

[December 7, 1905.]

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## CANADIAN CHURCHMAN

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especially fitting both boys  
our country life. Here is  
"If we had a half dozen  
Tuberculosis League, some-  
towards making city con-  
e to wholesome and happy  
contemplates the dirt and  
filth, the smoke and noise  
nements and flats, and the  
n them, one is inclined to  
or pity their necessities.  
missions report a distinct  
of city dwellers, and in  
ortality is from twenty  
er than in rural districts.  
mortality statistics in New  
ws an alarming increase of  
lung affections, the death  
being now much greater  
on. In spite of municipal  
rage life of day labourers  
nly twenty-two years. In  
the average life of the fac-  
irty-six and three-tenths  
he farmers is sixty-five and

can be made for similar offences on the part of  
official organs of the Church itself? We have  
frequently called for a fuller account of the pro-  
ceedings of the Board of Management in its  
official organ, but so far we have had to be con-  
tent with the chronicling of dry resolutions.  
One cannot imagine a body of intelligent men  
meeting twice a year to consider the problems  
concerning the expansion of the Church without  
differings regarding the course to pursue. The  
public would like to be informed of the reasons  
which impel men to this or that action, when  
so much depends upon it. In our opinion it pays  
to take the public into our confidence. If we are  
doing the right thing we have no need to fear  
the consequences. We would venture to make  
a similar criticism of the Woman's Auxiliary.  
The triennial meeting of that organization was  
recently held in Toronto. Representatives from  
all parts of the Dominion were there, and pre-  
sumably important business was transacted. In  
the official magazine a list of resolutions is given  
which represents the results of the convention,  
but no attempt is made to convey any adequate  
conception of the deliberations to the twenty odd  
thousand members of the auxiliary who were not  
there. We do not suggest a detailed report of  
what each speaker said, but there ought to be a  
gathering up of the pertinent points made for or  
against the important proposals before the con-  
vention. The effect of that meeting ought to be  
reproduced in some degree to every reader of the  
"Leaflet." Space should be provided for such an  
object, and the results would more than justify  
the effort. We are quite clear on this point;  
men and women of the Church want plain,  
straightforward, authentic information. The en-  
thusiasm that comes of knowledge is ten-fold  
more effective than that which is stirred by  
picturesque declamation.

We notice in a late issue of one of the C.M.S.  
publications in England an appeal from Arch-  
deacon Lloyd, of Lloydminster, for a sum of  
money for the partial maintenance of five new  
missionaries, lay and clerical, in his vicinity. We  
understand that the Bishop of New West-  
minster is now in England soliciting money for  
his diocese, and the Bishop of Algoma has, we  
understand, lately returned from a similar mis-  
sion. We mention these instances which have  
come under our notice to call attention to a situ-  
ation that needs consideration. We do not for a  
moment desire to cast any reproach on the men  
who are promoting their work in England. They  
are but following a long-established precedent,  
and are in no way to blame for the necessities  
that face them. How long, we wonder, will the  
necessity exist for Canadian clergy and Canadian  
Bishops to appear before the people of England  
with hat in hand pleading for the generosity of  
those people to supplement our efforts? It is per-  
fectly plain that Churchmen in the British Isles  
have some responsibility for the religious care  
of the thousands of emigrants that leave their  
shores annually. These men leave behind them  
their churches and endowments and come to a  
new country where they have to begin to erect  
churches for themselves or perhaps worship for  
years in a school house. They who stay behind  
must support men and women going to the  
front; that may be taken for granted. But what  
we wish to ask the men who stand at the head  
of the Canadian Church is this, is there not a  
more dignified business-like and effective way of  
handling this problem than the one now pursued?  
Does it minister to our own self-respect to have  
a missionary Bishop every now and then pack  
his valise and make for England to advocate in  
person the necessities of his own diocese? Can  
it be agreeable to English people to have a con-  
tingent of clergy swoop down upon them from  
the ends of the earth, each with a plea of heart-  
weighing poverty? Now we know something of

this method in Eastern Canada. Not long ago  
the men of Montreal and Toronto knew very  
well what it was to have Bishops and clergy from  
the West enter their offices and solicit money.  
To-day all this is done away with by the General  
Missionary Society. "Spectator" ventures to ask  
the Church in Canada if another step may not be  
taken whereby these men will be relieved of the  
necessity and humiliation, both to themselves and  
our country, of soliciting in person, support for  
our missionary maintenance and expansion?

In discussing the question we have just raised  
it would seem to us that there ought to be one  
supreme authority in this country through which  
all missionary support should come. So far as  
missionary solicitation in Canada is concerned,  
all is centred in M.S.C.C., but this society does  
not pretend to control the contributions from  
England. Several missionary societies in the  
British Isles are contributing largely to our  
Western work, and then there are those in-  
dividual appeals of which we have spoken.  
Would it not be wiser for the General Mission-  
ary Society of Canada to take upon itself the  
responsibility of raising the entire sum requisite  
for our Canadian work? The English Mission-  
ary Societies instead of dealing directly with our  
missions would entrust their contributions to  
M.S.C.C. The claims of the Canadian Church  
for assistance from England would be presented  
by M.S.C.C. instead of by individual Bishops and  
clergy. We would then have unity and co-ordin-  
ation where now it seems to us things are done in  
a haphazard way. Energy under the present  
method is dissipated, and contributions are con-  
fused. This is but a rough suggestion of what  
is in our mind, and we give it to the public in  
the hope that it may set men thinking to some  
purpose.

SPECTATOR.

### THE GENERAL SYNOD.

By Rev. T. G. Wallace, M.A., Oakville.

The triennial meeting of the General Synod is  
one of the most important events in the life of  
the Church of England in Canada; its import-  
ance can scarcely be over-rated. The vast area  
and the various interests represented in that  
body make it an interesting subject of study.  
There one comes in contact with the governing  
minds of the Canadian Church, and the leading  
problems with which that Church has to grapple  
problems that by their very newness and  
freshness are more interesting, more inspiring,  
though perhaps less intricate, than those of older  
lands. To the Englishman there are many  
points of contrast—the free air, the independent  
spirit, the touch perhaps of immaturity, the self-  
assertiveness of youth, struggling to make itself  
felt, yet toned and moderated by that traditional  
ecclesiastical conservatism which is character-  
istic of ancient Churches possessing the glory  
and heritage of a great past. Yet the Synod,  
taken as a whole, is suggestive of strength—  
the strength of a young giant beginning to  
realize his own powers. In such a body history  
is being made before our very eyes.

"The Synod," said one of the leading dailies,  
"is certainly a distinguished and able-looking  
body." It certainly also is a most representa-  
tive body. Its members come forth from the  
east and the west and centre of this extensive  
land—men from the city, men from the prairie,  
and men from the mountain region, journeying  
by railway, steamship, buggy, canoe, and horse-  
back; men of every conceivable profession—  
judges, barristers, Members of Parliament,  
soldiers, journalists, doctors, farmers, business  
men, tradesmen, men of many and varied in-  
terests, of many and varied types of character,  
sitting side by side deliberating for the benefit

of that institution which stands for all that is  
best in the life of the Dominion.

The formation of the General Synod is a  
tribute to the adaptability of the Canadian  
Church, an adaptability to conditions most  
necessary to the success of any organization.  
The Church of England in its past history de-  
veloped the parochial system, a system which  
the experience of many generations has proved  
to be a most advantageous plan of conducting  
Church work; and the independence of the  
parish is one of the watchwords of Anglican  
ecclesiastical politics, and one of the safe-  
guards of Anglican progress. Yet it sometimes  
seems as if attention had been bestowed on the  
parish—the unit—at the expense of the Church  
as a whole. In practice the English Church is  
far too parochial, and parochialism, the narrow  
parochialism that prevails, must tend to become  
a grave source of weakness. The parochial  
system is good, but the parish is only a part  
of a whole; and, whilst the whole exists for the  
benefit of the part, the part also exists for  
the benefit of the whole. The modern tendency  
is towards concentration, towards centralization  
of authority. It was in obedience to this im-  
pulse that the General Synod arose. The  
Canadian Church inherited the independent  
parish. In process of time parishes were grouped  
around common diocesan centres; these Diocesan  
Synods, feeling the need for combination, drew  
together in Provincial Synods; and the arch of  
organization was completed when the General  
Synod was formed. And it is a curious fact that  
the General Synod had not long been called into  
being when, in obedience to what seemed to be  
a common impulse, the Missionary Society of  
the Church was constituted—a society which  
includes the whole Church, every baptized mem-  
ber of it—a society which pre-eminently rep-  
resents that spirit in the Church which  
is unselfish, expansive, and non, or rather  
extra, parochial. But the General Synod  
is not merely a sign of adaptability; it  
is also a sign of the consolidation of  
Canada and the Canadian Church. No country  
can be confederated by mere Act of Parliament.  
The Act for the Confederation of the Dominion  
of Canada was only the beginning of a process.  
The Canadian Pacific Railway was a step in that  
process; the formation of the General Synod was  
another step. These amongst others are steps  
towards making the inhabitants of this wide  
Dominion a single entity, towards asserting the  
individuality of Canada, or Canada's nationhood.  
We need more of the national idea in Canada,  
and the Church should assist in developing it,  
and moulding it upon right lines. It is not op-  
posed to Imperialism; on the contrary, it is an  
Imperial asset. The Church of England is, of  
course, Catholic—Catholic first and above all  
things, and woe to the Church of England if it  
be not true to its heritage, and preserve unim-  
paired the faith once delivered to the saints: to  
this the national idea must be subordinate. But  
differences of climate, of temperament, of racial  
traits, and all that goes to make up national  
characteristics exist as facts, and it would be  
unwise to ignore them. They are permitted, we  
cannot but believe, in the providence of God,  
for some wise purpose, and for the sake of them  
the Catholic Church must become national.  
The genius of Anglicanism permits the national  
interpretation, or perhaps the better word would  
be adaptation, of Christianity. Our past has  
been insular; our fathers carried freedom in their  
hearts, and spurned all Continental despotism,  
whether ecclesiastical or secular. The English  
Church has no place for that which the Arch-  
bishop of Armagh in one of his happy and  
striking phrases has called "The iron drill of the  
Italian ecclesiastical barrack-yard." The Church,  
true to its ultimate ideal of the unification of  
the English-speaking people, and, indeed, finally  
of all mankind, on the basis of the teaching of  
Jesus Christ, must not for the time being over-  
look its more immediate work, the drawing to-

### WEEK TO WEEK.

on Questions of Public  
Interest.

en observed and frequently  
perfect reports of Church  
daily press of this country.  
how frequently the trivial  
n of a really great question  
on, while the sober and  
s will be passed over in a  
s. This is a great pity, for  
to the contrary, we are  
ublic demands to-day more  
in journalism. There is  
who cannot distinguish be-  
l more perfect efforts of the  
at they want, and the pity  
take the trouble to make  
at headquarters. One is  
ing the quality and form of  
ought by the public in the  
e serene air of infallibility  
ime on such occasions. Let  
il be in session, and let the  
ssion be of vital interest to  
esented therein, yet no one  
iliar as he may be with the  
presumably able to report  
That task can only be  
y some one belonging to the  
ialists who can tell without  
subject or public, the very  
eir readers are hungering  
ese artists merely guess at  
They have no special means  
required and certainly are  
an an intelligent reader, to  
st to the public. The pro-  
Synod or conference are not  
efit of those whose sole in-  
r stocks but for the benefit  
he great body of men and  
behind that Synod or con-  
hese we claim a reasonable  
de to inform them of what  
have done. We are per-  
churches have much to de-  
press handles their acts and

y be some conceivable ex-  
perfect handling of Church  
ily press, but what defence