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November 17, 1910.

loyalty to our own beloved Church whose work and influence we would not belittle by one iota, we have unalloyed pleasure in bearing out testimony to the great work now being accomplished by the Roman Catholic Church in Canada, and to her loyalty to those fundamental principles inexpressibly dear to myriads outside her own Communion. To the originators and promoters of the recent Congress we tender our congratulations, and with all the more readiness and sincerity, because we see as a result of it a distinct advance towards kindlier feelings and a better understanding on both sides.

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#### PRAYER-BOOK ADAPTATION.

The discussion of Prayer-Book Adaptation, a better expression surely than Prayer-Book Revision, at the recent Halifax Church Congress, reached a very high level. All the papers were good. Canon Hague's, was especially able and "convincing," and by general consent held a very high place among the many other singularly able papers read at the Congress. It was clear, concise, definite and practical, and most tolerant in its spirit. When the various papers appear in full it will, we hope, be very generally read. We should like to see it, and other notable papers, reprinted in pamphlet form, and widely circulated. It seems a pity that valuable utterances like these should remain buried in a bulky volume, which the laity will, we fear, be shy of purchasing, and of which probably not one in fifty will attempt a serious perusal. Published as leaflets, these papers, which represent so much learning, thought, and practical experience, would be infinitely more effective. In book form they will be petrified into fossils. Canon Hague laid emphasis on a number of important points, which it is very desirable should be brought into general prominence. We fully agree with him that what is needed is not a "new" Prayer-Book, but certain "alternative" uses. The individual clergyman should be allowed reasonable liberty within well defined limits, of using his own discretion. A little relaxation of the "iron-bound uniformity" of the Prayer-Book would, no doubt, be acceptable all round, and it would not involve any permanent change or "mutilation" of its text so generally dreaded by a very large section of our people. The old book would remain in its entirety, and be legally usable, and no one's feelings would be outraged, the conservative minority (if it is a minority) would be appeased, and the "progressive" majority (if it is a majority) would obtain satisfaction. This seems to us the very best, and, in fact, the only feasible solution of the problem of how to produce a book which will least divide the Church. Canon Hague very wisely deprecated any doctrinal changes. Adaptation only aims at making the Prayer-Book more elastic; it is concerned not with principles, but with methods. The teaching of the Prayer-Book, while wholly satisfying to the vast and out- adherents of any of the theological schools, is in partial agreement with all of them. Any fundamental change in its formularies would be absolutely certain to upset this happy balance without any counterbalancing gain. Its effect would be purely negative. It would alienate without attracting. It would go too far and not far enough. The late Prebendary Sadler speaking on this subject makes the significant and striking statement in his book, "Church Doctrine, Bible Truth," that the Scripturalness of the Book of Common Prayer is established by the fact, that you can prove any system of theology out of it, if you go to work in a certain way, just as you can do out of the Bible. As the Bible, therefore, is the common possession and rallying point of all Christians, however diverse their views and standpoints, so is our own Book of Common Prayer, about which, as in the case of the Bible, innum-

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able partisan commentaries have been written, the common possession and rallying point of all Church people. Any doctrinal changes, therefore, which would tend to make it more "definite" in any direction would inevitably narrow it. The Canon was well advised, therefore, in discouraging anything in the nature of doctrinal development or modification. The day for this has passed. The other speakers on the subject, the Bishop of Glasgow and Canon Scott, of Quebec, also made valuable contributions to the discussion. Canon Scott was distinctively conservative, and, no doubt, voiced that great and hitherto mainly silent mass of Church people, who dread change of any kind. His arguments, reinforced by wide reading and deep thought, were certainly weighty and well put, but he over-emphasizes the danger, we think, of "innovation." There are "innovations" and "innovations." There is the innovation that subverts, dissolves and destroys, and there is the innovation that strengthens and perpetuates. The changes or modifications that may eventually come in the Prayer-Book, will, it is evident from the temper everywhere displayed, be of a very moderate character, and need occasion no misgivings. No one, whatever may be his stripe of churchmanship, but strongly repudiates the thought of laying violent hands on the Prayer-Book. Unauthorized "innovations" have been long in vogue, and have most undoubtedly come to stay. In every case they have grown out of some practical need, and they represent not individual clerical whims, but fundamentally changed conditions, which must be reckoned with. Their recognition and legalizing would be an undoubted gain, for it would put an end to that condition of mild anarchy, into which we seem to be drifting, wherein every parson makes his own "improvements," and omissions, and does his own "adapting."

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#### FROM WEEK TO WEEK.

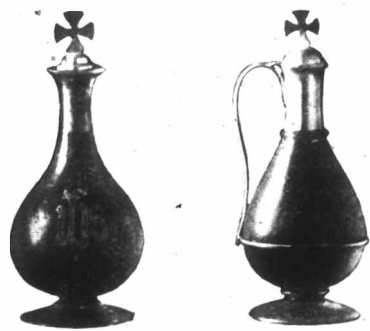
##### Spectator's Comments and Notes of Public Interest.

A correspondent who has given wide publicity to his observations and interviews on a trip across the continent last summer, severely criticises the Canadian Government for permitting the segregation of different nationalities in this country. The obvious fear is lest the foreign traditions and associations of these peoples should hinder the development of Canadian patriotism. He gives as an evidence of the reality of this situation the small percentage of British or Canadian children to be found in a certain school in Winnipeg: "Spectator" would like to say a word or two about this phase of the settlement of our country. Some ten or fifteen years ago our Canadian Government made, perhaps, the mistake of assisting foreign colonies

to settle in our West. It was a mistake, however, that any government under the circumstances might be pardoned for making. Canada had but a mere handful of people settled west of the Great Lakes. It was a great, lovely uninhabited territory of which but few guessed the possibilities. It was practically unknown in the British Isles, or anywhere else outside of our Dominion. It was felt to be necessary to get people upon the land at all costs, and consequently a Doukhobor colony, and a Galician colony, and an All-British colony, and so on, were organized. Singly, they would not come, and thus they were induced to come in groups. It was an attempt, and a successful attempt, to start the tide of immigration flowing. But long ago that policy was abandoned as no longer necessary or desirable. But how any government can prevent free immigrants coming to our country from selecting those portions of Canada where they think they will be most happy and successful we do not pretend to know. If a "foreigner" comes to our Dominion and succeeds, he writes "home," and influences his friends to come to this new land. The friends are quite likely to settle somewhere in the neighbourhood of those whom they know and who speak their own language. It is a perfectly natural process, and what government claiming to represent a free people would undertake to deny them this right? In the schools of Montreal the very conditions which your correspondent deplores in Winnipeg may be found. In some of these institutions there are eighty-five per cent. of foreign-born children, representing practically every country in Europe. It is the case of friend calling to friend and the alien choosing the location that seems to him to make for his happiness and success. How could a government stand at the ports of our country and say to these Germans, you may not settle here for there are many of your countrymen in this place, and to the Russians, you may not go yonder for there your language is spoken and your faith is observed? It is one thing to aid and plan for the settlement of foreign colonies; it is another thing to act the part of a free country and extend that freedom to every stranger that seeks a home upon our domain. It would seem to us to be an essential feature of the genius of this Dominion that we should assume right upon the moment these foreigners set foot upon our soil that they have entered upon a new chapter in their life experience, and that they are free men entitled to all the liberty of law-abiding citizens.

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The same correspondent would have the Canadian offices in London manned by clerks who knew Canada like a book, and who would sit down with the thousands of enquirers and talk the whole situation over with them and give them expert advice as to where to go when they reached Canada, and what to do and how to do it. This, of course, is not exactly the way the proposition is expressed, but it is essentially the interpretation of the same. It, like the dispersing of the foreign colonies, has the flavour of smoking-car-philosophy. Its first impression is that of wisdom, its second that of futility. Any government or organization that will undertake to advise immigrants in this definite way in regard to their future and their destiny is heaping up sorrow for itself and not contributing to the happiness of the immigrants. The conditions as they exist, or as nearly as are known, may be set forth in speeches or booklets, but the immigrant must make his own choice, and he must realize that he is choosing his own way as a free man. To set out for this new country, depending upon the advice of some one else, is a poor start, and one that will result in bitter disappointment and recriminations. It would be a great mistake for a government to try to play the part of a grandmother to the men and women of whatever country who seek Canadian citizenship. We



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