

The Pan-Anglican Congress in London

NO member of the Church of England, no thinking Englishman, we may go further and say no thinking English-speaking man whatever his Church, can have failed to be deeply moved by the assembly of the Pan-Anglican Congress in London. The gathering of representatives, not only from all parts of the British Empire, but from wherever the English tongue is spoken, would have been impressive had the object been merely secular and material. The fact that the inspiration was spiritual, and that the Bishops, clergy and laity, men and women, who came together at the service in the Abbey were drawn by a religious impulse, makes the Congress an event which, without any exaggeration of language, may be described as soul-stirring and awe-inspiring. But in spite of the sense of exaltation which has come, and naturally and rightly come, to the members of the Anglican Communion at the spectacle presented by the Congress, there have not been wanting voices of warning and anxiety. Such warnings and expressions of doubt and difficulty are, in our belief, not warranted, and will prove in the end to be concerned with, not essential, but superficial dangers. At the same time, we welcome them, and hold that they should be welcomed by all true friends of the Church. Where the free winds of criticism do not blow, decay and corruption are sooner or later sure to be present. The criticisms to which we allude are those which point out the risk of a more closely organized Anglicanism leading to a narrowing of the Church, and to that spiritual pride and exclusiveness which is the first stage in the petrification which has been the undoing of so many religious bodies. The Anglican Communion is an episcopal organisation, and without doubt will remain wedded to that form of ecclesiastical organization; but we agree that it would be an evil day for that Communion should her special form of organization be insisted upon in a harsh and pedantic spirit, and should there be a failure to recognise the claims of the non-episcopal Christian Churches, and to admit that spiritual graces and blessings may be obtained outside the area of the Anglican

Church. The notion of Anglicans arrogating to themselves a position which would treat non-episcopal Christians as possessing at the best only "the uncovenanted mercies of God" is one which should be odious and detestable to all who breathe the true spirit of the Church of England and of the Churches in communion with her. The prevalence and growth of any such belief must in the end ruin the noble edifice whose foundations were laid by the first Christian missionaries who reached these islands, and whose walls were strengthened and rebuilt when we shook ourselves free from the deadening tyranny of Rome. The Anglican Church is right to rejoice that she is "the holder of the Pearl of Price," but to do anything which may encourage the vicious assumption that she alone holds it, or has the only perfect right to hold it, is to encourage a Pharisaic pride which is the very negation of the true Christian faith. The Anglican Church may without offence believe that she has the better custom, but if ever she forgets that "God fulfils Himself in many ways, lest one good custom should corrupt the world," her doom is sealed.

But though such abstract criticism is true, and ought to be heard and heeded, we do not believe that there is any real danger of the Anglican Communion becoming possessed by a spirit of un-Christian exclusiveness, or of the Pan-Anglican Congress fostering opinions so deadening and so ignoble. There may be occasional signs of bigotry and narrowness, sporadic explosions of sacerdotal arrogance, unintelligent vauntings of spiritual claims half understood or wholly misunderstood; but in the end the Church of England will obey the law of her being, and remain true to her mission—the greatest, we believe, by which any single Christian Church has ever been inspired. What is the true mission of the Anglican Communion in the world, and what can she show to justify the claim we have made for her? We maintain that history will show in the future, as it has shown in the past, that the Anglican Communion has a threefold inspiration and a threefold work before her—work for which in time the whole of mankind will prove grateful. In the first place, we hold it to be the mission

of the Anglican Church to prove the possibility of maintaining the spirit of religious comprehension in the highest and widest sense without at the same time falling into antinomianism, spiritual anarchy, or organic chaos. Comprehension is as much the law of the Church's being—as much the condition of her usefulness and of her very existence—as it is a part of the law of the land in which we live. There is no machinery by which any man who desires to be comprehended in the Church of England, and who leads a Christian life, can be excluded from the Church and deprived of the power of availing himself of her services. And this comprehension is no mere negative proposition or cold abstraction. The comprehensiveness of the Church of England is what it was described by one of her greatest sons—"the liberty of prophesying." The door of the Church of England, unlike that of any other spiritual organization in the world, stands always open, and though certain voices may be raised in wonder or protest that this man or that man should desire, or be allowed, to enter or to remain inside, no one has power to forbid access to Christ through that door. The liberty of prophesying of which Jeremy Taylor wrote is no figment of his brain, but is guarded by laws which, though some may profess to regard them as of merely human devising, we, at any rate, consider to have as much of divine sanction as any canon of the Church.

Second in importance to the Anglican Church's mission to guard and maintain the priceless gift of Christian comprehension is her mission to preach to mankind the need of understanding that the State has a spiritual as well as a secular side, and that the establishment of religion in a State, and the recognition by it of the spiritual side of a man's nature, are of supreme importance. The Church of England stands for religious establishment, and against the secularisation of the State, not because she has a vested interest in certain privileges or in certain emoluments, but in order to make the world recognize that a secularised State is a maimed State. It is, in a word, her duty to show by precept and example that that State must not and cannot shuffle off all responsibility for the spiritual welfare of the

people who inhabit it. If once the notion prevails that the things of the spirit and of religion are matters of small importance—an affair of priests, things which can best be left to the clergy of the various denominations to squabble over amongst themselves, but which cannot concern grown men—the State must suffer an irreparable loss. We shall be told, no doubt, that such a secularisation of the State has happened in America and in our Colonies, and that no very dreadful consequences have ensued; and, further, that the multiplication of religious bodies makes it impossible for the State to choose one of them as its spiritual representative. To this we would reply that we cannot admit that the communities named have not suffered, and will not suffer, from their adoption of the secularist ideal. We believe, also, that in the end they will find some means of recognising that the State has something to do with the spiritual as well as with the material side of life. We should prefer, indeed, to say that this recognition is rather in abeyance in America and in our Colonies than that it has absolutely ceased to exist. After all, even in America, where the process of disestablishment is supposed to have gone furthest, there still stands the dictum of Chief Justice Marshall that Christianity is part of the law of the United States. Some day America may give a public recognition of that fact. In any case, the Church of England stands for the anti-secularist principle. But she must maintain that principle in no narrow or exclusive spirit. Since only one Church, where there are many, can represent the spiritual side of the State, and since she is the Communion chosen in this country, a sacred obligation is laid upon her not to think merely of the religious interests of her own members, but to act also as a trustee in the widest and most generous sense for all Christian, nay, for all religious, interests within the realm. We admit that there are many urgent voices calling the Church away from her duty in this respect, and urging her to think only of the interests of her own members; but it is our hope and belief that in the end she will be guided to the wiser and nobler view of the Establishment.

Next to her mission to prevent the divorce

between the idea of the State and the idea of religion is the mission of the Anglican Communion to show that, though co-operation and social action are essential to the carrying out of the will of her Master, and of the Master of every Christian community, yet such co-operation and social action can be carried out without any deadening rigidity in her formularies or in her acts of association. Order and discipline there must be in every Church militant; but there are two forms of discipline—the discipline which deadens and destroys and which has for its motto *Perinde ac cadaver*—"As devoid of will-power as a corpse"—and the discipline which is co-operative and inspired by the spirit of life rather than of death. There is, in a word, the discipline of the free man and the discipline of the slave. The failure of the Roman Church has largely been due to the fact that her discipline has been that of the slave. If the Anglican Communion is true to her mission, she will show the world the superiority of the discipline of the free man.

What we have said as to the essential mission of the Anglican Communion will no doubt be challenged by many men with far better claims to represent the Church and the spiritual side of life than we have. Yet, though we may in a sense feel that it is almost an impertinence for a newspaper conducted by laymen for laymen to obtrude its views in opposition to those of many noble workers in the fields of the Church, we are nevertheless emboldened to maintain our ground. Our appeal is to history as well as to the teachings of Christ as set forth in the Gospels. History, we claim, shows that the English Church has always been at her strongest and best, and has most fulfilled the desire of the nation, when she has in fact, even if not in name, kept before her the ideals we have tried to describe. Narrow the Church of England to a sect, however active and zealous and however strong at the beginning, and there can be but one end. Maintain the inspiration which has been hers throughout her history in spite of many and grievous faults and lapses from grace, and we may feel sure that the Church will be able to carry out the work to which her history and her training show her to have been called.

Province of British Columbia as Seen by a French Author

ANY books have been written descriptive of British Columbia and its potentialities, but few, if any, will prove more valuable and comprehensive than "La Colombie Britannique," recently published in Paris. The author, Professor Albert Metin, has succeeded in presenting an admirable pen picture, bold in its outlines and careful in detail. He paid but one brief visit to British Columbia, and his description of the physical and geographical features indicates an unusual capacity of eye and mind to grasp and interpret a colossal subject as the result of a necessarily superficial tour of observation. From personal experience and a great deal of painstaking and intelligent research he has produced a work which is a distinctly valuable contribution to the constantly increasing library treating on British Columbia.

Written in an easy style which claims the attention of the reader, the driest details and statistics are made attractive, while, at the same time, no important fact is missing. The book contains over 400 pages and is beautifully illustrated with phototype prints (an improvement on the half-tone process) and many maps and charts. The chapters devoted to the industries and resources of the province should prove interesting to capitalists, for the author points out the way in which these resources may be best turned to account.

The author's "Conclusion," in which he tersely and frankly sums up his views on the commercial, industrial, social and political conditions of the province, should prove of interest to British Columbians, as showing us how our methods, customs and ambitions are regarded by a clever and disinterested stranger. The mirror which he holds before us will be pronounced faulty by some, but even though the image be distorted it shows us ourselves as others see us, and while disclosing our worst features, glorifies our better aspects.

Professor Metin says:

Conclusion

"The general impression which British Columbia gives is that of a continuous and growing prosperity which manifests itself by the rapid augmentation of trade. In 1906, the imports amounted to 78,592,853 francs, and the exports 114,089,800, representing a total trade of 192,682,653 francs, 50 million francs more than in 1907, or nearly 1,000 francs per head of population—twice more than in England, three times more than in France.

"The relative importance of this trade explains itself in the fact that British Columbia is exploiting the most readily available of her resources, her fisheries, forests and mines, while she has scarcely begun to work her soil and has to buy a great part of her subsistence as well as the equipment necessary to her development. It is the trade of a young country in which the various productions have not as yet found their balance.

"A rapid transformation is taking place. Every year sees new mining towns spring up, fruit growing established in places like West Kootenay, which were but recently declared

to be exclusively mining districts. Business life is a sort of fever which breaks out now here, now there, like a set-piece of fireworks, flashing out one after the other in quick succession. Hence it is difficult to present a general sketch which will not prove inexact and incomplete.

"That which strikes one is that British Columbia is a colony of colonies. Only the two portions of the Province which form a continuation of the coast and mining zones of the United States appear relatively peopled; beyond this irregular strip, population and centres of activity are separated by great spaces of virgin wilderness.

"If we search for the economic relations which permits a classification of these islets into archipelagoes, we can perceive two main currents. One, towards the western United States, following the natural channels. The other, towards Eastern Canada and the Orient, created by transcontinental lines, which are to be augmented by the construction of the Grand Trunk Pacific.

"Although a natural physical prolongment of the Pacific slope of the United States, British Columbia is, by the action of the Canadian Government, securely attached to Canada and through Canada to the rest of the world. This double character, common to the Pacific States and British Columbia, finds its solution in Anglo-Canadian sentiment in British Columbia.

"As in the western states, the population, made up from many sources, is found principally in the towns and about the mines; the Indians in both countries are segregated and so outnumbered by the whites that the question of dealing with them presents no difficulty; in the same way the Asiatic problem presents itself and is met by similar measures aiming at exclusion, and similarly white society is divided into two classes, capitalist and working.

"The capitalists and their representatives own and administer all the enterprises, from the fisheries to the railways; they are strongly organized, and the concentration of capital is apparent in every field of production save agriculture, but this exception is explained by the high wages, which obliges the land holder to sell out or to do the work himself, in an industry in which machinery plays a small part. On the other hand, in all other industries, the cost of manual labor could not be compensated for but for the large profits secured by the employment of high priced perfected machinery, requiring costly repairs, and frequent renewals, contingencies which can only be assumed by the possessors of enormous capital.

"The big industries, fisheries, lumbering, coal-mining, smelting, are already controlled by trusts, and practically all the railways in operation are owned by the C. P. R. It may be said that the development of the country is mainly the work of speculators; to them are due more than to the provincial budget the dyking, drainage and irrigation works which, notwithstanding the tendency already mentioned towards cultivation only on a small

scale, in many cases make the landowner dependent upon the money lender. Many of the financial groups operating in British Columbia are international and have similar interests abroad, principally in the United States. Although it is not possible to discover the exact standing of United States capital in the exploitation of British Columbia, the indications lead to the conclusion that it is very important, especially in the mining and smelting industries.

"The workmen who form the other portion of the population and receive the wages current in the United States plan, many of which are controlled by the unions of the Western States.

"On every step of the social ladder each one lives freely, spending more than we earn here, especially in the cost of houses. From the fine residences which grace the elegant suburbs of the cities to the small wooden houses in the mining camps, we find modern comforts—bath rooms, electric lights, telephones—an astonishing fact to a European in a country that possesses but few highways save the steel rails, and where the fringe of the primeval forest forms the horizon of the settlement. With such habits, the need of money is great, and despite of constant increases of wages, the workman, accustomed to lead an easy and carefree existence, never appears to be satisfied.

"The intellectual and moral aspects of the people are exclusively practical. As in the United States, each group of habitations has its primary free school, and, as in all Anglo-American countries, the people adhere to their religious traditions and build churches of different denominations everywhere. Newspapers which are printed even in the smaller mining camps, devote enormous space to advertisements, and for the rest are made up of telegraphic news, mining and stock reports and local news of interest to a population which, one and all, lives in an atmosphere of business and work.

"Outdoor sports take the first place in the amusements of the people. Everywhere, in the intervals of discussion of figures, prices, contracts and other money-making schemes, there are games, boating, camping out, hunting and fishing.

"There is nothing in this which is not common to all new countries where the English language is spoken, or which permits the immigrant or traveller to perceive much difference between the United States to the south, and British Columbia to the north of the 49th parallel. Even their political constitutions bear a strong resemblance. Like the democracy to the south British Columbia entrusts her affairs to a single representative assembly elected by manhood suffrage. She does not follow their example in choosing a chief executive, the Lieutenant-governor being appointed by the federal government, a Canadian being invariably chosen for the office. The Governor-general of Canada, the only functionary nominated by the King, relegates actual power

to the Federal Prime Minister who, responsible to Parliament, does not possess the practically discretionary power which is vested in the President of the United States. While every official act in Canada is done in the King's name, it may be truly stated that only the exterior form of monarchy is observable; it is never so pronounced as to warrant strangers in drawing a comparison favorable to the United States, and does not dominate the sentiment of national loyalty which inspires the people. There is no room for a separatist movement in a country which possesses absolute political liberty. If there has sometimes been talk of British Columbia seceding from the Confederation, it was merely a bluff used to obtain some concession from the Federal Government.

"When British Columbia entered the Federal Union she made the construction of a transcontinental railway a condition precedent, and ever since the relations between the provincial and federal governments have partaken largely of the discussion of the rights of the Province. For instance, British Columbia complains of contributing to the revenue of the Dominion three times more per head of population than the other Provinces. We have seen her claiming a portion of taxes collected by the Federal Government in connection with the fisheries and the Chinese head tax; she asks protection for her lumber and her fruits, but she protests against an increase in the tariff on tin, claimed by the metallurgists of Ontario, which would augment the price of tin cans used in the fisheries and other industries. She recognizes the benefit derived from the Federal bounty on lead and seeks to share in the bounties on the production of iron and steel. She asks for the construction of the Grand Trunk Pacific, extensions of other railways, and a bridge to connect Vancouver Island with the mainland. In a word, her politics are dominated by economic interests.

"The people, though British Columbians first, acknowledge that the Dominion is doing much for the Province by exploration and study of its resources, the encouragement and protection of its industries, and above all the desire to establish outlets of trade on the Pacific within Canadian territory.

"The members representing the Province make themselves the mouthpieces of the two great social classes. Of the capitalists when questions of concessions and of public works are discussed; of the wage earners when laws for the protection of the live or die on agricultural, industrial, commercial or financial issues. Of late years the budget showed a deficit and the Government got over the difficulty by increasing the land tax. Now it is announced that the receipts balance the expenditures, that the credit of the Province is re-established in London, and that a loan will be floated to provide for necessary public works. Such are the interests which occupy the minds of the people of this new country. A craving for wealth dominates all other sentiments, for nature is as yet too strong to per-

mit men to dream of anything less material than their struggle with her—the education of England and that of America concur in teaching money making as the principal aim of life—and with "make money" as a motto they wrest riches from the soil, the forest and the waters."

* La Colombie Britannique, Etude sur la colonisation au Canada. Albert Metin, Professeur à l'École Coloniale et à l'École des Hautes Etudes Commerciales. Librairie Armand Colin, Paris.

A CONFERENCE ON DUELLING

"The conscience of Austria has been stirred against the duel. A conference is now sitting in Vienna charged with devising some means by which outraged honor may be soothed and set to rights without murderous assault," says the Freeman's Journal. If the Congress at Vienna carries its peaceful point, Austria will lead the way in Continental Europe towards a decency that to many seems a dream.

"Italy, Spain, Russia, Greece are all given to the duel. In Germany, though the despised civilian is not allowed to fight, the officer of the Army or Navy must, if he be challenged, or if he be insulted. The University student is still proud of his disfiguring gashes; and if he did not carry on his face the marks of his boyish bravery he would get a poor welcome into any society and have a very hard time in the camaraderie of his profession.

"In France a Premier recently was second in a duel to one of his subordinates, a Cabinet Minister. It is true that in France there has long been simmering an intelligent discontent with the existing code of honor. Men with serious things to do in life find it hard that because they have been insulted they should be forced to spend a morning in being shot at. It is true that as a rule a French duel is not a danger to life; but men are often wounded seriously enough.

"It is hard for us to understand how grave men can meet solemnly to discuss ways and means of avoiding a thing which has come to seem to us so criminal, if it be serious, as to be a matter for police and prisons. When two men wearing broadcloth are angry with each other in Paris, they go out in great state with guns and doctors to the Big-Wheel or to a private park; friends are summoned to see the contest; there are motor-cars in long lines outside the field. When one of the combatants is touched, blood drawn, he goes to bed, the others to lunch.

"When two men that wear blouses quarrel—or even two that wear broadcloth, provided they do not possess gold watches, or 'keep a gig,' or are not in the great circle of the *Tout-Paris*—they, if they adjourn to fight out their differences with knives or revolvers, or even fists, are Apaches, disturbers of public peace, broilers, public nuisances, the scandal and the danger of Paris; they belong to the uncivilized, and they are given an opportunity of civilizing themselves in jail."