

...of the division of the Synod into Upper and Lower houses, his weighty deliberations should be presented in a more or less continuous series of "messages" passing between the houses. They sit together at the beginning, and then they might jointly deal with matters of routine or detail in a way that an ordinary reader could easily follow. Canon Welch had an important proposal on the convening circular, which if passed, would greatly simplify the record of business. It was introduced and then postponed. His proposal, which we hope will reappear in due time, and which follows the practice of the Church of Ireland, was that the two houses should sit together and vote separately. In the American Church, it is true, that the two houses sit apart; but there the House of Bishops is a large enough body to ensure thorough discussion, and, moreover, publishes its own journal of proceedings. In Canada, the Upper House is a small body numbering, according to this report, twenty-two at the most, and numbering only sixteen in actual attendance. Its sessions are not open, it publishes no journal, and no one knows from the report the mind of any individual bishop on any question. How far the two houses are justified in sitting apart is an undetermined question. Each bishop sits with his clergy and laity, in his own diocese, and as the General Synod is the union of dioceses, and is founded on diocesan organization, it is hard to see why the bishops insist on sitting apart in the higher Synod. At the first General Synod (1893), when the bishops, of their own motion, withdrew, a distinguished member of the Synod, recognizing the grave issues of this step, introduced at once a motion ratifying it, and so protected an exceedingly critical action. The present Synod furnished another illustration of the fundamental union of the two houses. The Primate being absent, Archbishop Bond was elected president of the Synod, at a joint session, and on motion of a bishop, seconded by a layman, (page 3). Many other matters, like this, might be dealt with at a joint session and then the report would be a simple record that could easily be followed by the general reader. The following, among other matters, might advantageously be disposed of at joint sessions, viz.: Elections of president, prolocutor, assessors, registrar, etc.; resolutions of sympathy for sick or absent members, memorials of the dead, congratulations, addresses to King, President of United States, or other distinguished persons, greetings to other religious bodies, memorials on such subjects as Church Unity, Prison Reform, "Women's Christian Temperance Union," Brotherhood of St. Andrew, Advent Preaching, "Colonial Clergy Act," etc.; matters of business, like incorporation, date of meeting, missionary board meeting, fire insurance, expenses, etc. Among matters not strictly missionary, let us speak first of the report of the Committee on the Diaconate. This report (appendix 23, page 105), was presented by Mr. Charles Jenkins and advocated a permanent order of deacons, who might engage in secular callings. This report alone, if there were no other, would make the journal of 1902 a historic document. There is little doubt that individual bishops could now, without any legislation, do what Mr. Jenkins desires, but his painstaking investigation and his appeal to the whole Anglican Church throughout the world will result not only in establishing the point, but also in shaping the Church's policy. A similar power is now exercised without any legislation by those bishops who ordain deaconesses. Mr. Jenkins' report is an admirable illustration of a good case, urgently pressed and capably conducted, making steady progress; we are not to be staggered because great authorities like Bishop Lightfoot and Canon Bright are against Mr. Jenkins' contention. It is as hard to account for this as to account for the facts that Bishop Christopher Wordsworth was a sturdy opponent of Bishop Temple, that Mr. Bright himself left Scotland under the

frown of authority, or that Lightfoot himself changed his opinion on the number of genuine epistles of Ignatius. Mr. Jenkins' statesmanship and tenacity of purpose will be as stimulating to the Church as his remarkable report. Another report of great practical importance is that on reciprocity in beneficiary funds (appendix 32, page 105). It refers to the action of three Synods (Niagara, Huron, and Toronto), and points out that any clergyman may move about in these three dioceses without loss of status respecting these funds. Manifestly here is something of special importance to the three dioceses concerned and worthy of adoption by the whole Canadian Church. In the light of this report, the General Synod of 1902 marks a turning-point in practical Church administration. The present journal bears on another important question, viz., status of the Bishop-Coadjutor of Montreal. Whether Dr. Butler's objections to Bishop Carmichael's consecration were well founded remains unsettled, and should yet be properly met or else a precedent of the gravest seriousness will be established. There are, as Palmer points out, two things which every bishop must have, viz., order and jurisdiction. Bishop Carmichael undoubtedly has the first. He was consecrated a bishop and welcomed among his brother bishops. But as yet, no proper steps have been taken to clear up Dr. Butler's objection regarding jurisdiction. The question of jurisdiction will arise, in an acute form, if Bishop Carmichael survives Archbishop Bond. The younger bishop can now by consent exercise episcopal acts but his jurisdiction should, at the proper time, be set at rest, in the first instance by the Synod of Montreal, and then in all other necessary ways. The hearty welcome and greetings extended to him (see page 45), shows that the needful steps would meet with little or no opposition, but, though matters of form, they are nevertheless vital in character. We must not close without noticing message No. 59 (page 91), on the bishop's right to vary the main question in the confirmation service. The Upper House declares it is in the power of individual bishops to vary this question to suit those who were baptized as adults or without sponsors. The concurrence of the Lower House was not asked in this view, as it affects the Upper House alone. The full effect of this utterance is hard to estimate. It is one of the boldest assertions on record of what is called the "Jus liturgicum" of individual bishops. Some bishops (e.g., Bishop of Lichfield), do uncompromisingly assert this right in individual bishops, and message No. 59 of the Canadian Upper House goes very far in the same direction. The importance of this, in ritual disputes, is incalculable, and the full effect of this message will only be seen when some ritual case, of the first magnitude, arises. The more we recognize the weighty character of the deliberations of the General Synod of 1902, the more sorry are we that they are presented in such a maze of "messages" from one house to the other. These "messages" are not free from contradiction. The Upper House, for example, on the 7th day, declared that the Synod would endeavour to do what it can to bring to the notice of the proper authorities some drinking abuses mentioned by W.C.T.U. Two days later the same House agreed, with the Lower House, that they had no information or opportunity for investigating these cases, and could not join in any representation concerning them. This method of transacting business, if there is no other remedy might be made less perplexing by a freer use of display type in presenting the messages and items of business with increased prominence. The report on statistics and the state of the Church answers the recent flood of correspondence on the subject of the "Church's Decline." It says first of all that the returns were incomplete, and then, that most if not all the complete returns show "marked increase," and it refers to the increase of the episcopate and the growing unanimity and

enthusiasm of Churchmen as tokens of certain progress.

## REVIEWS.

The Household of Faith. Price, \$2. Published by Hodder & Stoughton, London, England. For Sale by Upper Canada Tract Society, 102 Yonge St., Toronto.

This is a book exceedingly interesting to those who wish to have a glance into the inner depths of the religious movements in England during the preceding century. The book consists of short biographical sketches, lectures and articles contributed to periodicals. We strongly commend it to all, especially to Canadian Church people. The author is G. W. E. Russell, cousin of the well known Odo Russell, and a distinguished member of the House of Commons. He speaks as an intimate friend of those whose lives he sketches. Foremost of those may be mentioned Rt. Hon. W. E. Gladstone, and Mrs. Gladstone, Archbishops Tait, Benson, and Magee, Bishops Westcott and King. There is also a pretty full sketch of the Plymouth Brethren, and of "Irvingism," under the heading, "The Restored Apostolate." We have not space to do more than mention that there are other topics touched upon, well deserving reading. There is a concluding paper on "Prospects of Religion in the Twentieth Century," that ought to be widely read. We can only again press this book on the notice of all who would be helped to a truer and more hopeful view of the present state of religious life. The encouragement to trust fully the guidance of Divine Providence will be abundantly given by the proofs of over-ruling direction of events in the past, and by the continual turning into good of much that threatened to be serious evil. Nervous people to-day have been found to dread a "crisis" in religious matters; they will here see that even worse times than our own were safely tided over, and the Church came out all the stronger and purer for the trial. We repeat that we think this book should be widely circulated; it will be of interest, we are sure, to all.

Some Actors in Our Lord's Passion. By Rev. Hermann Lilienthal, M.A., with an Introduction by the Rt. Rev. Thomas March Clark, D.D., LL.D., Bishop of Rhode Island, and Presiding Bishop. 12mo. pp., i-xii., 1-157. Price, 80c. New York: Thomas Whittaker.

The author of "Lent, Past and Present," scarcely does himself justice in this collection; the sermons are too recently off the anvil of the pulpit. In them all there is a strongly dramatic interest, and brilliant thoughts are sparkling throughout; but there is a little need of pruning and dressing for securing rigid accuracy of statement. The least satisfactory is that upon Caiaphas, and by far the best is the added one on Christ's Resurrection. As Bishop Clark suggests, they should be very profitable for both public and private reading in Lent; they are short and will appeal alike to old and young.

Magazines. — Scribner's. — "The Presidential Office," by James Ford Rhodes, is the opening article in the current number of this magazine in a series by various authors on the Government of the United States. Other articles in this series will be written by Mr. Justice Brewer, of the Supreme Court; Senator Lodge, Captain Mahan, and Governor Taft. Mrs. Wharton records her artistic recollections of "Picturesque Milan." Mr. James B. Connolly, who has been writing several very successful sea stories recently, contributes in this number an article: "Running to Harbour." Mr. John Finley writes about a very romantic spot, which lies south of Cuba, called "The Isle of Pines." It is supposed to be the original of Stevenson's "Treasure Island." The second instalment of letters about English Court Life and Society, by Madame Waddington, will be found

herein. They contain Salisbury and his stone's great speech introducing the Irish. In addition to the stories and six poems.

The Cosmopolitan magazine commences Hunter, descriptive, doubtless the oldest existing resume of tours in the United States. Price, H. H. Boy, bride, and Miss E. article on "Barbaric Women." Among course of this art H.R.H., the Prince's stalment of Field article on "The Yo Genesis of a Great ber. The fifth inst Making," under the Forces of the Mo addition to the ab the second instalment Choice of a Profes with the Captains States.

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## INDIAN

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