

GENERAL SYNOD ENTERS SOCIAL WELFARE CIRCLES

Anglicans Organize Social Service Council — Rev. C. W. McKim Informs Assembly That Western Liquor Men Depend on Foreigners and Anglicans for Votes

Social problems are to be dealt with in an organized manner by the Church of England in Canada by means of a Social Service Council, which was instituted by the passing of a resolution at the General Synod at Trinity on Saturday last. The Council did not come into existence without a struggle, some of the delegates strongly opposing it, while others wanted it put off till next session in three years' time. The men from the west were the strongest supporters of the canon, and several expressed their views on liquor in forceful terms. Rev. C. W. McKim of Edmonton caused something of a scene by stating that the liquor men in Saskatchewan depended upon the foreign vote and the Anglicans to defeat prohibition. He thought the men who could not line up against liquor should not stand in the way, but get out of the Church if necessary.

Church and the Traffic.

Canon Gilmour said the Church of England had been minimizing social problems, and had pronounced a verdict of "not guilty" on the liquor traffic, and then told it "not to do it again."

The remnant of the upper and lower Houses will meet this morning for a brief session to settle some small matters of business.

Meet Next at Winnipeg.

It was decided that the next place of meeting for the General Synod will be at Winnipeg. The Synod had not met for four years this last time owing to the war, and it was thought that the next Synod might meet at the regular time, two years hence. The Lambeth Conference in England meets in three years' time, and as the Bishops will attend, the arrangements for the next Synod in that year might be interfered with.

It was announced at the evening session, the upper House concurring, that the new Prayer Book as approved by the Synod would be published provisionally at an early date, probably before Easter. In order to enable both clergy and people to judge the value of the changes made permission may be granted by the Bishops of the dioceses for occasional use of the new book. The reading of the much-discussed Athanasian Creed will not be permitted in its new arrangement until after the meeting of the next General Synod.

Resignation Threatened.

A dramatic episode was enacted at the morning session when Chancellor Davidson, K.C., of Montreal, created a sensation by holding the sword of Damocles over the House in the shape of his resignation as an assessor of the General Synod. He explained that he regarded the action of the House in passing the canon adopting the revised Prayer Book as distinctly unconstitutional. He could not, therefore, remain as one of its legal advisers if his advice was disregarded. Archdeacon Armitage and others rose and made an appeal to him to reconsider his resignation and the Prolocutor refused to accept it. After some further persuasion and compliments the venerable Chancellor yielded, and was smilingly escorted to his usual place at the table. This is the second time Chancellor Davidson has threatened resignation because the Synod did not agree with his views on the constitution of the Church.

Should Grapple With Problems.

Canon Tucker, London, in moving the adoption of the canon on social service, said that the Church should endeavor to keep stride with other Churches in organizing to grapple with the social and moral problems of the day. He commended the work done by the Methodist and Presbyterian Churches, and thought the formation of a Council would enable all the Churches to work together towards the solving of social problems.

Speaking of the influence of newspapers, Canon Tucker said: "We have a press of which the country ought to be proud, but many of the newspapers are tainted with the party spirit. They often start out with an independent spirit, but eventually become the mere tools of one party or the other. We do not want all our Judges and Postmasters, even postmen, Conservative. We do not believe that all the plums nor all the melons should be bestowed upon members of the party that happen to be in power."

Canon Tucker went on to say that the Church of England was not studying problems of the workingman. He asked: "Is the workingman measurably within the walls of our Church?"

"Yes," shouted Archdeacon Armitage.

Rev. E. R. Bartlett, New Westminster, did not think the Church had any right to deal with the social problems. The Church should let the world know that it was the friend of publicans and signers.

Great Harm Would be Done.

Canon Murray, Winnipeg, believed the Church should work as a leaven; they could never put down drunk-

ness or crime by legislation. He feared that the general policy of the Church would be in danger of being formed by two or three men if the canon was adopted. He did not think total abstinence was a duty, except in certain cases. He believed great harm would be done to the Church by taking a strong stand upon social problems.

"It has been the policy of the heretical sects to invoke legislation against social evils, but that has never been the policy of the Church of God," said Canon Murray.

Rev. Robert Connell, Victoria, hoped there would be no misunderstanding as to the attitude of the Church on social problems. He wanted to make the Church not only for the well-to-do, but also for the fallen. In organizing against these evils they would be following the example of Jesus Christ, who was not only a preacher, but went about doing good.

Proud of His Province.

"I am proud to represent the first Province in Canada to pass prohibition," said Rev. C. W. McKim of Edmonton. "My experience is that it was the drinking men that voted for prohibition. It was the moderate drinker in every case that withheld his vote. The liquor men relied upon the foreign vote and the Anglicans to

defeat the measure." This statement caused a sensation and a storm of protests. Mr. McKim continued: "It was this that made me take off my coat and get to work on the side of the temperance people."

Chancellor Martin, Hamilton, thought it was a shame to try and force such a canon at that time.

Canon Gilmour rose and protested. He said: "The Church of England has been minimizing these evils and leaving it to the other churches to work them out. The Church was in the position of the jury that brought in a verdict of 'not guilty' and warned the prisoner not to do it again."

Action Needed.

Canon Plumtre, Toronto, said it is far too important to put the matter off for another three years. "There were going to be great movements after this war, and we must be in a position to deal with them, and we ought to organize now."

Dr. Speechly, Winnipeg: "We don't want any mere nebulous hypothesis about these world problems. When I am asked by men of other churches what is the policy of my Church I can only give my own personal opinion; we should have some organized leading."

Rev. Douglas Biggs, Rapid City, said that such a council would place many of the clergy in a serious position. There were differences of opinion in the Church on social problems.

Could Make Canada Dry.

"It is time the Church had only one opinion on social and moral problems," said Rev. C. Carruthers of Edmonton. "It was because the churches co-operated in Alberta that we were able to carry prohibition. If we all got together we would soon have every Province in Canada dry. If a man does not like the report of the Social and Moral Reform Committee he should stay away or get out of the Church and not hinder the progress of reform."

Primate Thanked.

The Primate made a rather significant statement at the close of the session on Saturday evening when replying to the vote of thanks from the Lower House. He expressed the hope that when he retired his successor might be free from diocesan cares, so that he would be in a position to devote his time to moving more freely among the churches of the Dominion. He hinted that he might be given a smaller diocese or have an assistant to enable him to give fuller service as Primate of all Canada.

Chancellor Davidson and Provost Macklem in very complimentary terms tendered to the Primate the

thanks of the Lower House for his presidency of an unique joint session; the two Houses had never sat together for so long a time as they had done over the Prayer Book.