliated by a period of political corruption, the effects of which it is only now, after a period of fifty years, emerging from.

The reasons for this need not be dilated upon, it was the direct outcome of that deadly "backwash," that numbing feeling of spiritual anaemia, that inevitable reaction from the high and glorious aspirations that had inspired men during the struggle. The question we have to face is, are we going to be scourged with the same unhappy, disgraceful business as were our neighbours? The answer to this question is perfectly simple, we inevitably are if we allow it to come upon us. The whole thing is quite plain and unmistakable; the country will be governed by the men whom the country allows to do so, and Canada will get exactly the government she deserves.

Our attitude towards political corruption in the past has been simply disgraceful. If a man wants to tell a good story he tells of some contemptible larceny, some dishonourable trick practised by this

or that disreputable politician. Of course we are all very shocked about it, and talk a lot about graft and all that kind of thing, but all our talk never gets us anywhere, and at the next election we all flock off to the polling booths and vote this way or that and forget all about graft. Sometimes, of course, a province is goaded beyond endurance and puts some of its cheating politicians in prison, or at least tries its best to, and there is a great row, and everybody gets excited. But after the dust has settled everything goes on very much as before.

The real point is, are the Christian Churches as being, presumably at least, the leaders in moral and spiritual thought, going to allow this to go on after the war? If even one alone of our great religious organizations should say, speaking *ex cathedra*, this government or this man or this system is nauseous to me, let him or it be removed, the effect would be incalculable. If the three greatest united together, the protest would be irresistible.

Is it impossible to suppose that the great Christian Churches of Canada with one voice should say, "after the war, no graft"? That they should say that cheating politicians should be hounded out of office and ostracised? They could do it if they wished.

But no, they say the churches should be kept out of politics. An excellent judgment and one that no one will dispute. The churches must keep out of "politics," and just as Christ drove from the Temple the money changers, so must she drive from "politics" the dishonest, the crooked, the dishonourable, and see that their places are taken by more honest men. Of course this has been said a hundred times before, but now, when we are on the threshold of this great new time, this wonderful rebirth of the world after the war, then if never again will be the time for the Church to strike, and make the irresistible weight of her judgment felt. But it is just a matter of determination, a grim purpose to see the thing through and done with for good and all.

PROBLEMS OF RECONSTRUCTION: 3. THE WOMEN'S VOTE.

So engrossed have we been in the war that we have hardly noticed that both in Canada and Great Britain a very extraordinary and far-reaching event has taken place, the enfranchisement of women. Although in Canada we have not at the moment arrived at complete Dominion enfranchisement for all women, we are so near to it that we may reasonably consider it as an accomplished fact.

It would obviously be out of place in this paper to comment in any fashion upon the long and very embittered controversy that has led up to this event. It is an accomplishment in which the Church must take very peculiar interest, since the welfare of women has always been its greatest care. It would be vain to try to prove that every forward step in the status of womanhood has been due to the influence of the Church, but we must not forget that woman owes to the Church and to Christianity her freedom from the degradation of all that is pure and ennobling under the Roman Empire, and her rise to a higher level of spiritual and economic existence under Christian civilization. What woman owes to the Christian religion can be gauged when we contemplate the status of womanhood among the Mahommedans as compared with the conception of the Christian home and family. It is notable to recall the fact that under Christianity alone has woman stood co-equal in the sight of God with the male in the estimation of man; woman's debt to Christianity is an immense one, and the foolish ones among the more "advanced" in the ranks of the "feminists" who would seek to turn upon religion and proclaim themselves free from everything which they choose in their ignorance to regard as "fetters," simply are not aware of, and are wilfully blind to the service which the Christian Church has tendered to them. Be that as it may, we are now confronted with a new and somewhat disturbing state of affairs, when a large mass of women are suddenly, and without previous training added to the voting list.

The number of women who really take an interest in politics is comparatively small, although not negligible, and we must face the fact that in Canada the vast majority of women take very little interest, or perhaps we had better say sustained interest, in politics. If, therefore, they come into their new power with open minds and without hopelessly limited prejudgments the prospect will be all the better, and it would be possible that a new and refreshing wind should blow over the dead bones of politics in the Dominion.

The evidence, however, which is by now very fairly exact, of the influence of the woman's vote in other countries does not lead us to expect any very startling result. Evidence from Australia, New Zealand and from such states of the Union as have female suffrage seems to belie the contention that the woman's vote is always and instantly cast for "reform tickets," or that the influence exerted for good by that vote is very marked. It would seem rather that the inclusion of women in the voters' lists simply means the adding of so many names to this or that party membership, and if the pre-

cedents are followed in Canada, and we see no reason for supposing they will not, we shall see so many thousand women voting Liberal or voting Conservative as the case may be. This warning not to expect too much from the woman's vote is necessary, for already it is to be observed that well-intentioned but ill-informed persons and papers are assuming that with the enfranchisement of Canadian women will come a wonderful wave of "reform" and that politics will be purified by its influence. Such will probably not be the case, or else Canada will prove a notable exception to the general rule, which is possible but hardly very probable.

The effect of enfranchisement on women will, therefore, most likely be subjective on themselves rather than objective on others. But in this very subjectivity lie its value and its danger, its value because it is another step forward and a very important one in the progress of womanhood towards a fuller and worthier conception of life, its danger because it is quite possible that it will have an unsettling effect on many, and that it will be made the stepping-stone towards greater "*freedom*," falsely so-called, for women.

There are many very distinctly disturbing aspects of the women's movement; even the perusal of such a novel as Mr. Wells' "*Anne Veronica*" will reveal them. There is an "advanced" woman's movement which cannot be disguised nor avoided, which will frankly advocate complete "emancipation," (at least that is what they call it), from all the conventional rules that have so far guided the whole modern civilized world. Women are "to lead their own lives," be "judges of good and evil" for themselves, and be no longer in economic subjection to men. These are doubtless most excellent ideals, but we must not forget, as these same advanced feminists appear to, that none of us liveth to himself and no man dieth to himself, and the demand of women to live their own lives does not of necessity entail that they shall let all or most of the conventions go by the board. The Church must set its face like a rock not against the greater freedom of women, but against the foolish and often wicked ideas of what the content of the term "*freedom*" is. The Church must recognize fairly and squarely that there is undoubted danger in the woman's movement. The Church has been the friend of womankind, its teaching has raised her from great degradation, and in this her new era, the Church must stand by her once more, encouraging, restraining, cheering, and if need be, reproving.

It is without the scope of this paper to comment on the question of a fuller opportunity being given to women to help in the

work and governance of the Church, but we cannot ignore the fact that women are knocking at the Church's doors and demanding admission even to the very altar and pulpit. It is quite beside the mark to discuss here what Mr. William Temple did or meant, (if he really meant anything), when he had a lady assist him at Holy Communion, it is merely enough to remember the incident as being highly symptomatic of current thought and opinion, for Mr. Temple is not without considerable influence among many in the English Church, and his programme of the Life and Liberty Movement, seems, although somewhat doubtfully and ambiguously, to promise greater liberty in Church affairs to women.

All these things must be faced frankly and calmly, neither in panic nor in disdain. From now onwards the status of women in the world is vastly different from what it was five years ago, almost unbelievably different from that of a hundred years ago. The demand for equal wages for equal work, for economic equality of men and women in the labour market is becoming very strong, and indeed is carrying the day, almost with ease. When women in munition works can turn out more shells in a day than men will, the disparity in wages, whereby generally a man will be paid at least one-third more than a woman, becomes simply a crying scandal. The inclusion of millions of women workers and voters into the ranks of the labour party in Great Britain is a fact of much significance, for England is the crucible wherein political and economic theories and practices pass through their baptism of fire. The whole situation with regard to women's life and labour is of immense import, and the granting of the vote to women in the Dominion will be fraught doubtless with grave consequences. For the Church not to recognize this, and to fail to stand by woman in her new, and we may believe in spite of many misgivings to the contrary, in her happier life, would be a grave and disastrous mistake.

PROBLEMS OF RECONSTRUCTION: 4. PROHIBITION.

To the discerning there is probably no question which gives rise to greater anxiety than the fear, arising practically to a certainty, that we shall be faced with a serious moral and spiritual reaction; in other words we shall be in for a very bad "slump" in high ideals, an expression which makes up in directness what it lacks in elegance.

Perhaps no warning has been more insistently given, almost in every number of the *BULLETIN* than this. The Church must brace itself for very anxious times when peace comes, and the most in-

sidious foe to fight will not be active attacks but a "sagging down" of nerves, a relaxing of determination to stand by the ideals we have made our own during the conflict. This will be particularly the case in the struggle for making prohibition permanent and complete in Canada. We must always remember that we have so far done only the easiest and least contentious thing of all,—we have banished the bar for the duration of the war. The ease with which we did was amazing, we might almost say suspicious. The liquor men hardly put up a fight at all and the bills passed in the various Provincial houses by large majorities, while the same is true of the Dominion provision to stop importation of liquor from one province to another.

Now the liquor men are not noted for their lack of pugnacity, nor for their willingness to give way hardly without a struggle to the attacks of prohibitionists upon their vested interests. Why did they surrender with such suspicious readiness to the demand for war-time prohibition? The reasons are not at all hard to discover, indeed they are plain for all to discern. First, the liquor interests sensed very accurately the demand for prohibition through the various provinces, and judged it to be a strong and almost irresistible one. They perfectly understood the psychology of the situation, and the immense force of the appeal for prohibition as a war-time measure. They deliberately chose not to fight that demand seriously at the moment, but to bide their time and fight at a more favourable opportunity, a year after the war, when the soldiers had returned and the moral excitement of the war had begun to wane. Looking at it solely from their point of view, these were excellent and subtle tactics. Along with all the intense anxiety, worry, weariness and overtaxed nerves of the war period, a period of great stress and strain for all, will go in the minds of the people high prices, food shortage, increased taxes, and *prohibition*. In other words, the enactment of prohibition will become inevitably bound up in peoples minds with all the other worries, annoyances and inconveniences of the war period. The sequel, according to the reckoning of the liquor men, will be obvious and inevitable. "Prohibition, they will say, was one of the sacrifices which the people of Canada nobly made during the war. But now the war is over there is no further call for it: you have made your sacrifices, let the lean years of war be buried for ever and let us get back to the times of plenty." Do not let us mistake it in any way. This appeal, spacious and untrue though it is, will be very strong and will catch thousands. The reaction against the stress of the war is going to be very great, and

those interested are going to make their appeal to reactionary forces very strong.

HOW TO MEET REACTION.

How shall we meet these forces? In the first place let us remember one thing, and that is that *Prohibition in Canada is going to win or lose on its merits*. If one year after the end of the war it is going to be a self-evident fact that Prohibition has proved one of the greatest blessings that has ever been bestowed on the Dominion, then Prohibition will stay for ever. If, on the other hand, it be shown that Prohibition has failed to accomplish what was intended for it, that it has brought worse evils in its train in the shape of lawless evasion of the acts and the driving underground of drinking with all its covert evils, that the administration of the law has been so lax and ineffective as to bring it into disrepute, then the feeling against it will be so strong that nothing can save it.

It is now just one year since the Council for Social Service conducted its first investigation into the working of the various acts, and a good deal of additional evidence has accumulated since then. How are they working now? Happily the answer is not in doubt, they are still working well, and the benefits secured by them are cumulative. It is true there is a good deal of secret and illicit traffic, the frequent prosecutions and fines in the courts are sufficient evidence of that. There has also been a good deal of drinking of "tonic wines," which has now been fairly well controlled by new regulations. But until recently there has not been really sufficient incentives for such traffic since the ease with which liquor could be imported from neighbouring provinces did away with the necessity. Now we have stopped importations, and the situation for these determined on getting drink has at last become really serious and acute. We must look for a serious increase in "boot-legging," and far more insidious, determined and crafty attempts at law evasion, leading up to the last desperate and frantic attempt to defeat the law when it comes up for final judgment after the war.

This situation is going to try our courage, our wisdom and our determination to the fullest. The question is a very simple one, and may be put in expressive language, *shall we have the nerve to see it through to the bitter end?* There is really nothing else to be said about it than that; there we have the whole question summed up in a single phrase, shall we have the nerve to see it through?

So far the Church of England in Canada has witnessed to the fact that in June, 1917, in the opinion of over three hundred of her Clergy, the Prohibition laws were working satisfactorily and that great benefits were being felt from them in the parishes of the clergy concerned. This, however, was not the Church's final word on the question. It is purposed to send out a second questionnaire at such time as the question comes up for final settlement after the war. Upon the verdict of our clergy much will hang. As has been pointed out before, the opinions of the parish clergy on such a question are of peculiar importance. In intimate touch with their people, constantly in and out of the homes of their parishioners among whom they live and work, the clergy have opportunities of judging of effects given to no other class in the community.

It is to be hoped, therefore, that our clergy will respond and give their candid judgment on the situation; if every clergyman of the Church of England in Canada were to give his unbiased, judicious opinion on the whole matter, it is more than probable that the question could be clinched once and for all. In the meantime, what should be our attitude? Perhaps if we say "watchful waiting," we shall best describe the ideal position we should take up. We must be very careful, neither indulgent nor tyrannous, but just and firm. Let us not forget that we are trying a great experiment, how great it is, is perhaps, a trifle hard to grasp. We are asking a nation which has been accustomed to the free use of liquor from time immemorial at one blow, suddenly and unexpectedly, to deny itself a thing which heretofore has been deemed by a great many people an entirely legitimate luxury, and by many a necessity. Obviously the handling of such a situation calls for great wisdom, more wisdom than a good many excellent but excitable people seem to realize as necessary. The outburst of real indignation and anger which followed on certain unguarded and unwise utterances at a prohibitionist congress some months ago in Toronto was not without its significance, and showed that the grave remonstrance uttered in BULLETIN No. 5 of this series against the excesses of extremists in the prohibition ranks was not uncalled for, and might well have been laid to heart.

The Church of England has a sanity, a restraint and a dignity peculiarly its own. These characteristics are well known and recognized, consequently anything the Church of England does or says has great weight. Our duty at the present moment, and in the future as well, is to lay a restraining hand on the obviously well-meaning but extremely injudicious enthusiasts who are irritating public

opinion and earning for themselves that most unpleasant of names, "fanatics." The old story of the barrister who, not having a good case for his client, made up for it by abusing his opponent, is a very apposite one. The liquor men have a very bad case, so they abuse the temperance advocates, and the worst of it is, a lot of the abuse sticks. What is wanted is not denunciation invective and rant, but cool and telling reason, restrained, just and courteous. Again let us repeat it, Prohibition is going to win on its merits, not by the shouting and tumult of its advocates. Such well-weighed, dignified and absolute telling support of prohibition the Church of England is pre-eminently, indeed peculiarly qualified to give.

PROBLEMS OF RECONSTRUCTION: 5. EDUCATION.

The Church of England from its earliest days, both in England and in this country, has always been a great pioneer, a living and powerful force in education; the need for redoubled efforts in this after the war is perfectly apparent.

It is not too much to say that the lack of knowledge of the Bible of young people at the present day is perfectly amazing, indeed it is most disquieting. What the chaplains at the Front tell us can be paralleled at home, the people of to-day simply do not know the very rudiments of religious knowledge. It seems a hard thing to say, but anyone who comes in contact with young people in education can testify to the truth of the assertion* We certainly have banished the Bible from the schools with a vengeance, and we are reaping the inevitable results. Not long ago in one of the English Church newspapers there was a long controversy on "Public School Religion." Much was written on the futility of forcing school boys to learn the Bible as a history book, and the unwisdom of boring them with genealogies of the Kings of Judah and Israel, thus implanting a dislike of all things religious in their minds. There were few to defend the Kings of Judah and Israel, but the unanswerable response to the criticisms of "public school religion" was that at the very least the boys knew something of the Bible, which

*Perhaps I may be forgiven for citing a personal instance. Some time ago, when lecturing in the University to a class of second year students, I happened to give as an instance of a point I was making the fact of St. Paul having claimed Roman citizenship and appealing to Caesar. I noticed that the class seemed puzzled, and on inquiry found that barely five or six out of a class of twenty-five knew what I was talking about. Several students told me, and I had no reason to doubt them, that they knew nothing whatever of St. Paul other than his name. On mentioning this to my colleagues on the staff of the University I was assured that their experience was the same, and that we must take it for granted that students know nothing of the Bible.—H. M.

they would not, if they had not had it taught to them as a school lesson. This, of course, opens up a most serious question in pedagogy, one which involves too deep discussion to be more than touched on here. Do we, or don't we, cast our bread upon the waters in education, seeing but few results in the children at the moment, but knowing that they shall return unto us after many days? Or do we insist that the child shall understand everything as he learns it, "apperceive" it to use that word of power and mystery so dearly beloved by pedagogues? We may wonder whether Timothy had really understood all the Scriptures that he learned in his youth, which made him wise unto salvation. We may fear not, as undoubtedly Timothy's education was most deplorably unscientific.

The real fact is that the whole subject of education is in an unsatisfactory state. We are bringing up our children to know nothing thoroughly. Subjects and courses are flashed in the child's brain much as the incidents in a movie picture come and go, leaving little behind them. Is it too much to hope that in the future, when we reconstruct our national life, we may be able to recast our educational ideals? The war has brought the world face to face with the great elemental things of life; it is a war waged for honour against dishonour, truth against falsehood, gentleness and pity against ruthlessness and cruelty, of freedom against slavery. These are all very simple concepts; so simple and so elemental that many thousands of men are willing to die for them. And in the same way we must simplify our outlook on life and train our children in singleness of vision and simplicity of thought. What we want to teach our children is, if we may use a very old-fashioned word and one not often heard nowadays, simple piety. We laugh to-day at the old school-books of our grand-parents, with their stilted language and formal wood-cuts. The moral lessons taught in them were severe and uncompromising, too severe for our modern ideas of "charity." But at least they taught that the wages of sin is death, and that wrongdoing was a very dreadful thing and surely brought its own punishment with it. We smile at such intensely primitive stories as were fashionable in those poor old days; of little boys who went fishing on Sunday and were promptly gored by bulls, or fell into the water or were otherwise vigorously dealt with by an offended and annoyed Deity, who was very sharp on naughty little boys,—all very crude, and worthy of our derision, and we thank our stars that we have advanced beyond such poor boggy-tales.

We were all getting along so comfortably, with such smug satisfaction before the war. We were all such superior persons, and

were all so pleased with the immense progress that the world had made since the benighted days of our grandfathers. And there suddenly came the war, and like the men in Plato's fable of the cave who all their lives had sat and watched the shadows of things on the wall before them, we suddenly turned round, and the sights we saw have left us dizzy and blinded.

What has all our "progress" brought us to but this final catastrophe of civilization? What has science brought us to, but new and more painful forms of poisonous gases, and guns that with perfect accuracy throw shells eighty miles and murder seventy women and old men and little children in a church in Paris? The contemplation of which doubtless affords German artillerists the liveliest pride in their prowess, and gives to our mathematicians new and fascinating problems in ballistics.

Let there be no mistake in what we are saying. We are no obscurantists, no reactionaries, but we do say with all the fervour of which we are capable, that our pursuit of knowledge has been vain if it has lead us to such things as the summit of human achievement, and that we must get back to our old simple belief that a knowledge of God is the beginning of wisdom, and that the best way to attain to even some knowledge of God is not to banish the Bible from the schools.

PROBLEMS OF RECONSTRUCTION: 6. CONTROL OF DISEASE.

It was inevitable that the war should stimulate medical science. Of all the curious anomalies of human life perhaps the most curious is that while one company of men are furiously engaged in maiming or killing their opponents, another is as strenuously trying to alleviate the suffering the others have caused, and that both sets come in for equal applause. However that may be, medical science has taken enormous strides since the war began, not only in pure surgery, the treatment of wounds or injuries, but in sanitary and hygienic science as well. Armies which once were reeking with disease now have death and disease rates, outside, of course, of battle casualties, far below the civil population. The reason for this is not far to seek, it lies in the fact that a systematic organized and concerted effort is made by the military medical authorities to combat disease and the causes and carriers of disease, and that they are remarkably successful and efficient in their endeavours; and also that on the other hand

the attempts to combat disease in civil life are spasmodic, unregulated and uncoördinated, and quite manifestly unsuccessful.

Why should the Deputy Registrar-General of the Province of Ontario say he is "appalled at the thought of so many children slipping out of our hands through negligence and carelessness?

Why should the Province of Ontario allow nearly eight thousand babies to die every year before they are one year old? The Registrar says its because of carelessness and negligence, and there are few authorities who would disagree with him. And in what does this carelessness consist? It consists in allowing bad milk to be sold for human consumption and not in insisting upon milk dealers sterilising their equipment and keeping their premises and their cows clean; it is simply negligence that we do not absolutely insist on every pint of milk sold being pure and clean, and simply negligence that we don't prosecute and clap into gaol our dishonest provision dealers who sell impure food, and a good many of the mean, contemptible little people who cheat and try to poison us with their contemptible wares. And we don't do it because we are too negligent to do so and most of us are too frightened to do it. Ibsen once wrote a play called "An Enemy of the People" in which a young doctor finds that the mineral waters which made his town famous and rich were being polluted by town sewerage. Being young and foolish he had the temerity to announce his discovery publicly. Such a blazing indiscretion could not, of course, be allowed to go unpunished, and the unwise young man was hunted out and branded as a public enemy. The playwright's parable might be pondered on by some of our Canadian citizens. Will Canada derive any satisfaction from the reflection that her infant death rate is higher than that of Great Britain, and nearly double that of New Zealand? Here are the figures;—out of every hundred children born there will die before one year is out

In Canada	14.
Great Britain	13.9
Sweden	9.6
Norway	8.6
New Zealand	7.6

And also can we get very much satisfaction from realizing that the infantile death rate of at least one of our Canadian cities is only exceeded by that of Russia, namely, 22 to 26 per cent. But, of course, however unpleasant these reflections may be, we must not

"knock" our own land. When our church people have thoroughly grasped the idea that to succour the dying and comfort the bereaved is not so blessed as to help prevent them dying, perhaps we shall have advanced quite a long way.

As has been already pointed out so often in these BULLETINS, and must be insisted upon again, it is time that we got out of the old idea that pain, misery, poverty, death, all came upon the world as a part of the inscrutable dealings of God with men. We must realize that every effect can be traced back inevitably and surely to a cause, and that if our infant death rate is double that of new Zealand there is a cause for it. Why do three times as many children per hundred births die in infancy in Ottawa than in Hampstead in England? Why do more infants per hundred die in Port Arthur and Windsor and Kingston than in such wretched London slums as Shoreditch, Bermondsey and Bethnal Green? Perhaps our somewhat rigorous climate, with its extremes of heat and cold have something to do with it, but what of our carelessness of public health, purity of milk, our negligence in not ensuring that we get uncontaminated water, our lack of training mothers in the simplest rudiments of hygiene, and all the rest of our sins of omission?

The old ways must go, the old half superstitious, half ignorant attitude of mind must be changed. How often does it strike us that a good many things are attributed to the act of God which are really the acts of men? It is not so long ago, (or do we still?) that we thought that pestilence was sent among the peoples by God as a punishment for their sins. So they were the sins of carelessness, dirtiness, slackness, and so they will be until we learn better ways.

Medical science is becoming very fairly exact nowadays. Our doctors are struggling towards the light of perfect knowledge, and their course is marked by victories over ignorance, by achievements of inestimable value to the human race. The art of healing is a blessed one, what more beautiful incidents are there in the life of our Lord than those connected with his succouring of the sick? It has always, since the earliest times, been the work of the church to tend the sick, the first hospitals were in the monasteries: let the tradition be kept alive, let the example of our chaplains at the front who have shown such devotion in the very thick of the battle, and who, only too often, have laid down their lives at the post of duty.

As a matter of practical everyday fact, what may the Church do in this forward move in the reconstruction period? The answer is simple, stand beside every endeavour to combat disease; be willing

to bear the ridicule of those who sneer at "new fangled notions" (and they are very numerous); preach in season and out of season that prevention is better than cure, and that cleanliness is next to Godliness. Would it be too much to dream in the future of a great alliance between parson and doctor? They used to talk in England of the squire and the parson being in alliance, why not the doctor and the parson?

THE LEGISLATION OF THE FUTURE.

We are slowly, but only very slowly, and with infinite difficulty beginning to see that the forward movement of the future in all national and international polity must be preventive and not curative. Disease, poverty, misery, crime, must all be prevented. There is a well known simile that will illustrate this. Supposing there were a dangerous precipice close to a public road, and accidents were frequent at that spot, which would be the wiser course to take, establish an ambulance and hospital at the bottom of the cliff so that those who fell over should receive prompt medical attention, or build a fence along the edge of the precipice so that no one should fall down at all? Put in such simple language as that of course the dilemma is an absurd one, but when one reflects that we are still and have for centuries been succouring the injured, the sick, the starving and the homeless, without trying very hard to find out whether we can't get to the root of the trouble and stop people becoming sick or starving or homeless the simile doesn't seem to be quite so pointless after all. We have built hospitals enough in all conscience, but have we determinedly grappled with the causes that make people sick? We say with a kind of pious resignation, "more babies die in that city ward than in all the others put together," and having stated that lugubrious fact, we leave it at that, evidently strong in the belief that God, in His infinite wisdom or mercy, has ordained that such and such a city ward shall kill one baby in every four, to the advancement of His Kingdom and the glory of God. Construction, reconstruction, that will be the battle-cry of the future, the banner under which the Church, the State, and all humanity must march. We must be seized with that divine discontent that will not let us rest while there are things to be done which cry out for us to set our hands to them, while there are wrongs to be righted that demand our courage to grapple with them, while there are crooked paths to be made straight, and captives to be set free.

And what else should lead the way but the Church? Science? Science must indeed show the path, but the Church must lead the

people. Somehow or other, it is really rather difficult to say exactly why or how it has happened, the Christian Churches, Roman or Orthodox or Anglican, have come to be looked upon only too often as essentially obscurantist in their view of modern problems. The explanation is probably that all great churches, by their very nature and constitution, are essentially conservative. But conservatism does not mean reaction, it means hastening slowly, and that is what the churches have always done.

But at this point we arrive at a very serious consideration. The pace of advancement, the desire for iconoclasm, the fury for reconstruction after the war is going to be very great. There will be a furious battle fought between extreme radicalism on the one side and extreme reaction on the other. To which party will the Church belong? Both sides will woo and threaten her, the radicals with denunciations of privilege and threatenings of confiscation and world-wide apostasy if she do not espouse the democratic cause; the reactionaries with promises of rewards, and threats of loss of revenue from rich church members, if she do not stand against what they call radicals, fanatics, socialists, anarchists, and all the other uncomfortable, violent people of that sort. It will be a time of fervent trial and deep heart-searching for the Church. The words of the Bishop of Peterborough, speaking in the Upper House of the Convocation of Canterbury on February 8, are well worth quoting "As we look at the Church of this present time we cannot but feel that a new era is dawning. I venture to say that in spite of weaknesses and drawbacks the conscience of the Church is fast leaping into life. . . . Sentiments are openly applauded now in Church gatherings at which five years ago people would have held up their hands in horror. If the state has its peace book, its carefully thought out plans for the coming days, so must the Church. And we must not be content with mere vague generalities. 'If only the Church will stop talking platitudes, and tell us straight what we ought to do'—so said a distinguished newspaper correspondent to me not long ago—'we will try to do it.' This demand, so far from absolving us from our first duty, thrusts us right into it, and that first duty is to think. 'Let us all bring fresh minds to fresh problems' as one of our statesmen said the other day. For the churchman the fresh mind comes from the inspiration of the Holy Ghost working on the open page of the new Testament; a mind, that is open to the double impact of modern facts and the living doctrines of Christ. 'Our Lord is asking from us' as the Bishop of Oxford said not long ago, 'what He asked from the Ecclesiastical authorities

of His own nation, to think over again the meaning of their religion from the very beginning.' They declined the challenge. Rather than that they put Him to death. But the challenge is just as insistent to-day, and we cannot escape from it if we would."¹

THE NEW OUTLOOK

It is all very well, many may say, to talk about a new outlook, but we don't know where to look. Perhaps the following extract, lately quoted in the *Canadian Churchman*² may afford a good indication of the way that a good many are looking. It refers to a pamphlet containing the thoughts that have come to the principal chaplains in France of the Church of England, Presbyterian, and Roman Catholic Churches, and the Secretaries of the Y.M.C.A. and the Church Army. These gentlemen, speaking in their official positions as heads of the church chaplains now with the forces in France, speak as follows:—

"During the past three and a half years those of us who, for want of a better name, may be called the 'official religious workers,' have been brought into much closer touch with you all. Barriers between us have been removed. Is it too much to hope that these removed barriers will never again be put up?

"We are working together out here to defeat the enemy and to win peace for the world. We simply must go on working together after the war is over if we are really to secure the things for which we have been fighting. Our Country needs to be made a better and a happier Country, and if this is to be done we must set to work to think out together what are the things which we desire to see. These are some of them:—

"1. A new spirit of goodwill and co-operation in our Industrial Life, so that the worker may have the chance of a full human life, and may give of his best in work.

"2. The possibility for every man who wants it to live an honourable life on the land. More open spaces in the towns, with better housing and cheap facilities for travelling.

"3. A drastic change in our Educational System such as will prevent children being sent out into the world before they are suffi-

¹Published by the Christian Social Union as a pamphlet under the title of "A New Fellowship of Industry." London, S.P.C.K., 68 Haymarket, London. Price, two pence.

²Third Chaplains' Conference, by J. F. Tupper, *Canadian Churchman*, page 297, May 9, 1918.

ciently equipped in knowledge, in body, or in self-control. A system which will also give technical training to the age of 16 or 18, and an educational ladder from the homes of the Nation to the Universities.

"4. Such an Ideal of home as will make present day dreams a reality; homes where every boy and girl may learn the sanctities of sex, the nobility of work, and the shame of idleness and waste.

"5. Clean entertainment for the people under their own control. And not least, a public-house which is not a mere drinking shop, but a people's house and a social centre for the workers.

"6. A fuller appreciation of the responsibility and opportunities of citizenship, beginning with a deepened realization of our national heritage, and the glory of our Empire's part in the world's history. With all her mistakes, it remains true for all time that the Empire has stood for justice and liberty more powerfully than any other; has kept the peace between four hundred millions of her people; has stood for self-government within her borders; and in conjunction with her Allies holds out the surest hope of an abiding peace."

Continuing the chaplains plead for unity, for cessation from striving at cross purposes, from mutual distrust of each others aims and methods as churches; and finally they say:—

"And if these are the Ideals which inspire us all—Soldiers and Padres, and Hut Workers, alike—then we need each other's help. For make no mistake about it—the spirit which is stirring us is not mere social righteousness; not even patriotism; it is the Spirit of God Himself. God longs for these things more than we. And in fighting for these things we shall not only be striving for a happier England, but for a far more splendid thing than that—nothing less than that the Lord's Prayer shall at last be answered, and the Kingdom of God come upon earth.

"Your Comrades in service, Harry W. Blackburne, Asst. Chaplain-General, Church of England; Frank W. Stewart, Dep. Asst. Principal Chaplain, Presbyterian; W. H. Sarchet, Dep. Asst. Principal Chaplain, Wesleyan; John A. Patten, Asst. to A.P.C., United Board; John H. Hunt, District Secretary, Y.M.C.A., with the B.E.F.; J. Carden, Asst. Principal Chaplain, Roman Catholic; J. C. V. Durell, Church Army."

These are indeed remarkable words, words which we must lay to heart and ponder over. There is one thing we must never forget, and that is that men who have fought and risked their lives for the

future of civilization will, when they have returned to civil life, demand that these ideals shall not be put aside as things that are forgotten and done with, but that a world made safe for democracy shall be a world in which democracy may advance unhindered along the path of progress.

It will be in these ways that the Church will find her great and God-inspired task for the future. She must stand between the combatants, the reactionaries and the radicals, and by the sweet reasonableness of her teaching show the way to a fuller realization of that righteousness which exalteth a nation. The future may be obscure, but like Christian in the valley of the shadow of Death, the Church goes forward the whole time, sore bestead and stumbling by the way, but still and ever forward.

The Church has borne aloft the torch of learning, of progress, of religion for two thousand years, and in this strange and troublous time that is so near upon us, a time that may well appall the stoutest heart, the Church must be true to her tradition, the leader of the people, the peacemaker between the clashes of factions and the torch-bearer of progress and civilization!

IN THY LIGHT SHALL WE SEE LIGHT.

Hanson, Crozier & Edgar, Printers, Kingston.