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## THE TIMES.

The meeting of the Episcopal Synod in Montreal has been a noteworthy affair. No one will deny that the Episcopal Church holds an important and influential position in the Dominion; the clergy are cultured and zealous, and deserve to the full the respect they command. But, as in the case of all other churches, there are differences of opinion among the members. In meeting for discussion of principles and practices those differences naturally appear. What there is general agreement upon there is no need to discuss. This is often forgotten by the critics who sneer at our ecclesiastical debates, and say contemptuously, "see how those Christians love one another." In all fundamentals we agree, but in less important matters of names, and forms, and orders, and ceremonial we differ in opinion, and when we meet for business purposes we discuss those less vital questions on which a variety of ideas is to be looked for, without at all jeopardizing the central teachings of our common Christianity. So, taking it for granted that the members of the Synod were agreed upon the fundamental ideas and sentiments of their Church, we can only criticise their own criticism of the outward and working form of their own church life—which criticism is made by this writer in a spirit of complete friendliness.

The first point to notice is this—the Metropolitan made it very apparent from the sermon with which the Synod was opened, and by his subsequent proceedings at St. John's Church, that he is High Church in his sympathies and practices. This must be a serious matter to the Episcopate body corporate, for it means that the foremost man of the church is in avowed antagonism with the main portion of the clergy and laity. Unquestionably the Episcopal Church in Canada is in the main Low or Broad Church, and there is less sympathy with Ritualism here than in England. To have the Metropolitan in sympathy with the minority must necessarily lead to serious consequences. It is difficult to imagine how the difference between Bishop Medley and Bishop Bond can be bridged over. In some things they are agreed, but in some other things they are not agreed, and it usually is the "other things" which cause the trouble.

The next point to notice is the interesting discussion as to the name the Church shall have. To an outsider this was a matter of great interest. The legal title runs in this way: The Church of England and Ireland in Canada. But since that peculiar phrase was coined, political action has made the name impossible. There is no such thing as a "Church of England and Ireland" and the title here, or elsewhere has become an absurdity. So members of the Synod asked, "what shall we call ourselves? We are Episcopal—what else? The English Church has no jurisdiction over us—it can have no authority over us—no right to make appointments, nor to give advice until we ask it—what are we then to the Mother Church?" The answer was most indefinite, and the whole question is left as an unsolved problem. That is a pity. For the clergy and representative laity of the

Episcopal Church should make up their minds as to the position they intend to take. In a new country a name goes a long way, and they should decide upon that by which they intend to be known.

That unfortunate individual, the deceased wife's sister, met with the usual rough handling by the majority of the Synod. The debate was a little more interesting than the controversies on the question have generally been; Mr. White, M.P., made an able speech on behalf of sound reason, and the action of his fellow-legislators at Ottawa, but the clergy would not be moved. They imported a little novelty into their wrathful addresses by omitting the use of the old stock argument from the Pentateuch, and putting their objections to the lady in question upon the general grounds of morality, or the lack of it, and stoutly affirmed that in the event of this becoming law, that a man may marry his deceased wife's sister, they will refuse to give the countenance of the Episcopal Church to any such marriage.

That is strong ground for a body of clergymen to take, but believing as they do in the matter, they are right and consistent. The Church should resist the State when the State attempts to do what is wrong, but then—ought the clerical action in protest to stop with this deceased wife's sister measure? Why not institute a general supervision of what is done or attempted at Ottawa? The N.P. might be theologically examined and pronounced upon, and if the opinion should be that according to "higher law" the protective tariff is wrong, we might refuse to abide by the tariff of the N.P. Sundry other matters of doubtful interpretation, at present, might be dealt with in the same manner. I do not mean to say that the cases are exactly analogous—only, if we are going to refuse sanction to one law because we judge it to be unrighteous, let us be consistent and refuse to recognise any unrighteous law.

Those contemplating committing this act which the Synod declared wicked may find a crumb or two of comfort in reflecting that, first: that if it should become law the sanction of the church will not be absolutely necessary; second, the clergy themselves are divided upon the question, so that there can be no pretence to infallibility; and if the sanction of the Church is desired it can always be got.

It seems to me that the gentlemen who have control of the Montreal Exhibition made a great mistake in opening it by piecemeal as they have done. There should have been one grand opening day, with everything complete on the grounds, and the Governor General in attendance. Then it might have gone on for a week with excitement. As it is, very many people will have gone this first week only to find the show incomplete, and they will not care, or will not be able to repeat the visit.

Certainly the Exhibition deserves to be a great success. The ground is well chosen; the arrangements are well made; the exhibits are highly creditable, and the promoters deserve unlimited praise.

A Toronto paper has been giving currency to the rumour that Professor Goldwin Smith will probably spend next year abroad, and ventures the opinion that in the event of that happening the *Bystander* will have to be discontinued. There can be no doubt about it that if Mr. Smith should leave Canada for any long period the *Bystander* would be discontinued, or suspended, for the paper is unique and would hardly be likely to hold its own in the hands of any other man. But one thing is certain—its discontinuance or temporary suspension