

# Canadian Churchman

Toronto, February 6th, 1919.

## Editorial

**I**RRRESPONSIBLE journalism is something not generally associated with Toronto dailies. But recently a Toronto daily printed a paragraph in which Ottawa, Toronto, the Primate, the Bishop of Ottawa, "Canon" Loucks, St. Paul's Church, Toronto, a Primatial Cathedral, figured in what must have been some cub-reporter's dream after a supper of Welsh rarebit.

For some time it has been more or less generally known that a sub-committee of the General Synod has been discussing the advisability of making a large financial appeal for various objects of the Canadian Church. By many Churchmen it has been felt that funds should be provided so that a General Synod Council, or committee, under the leadership of the Primate, might represent the whole Church between sessions of the General Synod. These should undoubtedly provide some measure of relief from diocesan duties, which press upon the Primate, as we suggested in a recent issue.

One result of the wild-cat paragraph referred to above has been that ARCHBISHOP MATHESON, to prevent erroneous impressions going abroad, has stated to the Winnipeg press that his attachment and affection for Manitoba and the Northwest were too deep to be disturbed by any change, such as a Primatial See at Ottawa or Toronto. "It would be to me the signal for my retirement from the Primacy, rather than the creation of a vacancy in the Bishopric of Rupert's Land."

For ourselves and for the great body of Canadian Churchmen, both clerical and lay, we would say "that our attachment and affection for Archbishop Matheson is far too deep to even consider any change in the personnel of the Primacy." We are profoundly convinced that there is no man in Canada in whom the Church has more confidence than in our Primate. His balance and sanity of judgment have appealed to the West and the East alike. He is thoroughly Canadian, and under his guidance our Church has been no transplanted exotic talking and behaving like some home-sick exile. It has become more and more the expression of the Canadian mind. The man who tries to obstruct that sturdy spirit is no true son of the Church. With great misgiving we should look forward to the future if such moves were made as would compel Archbishop Matheson to resign the Primacy. Such has never been in the mind of the sub-committee, we are sure, and least of all in the mind of the Canadian Church.

Wisdom, not location, is the essential of the Primacy we need. The Church does not require the services of an "episcopal traveller." The diocesans will look after their own territory. Some leisure for the man who has already proved himself possessed of clear vision and sound judgment is the thing we need.

**G**ENERALLY there is considerable popular sympathy on the side of commuting a death penalty to life imprisonment, although much of it is mistaken. But in the latest commutation in favour of the half-breed Belcourt, of Theodore, Sask., there is indignation and not sympathy. The commutation is a marvel when you recall the man's crime. In the absence of Edward Beatty, the Chief Forest Ranger, who lives two miles from Theodore, Belcourt beat Mrs. Beatty to death, and carried off to the woods their daughter, a girl of twelve years, and kept her there for a day and a half. He was sentenced to be hanged. About a week

before the date of the execution his sentence was commuted by Ottawa to life imprisonment, which means that if he is a "good conduct" prisoner he will be at large again in a few years. Such capricious justice is too great a strain on the law-abiding spirit of a sparsely settled district. It puts a premium on crime, and suggests a more certain way of dealing punishment. The effect on the foreign-born population will be deplorable. If ever a man in Canada deserved the death penalty, Belcourt is the man.

**T**HE beginnings of the Anglican Church in Canada will be a matter of increasing interest to succeeding generations. It is our part to collect valuable information while there are still with us those whose memories reach back to the tales of their grandfathers about things long ago. The article on "The First Missionaries in the Bay of Quinte District" is written by MRS. EUPHEMIA TERRELL, a lady over seventy years of age, who years ago was President of the Belleville Historical Society. We run the cuts by the courtesy of the Jackson Press, Kingston.

**S**CANDAL is the only word that describes the treatment some of our clergy are receiving from their parishes in the way of salary. To think that some of our clergy are trying to exist on eight or nine hundred dollars a year is an ironic commentary on the prosperity of our Church and country. The question of clerical salaries is one of the most vital of Church policy. It affects the quality and quantity of theological students, and limits the effectiveness of the Church's witness. REV. J. N. BLODGETT puts the matter in an original fashion in this issue.

### Responsibility of Prosperity

**O**UR vestry meetings from the Atlantic to the Pacific show that the Anglican Church has upon it THE RESPONSIBILITY OF PROSPERITY. For causes which we are convinced are really worth while we have lots of money. Missions came in for increased giving. Church improvements were planned for the future. Some few ministers received increases in salary. Optimism was the dominant note throughout.

What is our Church going to take as its task for the future? Have we the vision to see a big task and the courage to undertake it? Parochialism is the strength and weakness of Anglicanism. The cause of the Church in our particular bit of God's earth is, of course, our responsibility, but sometimes we think of that cause as it is expressed in bricks and mortar only. We are so apt to conclude that a well-appointed church means a vigorous church.

"I will give you any money you want, but don't bother me about myself," is the attitude the parsons face. That is an almost universal complaint throughout the new portions of our country. We have prosperity, but we have not realized its responsibilities.

Too many of us understand only the language of material things. Some congregations can easily work up enthusiasm over a new organ, a new window, or new seats, carpet, furnishings, etc., and over a new church the enthusiasm is simply tremendous. It is not so easy to get things swinging on an appeal for funds which go outside the parish, for there is just a bit of selfishness in our Christian interests sometimes. But rectors have found that any money interest is

child's play compared with stimulating family prayers, or home study, or Bible study, or more regular attendance at the Holy Communion.

The aesthetic has a powerful appeal, and our churches and services lend themselves to the development of the aesthetic. But there is a danger to the undiscerning in the subtle satisfaction that comes from being in a building where everything that meets the eye and ear pleases by its harmony and good taste. Some worshippers mistake that satisfaction for the quickening of the spiritual sense.

Let us realize that although every accessory to the parish church be provided, every account paid, and the church plant in first-class condition, we may be like the Church of Laodicea, utterly dead to spiritual things. The shapely spire of our church may point to heaven as a witness in the town, but God wants more than that dumb witness from His own. We may have a stately service faultlessly rendered, but utterly devoid of spiritual significance because the hearts of the worshippers cannot rise above the symbols.

We know various churches stretching across the Dominion like great dispersal points of the Kingdom which are veritable power-houses of spiritual force. But they are not remarkable for heavy carpets, beautiful hangings, and all the rest of the things our easeful souls love. If we remember right, one or two of them have carpets a bit the worse for wear. Their programmes are notable for adult Bible classes, vigorous young people's work, district visiting, communicants' guilds and such things.

The mission of the Anglican Church to Canadian national life must be something more than worthy church architecture and dignified services. It is the preaching and living of the Gospel of God's will in the individual and the community. God has put us as a city set on a hill. Our follies, as well as our wisdom, are known to all men. With a national appeal that is unique, our pulpits must cry aloud and spare not in every time of our country's peril, whether from our own sin and sloth, or an enemy's malice.

It has always been an occasion of remark that our services have so much directly from the Bible. Morning and Evening Prayer particularly, as well as the Holy Communion office, have generous portions of God's Word. That is one of our treasures. And we shall do well to prize it. The Bible was said by the good Queen to be the secret of England's greatness. Apart from its precepts there can be no permanent progress. A fidelity to the Word of God should be the ringing message of our Church.

The greatness of our gift to Canadian national life is limited only by ourselves. Foolish should we be, a young church in a young country, to let uncharitableness and isolation erect barriers between us. We will admit to others the right of decision we claim for ourselves. We will grant the sincerity of those who differ from us. Our task is overwhelming if we will let the vision capture us. United by a thorough spirit of sincere loyalty to the Prayer Book and Church formularies our future is big with the promise of development and usefulness. Weakened by disloyalty and disaffection, it takes no prophet, nor the son of a prophet, to write on the future of our Church. "It might have been."

A church, like an individual, must lose its life to save it. If it hoards its gold and energies, it will die. Only as the Church is filled with a vision of self-forgetful service to the Dominion and the world in the interests of the Kingdom of God shall we enter a future at all worthy of God's providences to us in the past. If we do not accept the Responsibility of Prosperity we must take its Curse.

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