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## CANADIAN CHURCHMAN.

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the "innocent party." Regarding the question of religions, as opposed to secular education, there is no shirking of the main issue. "It is our duty," to quote from resolution 13, "as Christians to be alert to use in all schools every opportunity which the State affords us for training our children in the faith of their parents, and to obtain adequate opportunities for such teaching in countries where they do not exist." Other present day issues with which the Encyclical dealt are: The responsibilities of property, qualifications for Holy Orders, Prayer Book revision. Speaking generally it may be said that the Encyclical concerns itself with principles rather than with rules.

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### FROM WEEK TO WEEK.

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

The great Phillips Brooks, bachelor though he was, was frequently called upon to admire babies, which he usually did with gracious and non-committal enthusiasm. On one occasion while visiting the home of an ardent worshipper he was confronted with a hairless, formless pimple of humanity that had but recently seen the light. After viewing the potential president of his country from various points of view, he exclaimed with great fervor, "well, that is a baby." Having had the privilege of looking on from the gallery at the proceedings of the recent sessions of the General Synod we have no hesitation in saying without reservation, "that that was a Synod." We rub our eyes in amazement at the new spirit that has come over the old Church in this Dominion and our heart goes out in gratitude. Spectator can recall some of the discussions that preceded the formation of the General Synod and the outlook of the men in those days is hardly comprehensible now. One little passage at arms impressed us particularly and will illustrate what we mean. The point at issue was, should the Provincial and General Synods continue to do business concurrently. One said aye and the other said nay. History was solemnly invoked, and one side unable to find a precedent for such a situation solemnly warned the modern Church not to deviate from the old paths. If the early British and Gallican Churches had no such organization it would be an extremely dangerous thing for the Canadian Church of yesterday to presume to break new ground. This view seemed to predominate for a time, when suddenly a professor from a Church university caught the eye of the Prolocutor and that was the last of the men who could find no precedent. He took his hearers back into the palmy days of the African Church, when St. Augustine presided at Hippo and described the operation of General, Provincial and Diocesan Synods at one and the same time. He could tell us who presided, when and where the meetings were held and what were the subjects discussed. Men who had wavered at the possibility of committing an ecclesiastical irregularity were now reassured, and since all these Synodical assemblies were authorized in Northern Africa a thousand years ago, why they must be just the thing for Canada in these latter days. Those were the arguments that counted in Synod less than twenty years ago, and last week we found the whole spirit of the assembly miles away from such a point of view. History is no less valuable, nor is it less respected, but greater confidence is placed in our own powers of discernment and greater authority given to our own judgment. That evidently was the temper of the Synod and in that confidence it went forward from one great responsibility to another, not growing weary until all was accomplished. Spectator feels that it is important that we should take note of these things and carefully observe the issues.

The Synod, to which we have referred, seemed to us worthy of note in two or three other aspects. It was a more businesslike Synod than any of its

predecessors. That was largely due to having the reports of committees printed and distributed in advance of the session. The delegates were better informed on the subjects in hand and, therefore, better able to speak to the point and less disposed to ask elementary questions. The business was also expedited by a very efficient Prolocutor. Dean Farthing was always able to keep the Synod well in hand, and not infrequently he condensed debate by a timely word. There were some murmurs that he was not disposed to tolerate the full freedom of speech that is so prized in British deliberative bodies, but Spectator saw nothing of that. Any man who is brought up for rambling about in irrelevant generalities is very apt to think he is wronged by the chairman, but the consensus of opinion certainly was that Dean Farthing was the right man in the right place. There was another feature of the proceedings that was extremely hopeful, namely, that the members of the Lower House were conscious of the necessity of still further improving the procedure with a view to making it more prompt and orderly yet. Two Houses working concurrently, and both possessing equal powers of initiative, and each requiring the concurrence of the other is bound to create confusion. It is extremely desirable that that difficulty should be boldly taken in hand and corrected. The impatience that was manifested at its existence is a pledge that action will be taken in due time. Finally, the Synod was remarkable for the number of important matters that were dealt with. These matters were not dealt with in a merely academic manner, but were disposed of in a serious and practical way. Let us just recall some of the most important of these undertakings: (1) The sanctioning of a Hymnal. (2) The inauguration of a new policy for Indian education. (3) The inauguration of a new foreign Mission policy. (4) The inauguration of a new Sunday School policy. (5) The inauguration of a policy of moral and social reform. (6) The decision to proceed with negotiations in regard to Church Union, and the decision to more fully co-operate in the meantime in facing a common foe. (7) The blessing of the Laymen's Missionary Movement. (8) The creation of a new ecclesiastical province beyond the mountains; (9) and last, but not least, the making of a beginning in the Revision of our Prayer Book. It will be seen that the Church in Canada has put its hand to the plough in many great and significant enterprises and the desire of Churchmen must be that we shall in no case look back.

We shall not attempt to discuss all these questions just now, but we would like to call attention to one or two matters of significance. In the first place the formal and official sanction that was given to the Laymen's Missionary Movement, and the pause in the progress of Synodical business to receive and listen to two laymen, one of whom was not a member of the Anglican Church is worthy of note. The presence of the Bishop of Ottawa and some of his episcopal brethren in Knox Presbyterian Church on a Sunday afternoon in the interests of this movement is also an incident worthy of note. The attitude of the General Synod on the subject of Church Union and ecclesiastical comity is a significant evidence of the changing spirit of the Church. In the language of a friend who was discussing this subject, it may be said: "While we hold fast with one hand we are disposed to reach out far with the other." But what, we would like to know, are we going to do about the men whom we condemned and ostracised a short time ago for doing and saying what to-day is said and done officially by our General Synod and by our staunchest and sturdiest Churchmen. Let us illustrate what we mean. A prominent clergyman of Montreal has long been known as a sturdy and outspoken friend of closer relationship with other Communions and as a result he has been denounced as disloyal to his Church and punished by being dropped from

the delegation to General Synod and so on. It now transpires that the General Synod has practically endorsed the very position he has maintained and prelates are applauded for doing what he has been condemned for doing. This is but a specific example of what has happened in other cases. Now, as honest men, do we not owe it to these men to make some restitution for what we have done? Are we not conscious of having committed an injustice—an injustice that ought to be manfully confessed. Have we not learned to be slow to condemn a brother, for time brings about many extraordinary changes in public sentiment. The Church is not abandoning anything essential in all this, but sure of its own foundations it is becoming more comprehensive and more sympathetic towards fellow disciples. This idea was admirably expressed in one of the debates by Doctor Fred. Scott, of Quebec, in a mere parenthesis. He gave it as his opinion that union must proceed on the principle of inclusion and not on the principle of rigid conformity to a single type. That, we think, is the way this movement is taking form, and Dr. Scott has concisely given expression to the process. Now, of course, there is no use rushing this movement, for that would be fatal. Friendship, to be lasting, must be a growth not a discovery; and confidence to abide must be able to respond to demands made upon it. What, we think, is very significant and very creditable is the higher attitude that is now taken by our Church on this question. It is an attitude that signifies a greater confidence in the truth and a greater charity towards our brethren.

Spectator.

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### THE GENERAL SYNOD.

(Concluded.)

At 10 o'clock on Friday evening, October 2nd, His Grace the Primate of All Canada, closed the deliberations of the Fifth Session of the General Synod of the Church of England in Canada by pronouncing the Apostolic Benediction, and thus came to a conclusion what may be correctly designated as the most important gathering in the history of the Canadian Church. For nine long days, and they were long in actual number of hours of session—the delegates had earnestly, faithfully, and with unflagging attention, devoted themselves to the consideration of the many most vitally important matters on the agenda. Questions affecting every branch of the Church's activity, had been up for review, legislation often drastic in its effects had been submitted, matters upon which keen difference of opinion prevailed had been grappled with, but throughout the whole session, moderation, toleration, generous deference to one another's scruples and personal views had marked every step of the way, and it was with unmixed feelings of thankfulness and gratification that the delegates listened to the closing remarks of the Archbishop of Toronto as he commented upon the unanimity and brotherly good will that had characterized all the proceedings. As His Grace observed, the actual amount of new legislation placed upon the statute book may not have been large, but the general results of the work of the session would be in every way beneficial to the Church. Appended is a report of the proceedings from the point reached in the report in last week's "Churchman."

**Fourth Day—Saturday.**—There was an air of expectancy noticeable among the members when the Lower House gathered for business on Saturday morning, the 26th September, for by a previous resolution it had been ordered that the Report of the Hymn Book Committee was to be dealt with as the first Order of business and nobody seemed to feel quite sure what pitfalls there might be ahead. Preliminaries were quickly disposed of and within half an hour of the opening of proceedings Mr. J. Edmund Jones, Toronto, the indefatigable secretary of the committee, had taken the platform to move the adoption of the Report. Every member of the House knew, either personally or by report, how thoroughly Mr. Jones was master of his subject, but it is doubtful if any were prepared for the comprehensive, exhaustive and most admirably lucid statement which he presented. He spoke for two hours and a half before the midday adjournment, and for an hour or more in the afternoon, but, although the House had not infrequently shown its disinclination to listen to long-winded speeches, there was the closest attention to Mr.