

THE GENERAL SYNOD  
OF THE  
CHURCH OF ENGLAND  
IN THE  
DOMINION OF CANADA.

---

JOURNAL OF PROCEEDINGS  
OF THE  
FIFTH SESSION

Held in the City of Ottawa from September 23rd to  
October 2nd, inclusive, in the year of our Lord  
MDCCCCVIII.

---

WITH APPENDICES.

---

KINGSTON:  
PRINTED AT ONTARIO CHURCHMAN OFFICE  
1909.

THE GENERAL SYNOD  
OF THE  
CHURCH OF ENGLAND

IN THE  
DOMINION OF CANADA.

---

JOURNAL OF PROCEEDINGS

OF THE  
FIFTH SESSION

Held in the City of Ottawa from September 23rd to  
October 2nd, inclusive, in the year of our Lord  
MDCCCCVIII.

---

WITH APPENDICES.

---

KINGSTON:  
PRINTED AT ONTARIO CHURCHMAN OFFICE  
1909.



### PRAYER FOR THE GENERAL SYNOD.

---

(To be used in all Churches in the Dominion on two or more Sundays previous to each meeting of the Synod, as well as during the session).

Almighty and Everlasting God, who by Thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through Thy Son Jesus Christ, to be with Thy Church to the end of the world, we beseech Thee to be present with the General Synod now (about to be) assembled in Thy name. Save us (them) from all error, ignorance, pride and prejudice; and of Thy great mercy vouchsafe so to direct, govern and sanctify us (them) in our (their) deliberations by Thy Holy Spirit, that through Thy blessing the Gospel of Christ may be faithfully preached and obeyed, the order and discipline of Thy Church maintained, and the Kingdom of our Lord and Saviour Jesus Christ enlarged and extended. Grant this, we beseech Thee, through the merits and mediation of the same Jesus Christ our Lord. *Amen.*

### MID-DAY PRAYER FOR MISSIONS.

OUR FATHER, which art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the Kingdom, The power and the glory, For ever and ever.—*Amen.*

*“And I, if I be lifted up, will draw all men unto Me.”*

BLESSED SAVIOUR, who at this hour didst hang upon the Cross, stretching forth Thy loving arms; Grant that all mankind may look unto Thee and be saved; Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

*“At mid-day, O King, I saw a light above the brightness of the sun.”*

ALMIGHTY SAVIOUR, who at mid-day didst call Thy servant, Saint Paul, to be an Apostle to the Gentiles; we beseech Thee illumine the world with the radiance of Thy glory, that all nations may come and worship Thee, Who art, with the Father and the Holy Ghost, one God, world without end. *Amen.*

*“Peter went up upon the house-top to pray about the sixth hour.”*

FATHER OF MERCIES, who to Thine Apostle, Saint Peter, didst reveal in three-fold vision Thy boundless compassion; Forgive, we pray Thee, our unbelief, and so enlarge our hearts and enkindle our zeal that we may fervently desire the salvation of all men, and with more ready diligence labour in the extension of Thy Kingdom; for His sake Who gave Himself for the life of the world, Thy Son our Saviour Jesus Christ. *Amen.*

---

[Printed by permission of the American Board of Missions.]



#### TABLE OF ERRATA

- Page 100, 6th line from top, for "Report of the Joint Committee on Re-union," read "Report of the Committee on Message No. 13, etc."  
Page 126, 14th line from top, for "Committee of," read "Committee on."  
Page 123, 8th line from top, for "Committee of," read "Committee on."

# CONTENTS.

## OFFICIAL LISTS.

	PAGE.
List of Members of the General Synod .....	IX
Office Bearers .....	XX
Supreme Court of Appeal .....	XXI
Joint Committees of the Upper and Lower House.....	XXI
Standing Committee of the Lower House .....	XXV
Special Committees of the Lower House .....	XXVI

## JOURNAL OF PROCEEDINGS.

### FIRST DAY.

Opening Service in Christ Church Cathedral, Ottawa.....	1
Address of the Primate .....	2
Election of Prolocutor and Officers .....	10
Nominating Committee .....	12
Messages 1 and 2 from the Upper House .....	12
Representatives to Attend the Funeral of the Bishop of Montreal..	12
Memorials and Correspondence .....	12-14
Messages 3 and 4 from the Upper House .....	16
Presentation of Reports .....	17

### SECOND DAY.

Re Minority Report .....	19
Deputation from the American Church .....	20
Presentation of Reports .....	21
Resolutions of Sympathy .....	21
Message 5 from the Upper House .....	22
Memorial Service .....	22
Administration of Unction .....	22-25
Greetings to Church in Newfoundland .....	23
Communication from W.A. ....	24
Delegation from Lord's Day Alliance .....	24
Message 6 from the Upper House .....	24
Greetings to W.A. ....	25

### THIRD DAY.

Re Canon on Divorce .....	26
---------------------------	----

### FOURTH DAY.

Letter from Mayor of Ottawa .....	27
Messages 8, 9, 10, 11, 12, 13, 14 and 15 from the Upper House.....	30
Report, etc., on Hymnal .....	34

### FIFTH DAY.

Messages 16, 17 and 18 from Upper House .....	37
Report of S. S. Committee .....	39
Message 19 from the Upper House .....	42

### SIXTH DAY.

Memorials re W. and O. Fund, and Indian Education.....	43
Report of S. S. Committee .....	44



## VI.

## FIFTH SESSION OF THE GENERAL SYNOD.

	PAGE.
Canon No. 7 on S. S. ....	46
Messages 20 and 21 from the Upper House.....	49
Report on Lord's Day Observance .....	51
Message 22 from the Upper House .....	54

## SEVENTH DAY.

Opinions of the Assessors . . . . .	55
Memorial from M.S.C.C. ....	64
Message 23 from Upper House (Lambeth Encyclical).....	65
Report of Committee on Reunion .....	100
Messages 24, 25, 26, 27, 28 and 29 from Upper House.....	102
Report of Special Committee on Christian Union.....	103
Appointment of Hymnal Committee .....	103
Report of Committee on Temperance .....	104-7
Report of Committee on Amendments to Constitution.....	106
Messages 30, 31, 32 and 33 from Upper House.....	110
Sunday School Commission—Members Appointed .....	111
Diaconate, Report on . . . . .	111

## EIGHTH DAY.

Committee of Lower House on Beneficiary Funds.....	111
Committees of the Lower House appointed on:—	
Doctrine, Vital Statistics, Incorporation, Lay Help, A.Y.P.A.,	
Lord's Day Observance, Subdivision of Dioceses, Chris-	
tian Union, Candidates for Holy Orders .....	112-113
Press Committee . . . . .	113
Memorials of Deceased Members, Report on.....	113
Expenses, Report of Committee .....	114
Marriage and Divorce, re Canon on.....	114
Registrar, Report of .....	118
Messages 34 and 35 from the Upper House .....	118
Diaconate, Report of Committee .....	119
Messages Nos. 36 and 37 from the Upper House.....	120
Committee of Lower House on Moral and Social Reform.....	120
Memorial on the Church Bible and Prayer Book Society.....	120
Educational Work, Report of Committee.....	121
Colonial Clergy Act, Report of Committee .....	122
Doctrine, Worship and Discipline, Report of Committee.....	122
Legislation, Report of Committee .....	122
Colonial Clergy Act, Committee .....	123
Vital Statistics, Report of Committee .....	123
Beneficiary Funds, Report of Committee .....	123
Messages Nos. 38, 39 and 40 from the Upper House.....	123-124
Testimonial to Dr. Bethune, Report on.....	124
Beneficiary Funds, Resolution . . . . .	125
Thanks to Hymnal Committee .....	125
Memorial from M.S.C.C. ....	125
A.Y.P.A., Report on . . . . .	125
Statistics, Report on .....	126

# CONTENTS.

VII.

## NINTH DAY.

PAGE.

Committees Appointed on:	
Beneficiary Funds; Special: Records, Christian Union.....	127
Deputation to Upper House, re Conveners of Joint Committees...	128
Rules of Order, Reports on .....	128
Lay Help, Report on .....	128
Message 22 from the Upper House, Considered .....	129
Messages 43, 45 and 46 from the Upper House.....	129
Messages 47, 41, 48, 49 and 44 from the Upper House.....	130
Message 42 from the Upper House .....	131
Motion re Enrichment of Book of Common Prayer.....	132
Messages 50, 51, 52 from Upper House.....	133
Motion re Board of Laymen .....	133
Motion re Amendment of Clause 4 of Constitution .....	134
Motion re Appointment of Executive Committee.....	134
Motion re Missionary Work among the Jews.....	135
Messages 53, 54, 55, 56 from the Upper House.....	135-136
Messages 57, 58, 59, 60 and 61 from the Upper House.....	137-138
Motion to Enlarge the Powers of Committee on Unfinished Business. . . . .	139
Motion to Revise Order of Proceedings, etc.....	140
Messages 62 and 63 from the Upper House.....	140-141
Prayer Book Enrichment, Committee on .....	141
Rules of Order to be Revised .....	141
Thanks to Mayor and Citizens of Ottawa.....	142
Thanks to Press . . . . .	142
Thanks to Cathedral Authorities .....	142
Education and Welfare of the Indians.....	142
Executive Committee of the M.S.C.C., Composition of.....	143
Apportionment for Indian Work .....	143
Motion re Messages from the Upper House .....	143
Resolutions of Thanks. . . . .	144-5-7
Appreciation of Mrs. Tilton's Services .....	145
Messages 64, 65, 66, 67 and 68 from the Upper House.....	146

## THE UPPER HOUSE.

Bishops Present During the Session .....	148
Address of the President .....	148
Schedule of the Acts of the Synod.....	149

## APPENDICES.

I.—Sermon by the Bishop of Minnesota.....	151
II.—Memorial of the Church Bible and Prayer Book Society . . . . .	159
III.—Memorial from the Diocese of New Westminster	161
IV.—Memorial from the M.S.C.C. ....	161
V, VI.—Memorials from the Diocese of Montreal.....	161-162
VII, VIII, IX, X.—Memorials from the Diocese of Huron.....	162-3-4
XI.—Memorial from the Rural Deanery of Vancouver	164
XII, XIII.—Memorials of the Synod of the Diocese of Toronto . . . . .	165-166



## VIII.

## FIFTH SESSION OF THE GENERAL SYNOD.

XIV.—Memorial of the Clerical and Lay Representatives of the Northern and Western Dioceses..	168
XV, XVI.—Memorials from M.S.C.C. ....	173-175

REPORTS.	PAGE.
XVII.—Of the Treasurer .....	177
XVIII.—On Sunday Schools .....	182
XIX.—Of the Executive Committee of the Hymnal Committee . . .	207
XX.—Of Joint General Hymnal Committee. ....	221
XXI.—On the Observance of the Lord's Day. ....	221
XXII.—A., B. and C. on Christian Union. ....	224-227
XXIII.—A. and B., on Temperance .....	229-238
XXIV.—On Memorials to Deceased Members. ....	238
XXV.—On Nominating Committee .....	245
XXVI.—On Educational Work, etc. ....	245
XXVII.—On Colonial Clergy Act .....	250
XXVIII.—On Vital Statistics .....	252
XXIX.—On Doctrine, Worship and Discipline. ....	253
XXX.—To Watch Legislation .....	254
XXXI.—On Statistics and State of the Church. ....	254
XXXII.—Of the Registrar. ....	260
XXXIII.—On the Diaconate .....	262
XXXIV.—Memorandum upon Beneficiary Funds .....	274
XXXV.—On Finance and Expenses .....	278
XXXVI.—On Testimonial to Rev. Dr. Bethune. ....	279
XXXVII.—On Amendments to the Constitution .....	280
XXXVIII.—On Rules of Order .....	280
XXXIX.—On Lay Help . . .	281
XL.—On a General Anglican Young People's Society..	290
XLI.—The Missionary Society of the Church of England in Canada: Triennial Meeting. ....	294
Messages from the Upper House .....	315
Messages from the Lower House .....	326
CONSTITUTION AND RULES OF ORDER:	
Solemn Declaration . . .	342
Fundamental Principles . . .	343
Basis of Constitution .....	343
Constitution . . .	346
Permanent Order of Proceedings .....	352
Order of Proceedings of the Lower House .....	353
Rules of Order for the Lower House .....	354
CANONS:	
1. The Supreme Court of Appeal .....	359
2. The Missionary Society of the Church of England in Canada .....	362
3. Of Certain Marriages Forbidden to be Solemnized. ....	365
4. Registrar of the General Synod .....	366
5. Marriage and Divorce . . .	367
6. Transfer of Clergy .....	367
7. On Sunday Schools .....	368
Alphabetical List of Members of the Lower House. ....	370
Index . . .	377
Table of Statistics .....	

## LIST OF MEMBERS OF THE SYNOD.

### THE UPPER HOUSE.

#### ECCLESIASTICAL PROVINCE OF CANADA.

(Those marked with an (\*) were not present.)

- The Most Reverend Arthur Sweatman, M.A., D.D., D.C.L., Lord Archbishop of Toronto, Metropolitan of the Province of Canada and Primate of all Canada. The See House, Toronto, Ont.
- The Right Reverend Charles Hamilton, M.A., D.D., D.C.L., Lord Bishop of Ottawa . . . . . Ottawa, Ont.
- The Right Reverend William Day Reeve, M.A., D.D., Assistant Bishop of Toronto . . . . . Toronto, Ont.
- The Right Reverend Andrew Hunter Dunn, M.A., D.D., Lord Bishop of Quebec . . . . . Bishopsthorpe, Quebec, Que.
- The Right Reverend John Philip DuMoulin, M.A., D.C.L., Lord Bishop of Niagara . . . . . Hamilton, Ont.
- The Right Reverend George Thornloe, D.D., D.C.L., Lord Bishop of Algoma . . . . . Bishophurst, Sault Ste. Marie, Ont.
- The Right Reverend William Lennox Mills, D.D., LL.D., D.C.L., Lord Bishop of Ontario . . . . . Bishop's Court, Kingston, Ont.
- The Right Reverend Clarendon Lamb Worrell, M.A., D.C.L., Lord Bishop of Nova Scotia . . . . . Halifax, N.S.
- The Right Reverend David Williams, M.A., D.D., LL.D., Lord Bishop of Huron . . . . . Bishopstowe, London, Ont.
- The Right Reverend John Andrew Richardson, D.D., Lord Bishop of Fredericton . . . . . Bishopscote, Fredericton, N.B.

#### ECCLESIASTICAL PROVINCE OF RUPERT'S LAND.

- The Most Reverend Samuel Pritchard Matheson, D.D., Lord Archbishop of Rupert's Land, Metropolitan of the Province of Rupert's Land . . . . . Winnipeg, Man.
- The Right Reverend William Cyprian Pinkham, D.D., D.C.L., Lord Bishop of Calgary . . . . . Bishop's Court, Calgary, Alberta
- The Right Reverend Jervois Arthur Newnham, M.A., D.D., Lord Bishop of Saskatchewan . . . . . Bishopsthorpe, Prince Albert, Sask.
- \*The Right Reverend John Grisdale, D.D., D.C.L., Lord Bishop of Qu'Appelle . . . . . Indian Head, N.W.T.



- \*The Right Reverend Joseph Lofthouse, D.D., Lord Bishop of  
Keewatin . . . . . Kenora, Ont.  
\*The Right Reverend George Holmes, D.D., Lord Bishop of  
Moosonee . . . . . Moose Fort, James's Bay  
The Right Reverend Isaac O. Stringer, B.A., D.D., Lord Bishop  
of Yukon . . . . . Dawson, Y. T.

## EXTRA-PROVINCIAL DIOCESES.

- The Right Reverend William Wilcox Perrin, M.A., D.D., Lord  
Bishop of Columbia . . . . . Bishopsclere, Victoria, B.C.  
The Right Reverend John Dart, D.D., D.C.L., Lord Bishop of  
New Westminster and Kootenay . . . . . New Westminster, B.C.  
The Right Reverend Francis Herbert DuVernet, D.D., Lord  
Bishop of Caledonia . . . . . Metlakatla, B.C.

## THE LOWER HOUSE.

**CLERICAL DELEGATES.****ECCLESIASTICAL PROVINCE OF CANADA.**

## DIOCESE OF NOVA SCOTIA.

(Those marked with an (\*) were not present.)

- \*Ven. Archdeacon Kaulbach, M.A., D.D. . . . . Truro, N.S.  
Very Rev. Dean Crawford, M.A., D.D. . . . . Halifax  
Ven. Archdeacon Armitage, M.A., Ph.D. . . . . Halifax  
Rev. Canon James Simpson, M.A. . . . . Charlottetown, P.E.I.  
Ven. Archdeacon David Smith, D.D. . . . . Sydney, C.B.  
Rev. E. A. Harris, M.A. . . . . Mahone Bay, N.S.  
\*Rev. G. R. Martell, M.A. . . . . Maitland, N.S.  
\*Rev. C. D. Schofield, M.A. . . . . Sydney, C.B.  
1 Rev. T. F. Draper . . . . . Louisburg, C.B.  
2 Rev. V. E. Harris, M.A. . . . . Sackville, N.S.  
3 Rev. Canon F. W. Vroom, D.C.L., D.D. . . . . Windsor, N.S.

## DIOCESE OF QUEBEC.

- Rev. Canon F. J. B. Allnatt, M.A., D.D. . . . . Lennoxville, P.Q.  
Very Rev. Dean Williams, M.A., D.D. . . . . Quebec, P.Q.  
Ven. Archdeacon Balfour, M.A., D.C.L. . . . . Quebec, P.Q.

1. Substitute for Ven. Archdeacon Kaulbach.
2. Substitute for Rev. G. R. Martell.
3. Substitute for Rev. C. D. Schofield.

Rev. Canon F. G. Scott, M.A., D.C.L..... Quebec, P.Q.  
 Rev. E. J. Bidwell, M.A., D.C.L.....Lennoxville, P.Q.  
 Rev. R. A. Parrock, M.A., LL.D.....Lennoxville, P.Q.

## DIOCESE OF TORONTO.

Rev. Canon Welch, M.A., D.C.L.... St. James's Rectory, Toronto  
 Rev. Provost Macklem, M.A., D.D.... Trinity College, Toronto  
 Ven. Archdeacon Warren, B.A.....8 Selby St., Toronto  
 Rev. Canon Ingles, M.A.....15 O'Hara Ave., Toronto  
 Rew. T. W. Powell, M.A. .... Eglinton, Ont.  
 Rev. Canon Spragge, M.A. .... Cobourg, Ont.  
 Rev. H. M. Little, L.Th. .... Penetanguishene, Ont.  
 Rev. Canon Cody, M.A., D.D., LL.D....603 Jarvis St., Toronto

## DIOCESE OF FREDERICTON.

\*Ven. Archdeacon Newnham .....St. Stephen, N.B.  
 Rev. Scovil Neales, M.A. ....Sussex, N.B.  
 Rev. G. F. Scovil, M.A. ....St. John, N.B.  
 Rev. W. O. Raymond, M.A., LL.D.....St. John, N.B.  
 Rev. Canon J. R. de W. Cowie, M.A.....Fredericton, N.B.  
 Ven. Archdeacon Forsyth, B.A.....Chatham, N.B.  
 4 Rev. R. A. Armstrong, M.A. ....St. John, N.B.

## DIOCESE OF MONTREAL.

Very Rev. Dean Evans, D.D., D.C.L....15 Hope Ave., Montreal  
 Ven. Archdeacon Ker, D.D.....879 Wellington St., Montreal  
 Ven. Archdeacon Naylor, M.A. ....Farnham, P.Q.  
 Rev. G. Abbot Smith, D.D....2 Bellevue Ave., Westmount, P.Q.  
 Rev. Rural Dean W. Robinson.....Clarenceville, P.Q.  
 Rev. Prin. Rexford, M.A. LL.D.....201 University St., Montreal  
 Rev. Canon F. R. Smith .....Hull, P.Q.  
 Rev. Frank Charters ...4525 St. Catharine St., Westmount, P.Q.

## DIOCESE OF HURON.

Ven. Archdeacon Mackenzie, D.C.L.....Brantford, Ont.  
 Rev. Canon Dyson Hague, M.A., Memorial Church  
     Rectory .....London, Ont.  
 Rev. Canon W. Craig, B.D. ....Petrolia, Ont.  
 Rev. G. B. Sage, M.A., B.D., St. George's Rectory, London, Ont.  
 Ven. Archdeacon Hill, M.A.....St. Thomas, Ont.

4. Substitute for Ven. Archdeacon Newnham.



Very Rev. Dean Davis, D.D. .... London South, Ont.  
 Rev. John Ridley ..... Galt, Ont.  
 Rev. Canon A. Brown, B.A. .... Paris, Ont.

DIOCESE OF ONTARIO.

Very Rev. Dean Farthing, M.A., D.D., D.C.L., 86 Johnson St.,  
 Kingston  
 Rev. Rural Dean G. R. Beamish, M.A. .... Belleville  
 Rev. Canon G. L. Starr, M.A. .... 132 Wellington St., Kingston  
 Rev. Rural Dean F. T. Dibb ..... Napanee  
 Ven. Archdeacon J. K. McMorine, D.D., 152 Barrie St., Kingston  
 Rev. W. P. Reeve, B.D. .... Kemptville

DIOCESE OF ALGOMA.

Venerable Archdeacon Gillmor ..... Sudbury, Ont.  
 Rev. Canon Boydell ..... Sudbury, Ont.  
 Rev. Canon Burt, ..... Bracebridge, Ont.  
 Rev. C. W. Hedley, M.A. .... Port Arthur, Ont.

DIOCESE OF NIAGARA.

Ven. Archdeacon Forneret, M.A., 15 Queen St. South, Hamilton,  
 Ont.  
 Ven. Archdeacon Clark, M.A. .... 17 Main St. East, Hamilton, Ont.  
 Rev. Rural Dean A. J. Belt, M.A. .... Milton, Ont.  
 Rev. Rural Dean G. F. Davidson, M.A. .... Guelph, Ont.  
 Rev. Canon R. G. Sutherland, M.A., 119 Hunter St. West,  
 Hamilton, Ont.  
 Rev. F. E. Howitt ..... 104 George St., Hamilton, Ont.

DIOCESE OF OTTAWA.

Ven. Archdeacon J. J. Bogert, M.A., D.C.L. .... 169 Stewart St.,  
 Ottawa  
 Rev. Canon H. Kittson, M.A. .... 436 Sparks St., Ottawa  
 Rev. Rural Dean A. W. Mackay, B.D. .... 544 King St., Ottawa  
 Rev. Canon A. Elliott, B.A. .... Carleton Place, Ont.  
 Rev. Canon E. A. W. Hanington, B.A. .... St. Bartholomew's  
 Rectory ..... Ottawa  
 Rev. E. A. Anderson, M.A. .... 95 First Ave., Ottawa

**ECCLESIASTICAL PROVINCE OF RUPERT'S LAND.**

**DIOCESE OF RUPERT'S LAND.**

(Those marked with an (\*) were not present).

- \*Rev. Rural Dean A. W. de Pencier, B.A.....Brandon, Man.
- Very. Rev. Dean Coombes, D.D.....St. John's, Winnipeg, Man.
- Ven. Archdeacon Fortin, D.D.....Donald St., Winnipeg, Man.
- Rev. Canon S. MacMorrine, B.A.....Portage la Prairie, Man.
- \*Rev. Canon J. O. Murray, M.A.....St. John's, Winnipeg, Man.
- \*Rev. Canon E. E. M. Phair, M.A.....St. John's, Winnipeg, Man.
- 5 Rev. A. E. Cowley .....Winnipeg, Man.
- 6 Rev. F. G. C. Heathcote .....Winnipeg, Man.
- 7 Rev. S. G. Chambers .....Winnipeg, Man.

**DIOCESE OF MOOSONEE.**

- \*Rev. Edmund J. Peck .....Cumberland Sound, H.B.T.
- Ven. Archdeacon Renison .....Albany, H.B.T.

**DIOCESE OF SASKATCHEWAN.**

- Ven. Archdeacon Mackay, M.A., D.D....Prince Albert, Sask.
- Ven. Archdeacon Lloyd, M.A.....Prince Albert, Sask.
- Rev. A. D. Dewdney .....Prince Albert, Sask.
- Rev. C. Carruthers, B.D. ....Lloydminster, Sask.

**DIOCESE OF ATHABASCA.**

- Rev. Charles R. Weaver .....Wapuskaw, Atha.

**DIOCESE OF QU'APPELLE.**

- Very Rev. Dean Sargent, B.A., D.D....South Qu'Appelle, Sask.
- Ven. Archdeacon Harding, D.D.....Indian Head, Sask.
- Rev. Rural Dean T. G. Beal.....Grenfell, Sask.
- Rev. Rural Dean F. W. Johnson, B.D.....Moose Jaw, Sask.
- Rev. C. N. Dobie .....Indian Head, Sask.
- Rev. Rural Dean F. E. Pratt .....Heward, Sask.

**DIOCESE OF CALGARY.**

- \*Ven. Archdeacon Gray, M.A. ....Edmonton
- Ven. Archdeacon J. W. Tims, D.D. ....Calgary
- Rev. Canon Hogbin .....Calgary

- 
- 5. Substitute for Rev. Rural Dean de Pencier.
  - 6. Substitute for Rev. Canon Murray.
  - 7. Substitute for Rev. Canon Phair.



Rev. Canon Webb . . . . .	Calgary
Rev. Canon Stocken . . . . .	Gleichen
*Very Rev. Dean Paget, M.A., D.D. . . . .	Calgary
8 Ven. Archdeacon Webb . . . . .	Edmonton, Alta.
9 Rev. Canon d'Easum, M.A. . . . .	Calgary

## DIOCESE OF MACKENZIE RIVER.

Rev. A. J. Warwick . . . . .	Macgregor, Man.
------------------------------	-----------------

## DIOCESE OF YUKON.

Rev. A. E. O'Meara . . . . .	Conrad, Y.T.
------------------------------	--------------

## DIOCESE OF KEEWATIN.

Rev. C. McKim . . . . .	Kenora, Ont.
-------------------------	--------------

## EXTRA PROVINCIAL DIOCESES.

## DIOCESE OF COLUMBIA.

(Those marked with an (\*) were not present).

*Venerable Archdeacon Scriven . . . . .	Victoria, B.C.
Rev. C. E. Cooper . . . . .	Victoria, B.C.
*Rev. R. Connell . . . . .	Victoria, B.C.
*Rev. Canon Beanlands . . . . .	Victoria, B.C.

## DIOCESE OF CALEDONIA.

Rev. F. H. Keen . . . . .	Metlakatla, B.C.
---------------------------	------------------

## DIOCESE OF NEW WESTMINSTER.

Ven. Archdeacon Pentreath, D.D. . . . .	1601 Barclay St., Vancouver, B.C.
Rev. Harold J. Underhill, M.A. . . . .	1221 Pendrill St., Vancouver, B.C.
Ven. Archdeacon Small, M.A. . . . .	Lytton, B.C.
Rev. H. G. Fiennes-Clinton, B.A. . . . .	St. Luke's Home, Vancouver, B.C.

## DIOCESE OF KOOTENAY.

Rev. F. H. Graham . . . . .	Nelson, B.C.
-----------------------------	--------------

8. Substitute for Ven. Archdeacon Gray.

9. Substitute for Very Rev. Dean Paget.

**LAY DELEGATES.****ECCLESIASTICAL PROVINCE OF CANADA.****DIOCESE OF NOVA SCOTIA.**

(Those marked with an (\*) were not present).

Mr. R. J. Wilson, M.A. ....	Halifax, N.S.
*Chancellor Harris, K.C., D.C.L. ....	Halifax, N.S.
Mr. H. L. Jones .....	Weymouth, N.S.
His Honour Judge Forbes, B.A. ....	Liverpool, N.S.
Hon. Mr. Justice Fitzgerald, D.C.L. ....	Charlottetown, P.E.I.
Mr. A. B. Wiswell .....	Halifax, N.S.
Mr. J. L. Jennison .....	New Glasgow, N.S.
Mr. G. W. G. Bonner .....	Halifax, N.S.
10 His Honor Judge Savary, M.A. ....	Annapolis, N.S.

**DIOCESE OF QUEBEC.**

Mr. R. Campbell, M.A., D.C.L., K.C. ....	Quebec, P.Q.
Mr. James MacKinnon .....	Sherbrooke, P.Q.
Mr. John Hamilton, D.C.L. ....	Quebec, P.Q.
Mr. G. W. Parmelee, D.C.L. ....	Quebec, P.Q.
Hon. Henry Aylmer .....	Lennoxville, P.Q.
*Mr. T. C. Aylwin .....	Quebec, P.Q.
11 Col. J. B. Forsyth .....	Quebec, P.Q.

**DIOCESE OF TORONTO.**

Hon. S. H. Blake, K.C. ....	46 Maple Ave., Toronto
Mr. N. W. Hoyles, K.C., LL.D. ....	567 Huron St., Toronto
*His Honour Judge Benson .....	Port Hope, Ont.
Chancellor Worrell, K.C., D.C.L. ....	18 King St. West, Toronto
Mr. James Edmund Jones .....	312 Temple Bldg., Toronto
Dr. T. Milman .....	490 Huron St., Toronto
Mr. F. E. Hodgins, K.C., B.C.L. ....	9 Dale Ave., Toronto
Mr. G. B. Kirkpatrick .....	8 Coolmine Road, Toronto
12 Mr. T. Mortimer .....	Toronto

**DIOCESE OF FREDERICTON.**

Mr. A. C. Fairweather .....	Rothsay, N.B.
Mr. Justice Hanington .....	Dorchester, N.B.
*Mr. F. J. G. Knowlton .....	St. John, N.B.

10. Substitute for Mr. Chancellor Harris.

11. Substitute for Mr. T. C. Aylwin.

12. Substitute for His Honour Judge Benson.



\*Mr. G. O. Dixon Otty .....Hampton, N.B.  
 \*Mr. Chancellor Allen ..... Fredericton, N.B.  
 Mr. W. M. Jarvis .....St. John, N.B.  
 13 Mr. J. Roy Campbell ..... St. John, N.B.

DIocese OF MONTREAL.

Mr. Lansing Lewis.....Caledonian Insurance Co., Montreal  
 Mr. H. J. Mudge.....75 University St., Montreal  
 \*Mr. Richard White, D.C.L.....298 Stanley St., Montreal  
 \*Hon. Senator Owens .....4026 Dorchester St., Montreal  
 Dr. L. H. Davidson, K.C.....140 Metcalfe St., Montreal  
 \*Mr. W. H. Robinson .....Granby, P.Q.  
 \*Dr. T. P. Butler, K.C..... 180 St. James St., Montreal  
 Mr. A. P. Tippet.....8 Place Royale, Montreal  
 14 \*Mr. Thomas Hunter ..... Venice, Que.

DIocese OF HURON.

Mr. Charles Jenkins .....Petrolia, Ont.  
 \*Mr. F. W. Cockshutt, M.P..... Brantford, Ont.  
 \*Mr. C. C. Hodgins ..... Lucan, Ont.  
 His Honour Judge Ermatinger.....St. Thomas, Ont.  
 Mr. E. G. Henderson .....Windsor, Ont.  
 \*Chancellor V. Cronyn ..... London, Ont.  
 Mr. Matthew Wilson, K.C. ....Chatham, Ont.  
 His Honour Judge Barron .....Stratford, Ont.  
 15 Mr. E. Paull ..... London, Ont.  
 16 Mr. John Ransford ..... Clinton, Ont.  
 17 Mr. A. H. Backus .....Aylmer, Ont.

DIocese OF ONTARIO.

His Honour Judge McDonald, M.A., D.C.L.....Brockville  
 Mr. W. B. Carroll, M.A.....Gananoque  
 Mr. E. J. B. Pense.....49 King St., Kingston  
 Mr. R. V. Rogers, LL.D.....148 Barrie St., Kingston  
 Mr. J. R. Dargavel, M.P.P. ....Elgin  
 Mr. R. J. Carson.....175 Brock St., Kingston

DIocese OF ALGOMA.

\*Mr. E. S. Senkler ..... North Bay, Ont.  
 \*Mr. W. J. Thompson ..... Sault Ste. Marie, Ont.

13. Substitute for Mr. F. J. G. Knowlton.
14. Substitute for Mr. Richard White, D.C.L.
15. Substitute for Mr. F. W. Cockshutt, M.P.
16. Substitute for Mr. C. C. Hodgins.
17. Substitute for Chancellor V. Cronyn.

\*Mr. C. V. Plummer ..... Sault Ste Marie, Ont.  
Mr. Jos. Edgar ..... Sunbridge, Ont.

DIOCESE OF NIAGARA.

\*Mr. George E. Bristol .... 266 Bay St. South, Hamilton, Ont.  
Mr. W. Nicholson..... 156 George St., Hamilton, Ont.  
Mr. J. H. Collinson, M.A..... Highfield School, Hamilton, Ont.  
\*Mr. E. Kenrick, B.A. .... Ancaster, Ont.  
\*Mr. Adam Brown..... Aberdeen Ave., Hamilton, Ont.  
Chancellor Kirwan Martin, M.A..... 254 Aberdeen Ave.  
Hamilton, Ont.  
18 Mr. C. E. Bourne ..... Jarvis, Ont.  
19 Mr. J. H. Ingersoll, K.C..... St. Catharines, Ont.

DIOCESE OF OTTAWA.

His Honour Judge Senkler, D.C.L..... Perth, Ont.  
Mr. John F. Orde, K.C..... 155 McLaren St., Ottawa  
Chancellor Travers Lewis, K.C., D.C.L..... 250 Cooper St., Ottawa  
Mr. F. H. Gisborne..... Dept. of Justice, Ottawa  
Mr. W. H. Rowley..... 140 Bay St., Ottawa  
Dr. A. A. Weagant ..... 12 James St., Ottawa

ECCLESIASTICAL PROVINCE OF RUPERT'S LAND.

DIOCESE OF RUPERT'S LAND.

(Those marked with an (\*) were not present).

\*Hon. T. M. Daly..... Fort Rouge, Winnipeg, Man.  
\*Hon. G. R. Coldwell..... Brandon, Man.  
\*Hon. J. H. Agnew..... Government Bldgs., Winnipeg, Man.  
\*Sheriff Inkster..... St. John's, Winnipeg, Man.  
Mr. J. A. Machray..... Bank of Ottawa Bldg., Winnipeg, Man.  
\*Mr. W. P. Sweatman..... McIntyre Block, Winnipeg, Man.  
20 Mr. E. L. Drewry..... Winnipeg, Man.

DIOCESE OF MOOSONEE.

\*Mr. E. D. Deeke..... Chapleau, Ont.  
\*Mr. George B. Nicholson..... Chapleau, Ont.

- 
18. Substitute for Mr. G. E. Bristol.  
19. Substitute for Mr. E. Kenrick.  
20. Substitute for Hon. T. M. Daly.



DIOCESE OF SASKATCHEWAN.

- \*Mr. A. J. Bell.....Prince Albert, Sask.
- \*Mr. James McKay, K.C.....Prince Albert, Sask.
- \*Mr. S. A. Clark.....Saskatoon, Sask.
- Mr. Adam Turner.....Saskatoon, Sask.

DIOCESE OF ATHABASCA.

(No appointment made).

DIOCESE OF QU'APPELLE.

- \*Mr. R. S. Lake, M.P.....Grenfell, Sask.
- Mr. S. Spencer Page .....Regina, Sask.
- \*Mr. E. L. Elwood.....Moosomin, Sask.
- \*Mr. H. D. Pickett.....Moose Jaw, Sask.
- Col. Gwynne .....Grenfell, Sask.
- \*Mr. H. H. Campkin.....Indian Head, Sask.
- \*21 Mr. J. R. Peverett.....Regina, Sask.

DIOCESE OF CALGARY.

- Mr. F. M. Oldham.....Innisfail, Alta.
- Mr. E. C. Roper .....Bittern Lake, Alta.
- Mr. W. A. Geddes.....Calgary, Alta.
- Mr. F. W. Godsal .....Cowley, Man.
- \*Mr. E. H. Riley, M.P.P.....Calgary, Alta.
- \*Mr. Chancellor Conybeare, K.C., D.C.L.....Lethbridge, Alta.
- 22 Col. Gregory .....Lacombe, Alta.
- 23 Dr. H. George .....Red Deer, Alta.

DIOCESE OF MACKENZIE RIVER.

- \*Mr. George Grisdale.....St. John's, Winnipeg, Man.
- Mr. F. G. Lewin.....McGregor, Man.

DIOCESE OF YUKON.

(No appointment made).

DIOCESE OF KEEWATIN.

- \*Mr. P. E. Mackenzie.....Kenora, Ont.

- 21. Substitute for Mr. H. H. Campkin.
- 22. Substitute for Mr. E. H. Riley, M.P.P.
- 23. Substitute for Chancellor Conybeare.

## EXTRA-PROVINCIAL DIOCESES.

(Those marked with an (\*) were not present).

## DIOCESE OF COLUMBIA.

- \*Mr. Justice Martin ..... Victoria, B.C.
- \*Mr. L. Crease ..... Victoria, B.C.
- \*Mr. P. Wollaston, Jr. .... Victoria, B.C.
- \*Mr. F. Burrell ..... Victoria, B.C.
- <sup>24</sup> Mr. H. S. Crotty ..... Victoria, B.C.
- <sup>25</sup> Mr. R. L. Newman ..... Ottawa, Ont.

## DIOCESE OF CALEDONIA.

- \*Mr. G. H. Cowan, K.C. .... Vancouver, B.C.

## DIOCESE OF NEW WESTMINSTER.

- \*Mr. A. Dunbar-Taylor, K.C....1650 Haro St., Vancouver, B.C.
- Mr. A. McCreight Creery, B.A..1389 Jervis St., Vancouver, B.C.
- Mr. Walter Taylor.....Granville and Dunsmuir Sts.,  
Vancouver, B.C.
- \*Mr. Wallis J. Walker.....New Westminster, B.C.

## DIOCESE OF KOOTENAY.

- \*Mr. C. W. Bursk..... Nelson, B.C.
- <sup>26</sup> Mr. George Johnstone..... Nelson, B.C.

- 24. Substitute for Mr. L. Crease.
- 25. Substitute for Mr. F. Burrell.
- 26. Substitute for Mr. C. W. Bursk.



**GENERAL SYNOD OF CANADA.****OFFICE BEARERS.****PRESIDENT OF THE SYNOD:**

His Grace the Lord Archbishop of Toronto, Metropolitan, Primate of all  
Canada.

*Residence—See House, Toronto, Ont.*

**SECRETARY OF THE UPPER HOUSE:**

The Ven. Archdeacon J. F. Sweeny, M.A., D.D.

*Address—Toronto.*

**ASSISTANT SECRETARY OF THE UPPER HOUSE:**

The Rev. A. H. Whalley

*Residence—Arnprior, Ont.*

**PROLOCUTOR OF THE LOWER HOUSE:**

The Very Rev. J. C. Farthing, M.A., D.D., D.C.L., Dean of Ontario.

*Residence—The Deanery, Kingston.*

**DEPUTY PROLOCUTOR:**

The Very Rev. Dean Coombes, D.D.

*Residence—St. John's, Winnipeg, Man.*

**ASSESSORS TO THE PROLOCUTOR:**

L. H. Davidson, Esq., K.C., D.C.L.

*Residence—Montreal.*

Matthew Wilson, Esq., K.C.

*Residence—Chatham, Ontario.*

**CLERICAL SECRETARY TO THE LOWER HOUSE:**

The Ven. Archdeacon Clark, M.A.

*Residence—Hamilton, Ontario.*

**LAY SECRETARY OF THE LOWER HOUSE:**

Robert Campbell, Esq., M.A., K.C., D.C.L.

*Residence—Quebec.*

**TREASURER OF THE SYNOD:**

His Honour Judge H. S. McDonald, M.A., D.C.L.

*Residence—Brockville, Ont.*

**AUDITORS OF THE SYNOD:**

E. J. B. Pense, Esq.

*Residence—Kingston, Ont.*

Lansing Lewis, Esq.

*Residence—Montreal.*

**REGISTRAR OF THE SYNOD:**

Francis H. Gisborne, Esq.

*Residence—Ottawa, Ont.*

## SUPREME COURT OF APPEAL.

## JUDICIAL COMMITTEE.

The Right Reverend the Lord Bishop of Ottawa.  
 The Right Reverend The Lord Bishop of Calgary.  
 The Right Reverend the Lord Bishop of Quebec.  
 The Right Reverend the Lord Bishop of Saskatchewan.  
 The Right Reverend the Lord Bishop of Columbia.

## ASSESSORS.

Mr. Chancellor Worrell, K.C., D.C.L.  
 Mr. Vice-Chancellor Davidson, K.C., D.C.L.  
 Mr. Matthew Wilson, K.C.  
 His Honour Judge McDonald, M.A., D.C.L.  
 Mr. J. A. Machray, LL.B.

## JOINT COMMITTEES OF THE UPPER AND LOWER HOUSES.

## I.—ON CANONS.

The Bishop of Ottawa, The Bishop of Nova Scotia, The Bishop of Qu'Appelle, Very Rev. Dean Davis, Ven. Archdeacon Harding, Ven. Archdeacon Pentreath, Ven. Archdeacon Scriven, Ven. Archdeacon Naylor, Rev. Canon Cody,	Ven. Archdeacon Smith, Mr. Chancellor Worrell, His Honour Judge Senkler, Mr. Justice Hanington, Dr. R. V. Rogers, K.C., Mr. Matthew Wilson, K.C., Mr. Robert Campbell, K.C., Mr. Chancellor Martin, Hon. G. R. Coldwell, K.C.
--	---

## II.—ON DOCTRINE, WORSHIP AND DISCIPLINE.

The Archbishop of Toronto, The Archbishop of Rupert's Land, The Bishop of Ottawa, The Bishop of Calgary, <i>Convener</i> , The Bishop of Quebec, The Bishop of Columbia, The Bishop of Ontario, Very Rev. Dean Coombes, Ven. Archdeacon Raymond, Ven. Archdeacon Pentreath, Ven. Archdeacon MacMorine,	Rev. Canon Spragg, Rev. Canon Hague, Rev. Canon d'Easum, Rev. Canon Vroom, Rev. Canon Sutherland, Rev. F. W. Johnson, Rev. Prof. Abbott-Smith, Mr. Charles Jenkins, His Honour Judge McDonald, Mr. Vice-Chancellor Davidson, Mr. R. S. Lake, M.P.
--	---

## III.—ON LAY HELP.

The Bishop of Algoma, The Bishop of New Westminster, Ven. Archdeacon Armitage, Ven. Archdeacon Harding, Ven. Archdeacon Lloyd, Rev. A. W. MacKay, Mr. J. R. Dargavel, M.P.P.,	Rev. T. W. Powell, Rev. G. N. Dobie, Rev. F. C. C. Heathcote, Rev. G. B. Sage, Dr. Millman, Mr. F. N. Oldham, Mr. A. P. Tippet,
---	---

Mr. A. H. Bachus.



## IV.—ON SUNDAY SCHOOL COMMISSION.

The Bishops of the Upper House.

Rev. Dr. Rexford,	Mr. F. H. Gisborne,
Rev. Canon Ingles,	Mr. G. B. Kirkpatrick,

and two Clergymen and two Laymen from each Diocese.

## V.—ON HOLY ORDERS, EDUCATIONAL WORK, AND THEOLOGICAL COLLEGES.

The Primate,	Rev. Dr. Rexford,
The Archbishop of Rupert's Land,	Rev. Canon J. R. de Cowie,
The Bishop of Quebec,	Rev. Canon Craig,
The Bishop of Niagara,	Rev. Canon Vroom,
The Bishop of Nova Scotia,	Rev. Canon Welch,
Very Rev. Dean Coombes,	Rev. Canon Cody,
Very Rev. Dean Evans,	Rev. Canon Simpson,
Ven. Archdeacon Gillmor,	Mr. E. G. Henderson,
Ven. Archdeacon Pentreath,	Mr. John Hamilton,
Ven. Archdeacon Bogert,	Mr. J. L. Jennison,
Rev. Provost Macklem, <i>Convener</i> ,	Mr. Vice-Chancellor Davidson,
Rev. Prof. G. Abbott-Smith,	Dr. N. W. Hoyles,
Rev. Prof. Allnatt,	Mr. J. McKay, K.C.,

Mr. W. A. Geddes.

## VI.—ON BENEFICIARY FUNDS.

The Primate,	Ven. Archdeacon Pentreath,
The Archbishop of Rupert's Land,	Rev. Canon S. MacMorine,
The Bishop of Calgary,	Rev. Canon Craig,
Very Rev. Dean Farthing,	Rev. Provost Macklem,
Very Rev. Dean Crawford,	Rev. G. R. Beamish,
Very Rev. Dean Evans,	Mr. Justice Fitzgerald,
Ven. Archdeacon Clark,	Mr. James MacKinnon,
Ven. Archdeacon Forneret,	Mr. Matthew Wilson, K.C.,
Ven. Archdeacon Balfour,	Mr. J. A. Machray,
Ven. Archdeacon Ker,	Mr. Chancellor Worrell, <i>Conven'r</i>
Ven. Archdeacon Bogert,	Mr. A. M. Creery,
Ven. Archdeacon Small,	Mr. W. M. Jarvis,

Mr. G. W. G. Bonner.

## VII.—ON PROFESSOR MACKENZIE'S MEMORANDUM.

The Primate,	Very Rev. Dean Coombes,
The Archbishop of Rupert's Land,	Mr. Chancellor Worrell,
The Bishop of Calgary,	Mr. Vice-Chancellor Davidson,
Very Rev. Dean Farthing,	Mr. F. E. Hodgins, K.C.,
Very Rev. Dean Crawford,	Mr. Matthew Wilson, K.C.

Mr. Chancellor Lewis.

## VIII.—ON CHRISTIAN UNION AND CHRISTIAN CO-OPERATION.

The Bishop of Quebec, <i>Convener</i> ,	Rev. C. E. Cooper,
The Archbishop of Rupert's Land,	Rev. C. Carruthers,
The Bishop of Ottawa,	Rev. F. E. Pratt,
The Bishop of Columbia,	His Honour Judge McDonald,

The Bishop of Qu'Appelle,  
 The Bishop of Huron,  
 Very Rev. Dean Williams,  
 Ven. Archdeacon Forsyth,  
 Ven. Archdeacon Naylor,  
 Ven. Archdeacon MacKenzie,  
 Ven. Archdeacon Fortin,  
 Ven. Archdeacon Harding,  
 Rev. Canon Hogbin,  
 Rev. Canon Cody,  
 Rev. Canon Welch,

Mr. Lansing Lewis,  
 Mr. R. Campbell, M.A., K.C., D.C.L.  
 Dr. R. V. Rogers, K.C.,  
 Mr. Justice Fitzgerald,  
 Mr. Charles Jenkins,  
 Mr. Vice-Chancellor Davidson,  
 His Honour Judge Ermatinger,  
 Mr. Spencer Page,  
 Mr. Chancellor Worrell, K.C.,  
 Mr. F. M. Oldham,  
 Mr. E. L. Drewry.

## IX.—ON MORAL AND SOCIAL REFORM.

The Primate,  
 The Bishop of Ottawa,  
 The Bishop of Huron,  
 The Bishop of Saskatchewan,  
 The Bishop of Caledonia,  
 The Bishop of Quebec,  
 The Bishop of Fredericton,  
 Very Rev. Dean Farthing,  
 Ven. Archdeacon Ker,  
 Ven. Archdeacon Armitage,  
 Rev. Canon Ingles,  
 Dr. N. W. Hoyles, K.C.,

Rev. C. W. McKim,  
 Rev. F. H. Graham,  
 Rev. F. C. Heathcote,  
 Rev. Canon Welch, *Convener*,  
 Rev. A. E. O'Meara,  
 Mr. G. H. Cowan, K.C.,  
 His Honour Judge Ermatinger,  
 Dr. T. Millman,  
 Hon. G. R. Coldwell,  
 Mr. J. L. Jennison,  
 Mr. G. B. Kirkpatrick,  
 Mr. Matthew Wilson, K.C.

## X.—ON STATISTICS AND THE STATE OF THE CHURCH.

The Bishop of Saskatchewan,  
 The Bishop of Huron,  
 Very Rev. Dean Coombes,  
 Ven. Archdeacon Ker, *Convener*,  
 Ven. Archdeacon Armitage,  
 Ven. Archdeacon MacMorrine,  
 Ven. Archdeacon Webb,  
 Ven. Archdeacon Pentreath,  
 Ven. Archdeacon Balfour,  
 Rev. T. G. Beal,

Rev. James Boydell,  
 Dr. John Hamilton,  
 Mr. G. Dixon-Otty,  
 Mr. George Johnstone,  
 Mr. E. J. B. Pense,  
 Mr. Percy Wollaston,  
 Mr. F. W. Godsal,  
 His Honour Judge Senkler,  
 Vice-Chancellor Davidson,  
 Mr. E. G. Henderson.

## XI.—ON THE OBSERVANCE OF THE LORD'S DAY.

The Bishop of Saskatchewan,  
 The Bishop of Niagara,  
 The Bishop of Nova Scotia,  
 The Bishop of Moosonee,  
 Ven. Archdeacon Scriven,  
 Ven. Archdeacon Armitage,  
 Ven. Archdeacon Tims,  
 Rev. Canon Stocken,

Ven. Archdeacon Hill,  
 Rev. Dr. Scott,  
 Rev. Canon Cody,  
 Rev. H. G. Fiennes-Clinton,  
 Rev. F. C. C. Heathcote,  
 Dr. N. W. Hoyles, *Convener*,  
 Mr. Walter Taylor,  
 Mr. E. L. Drewry,

Mr. Matthew Wilson, K.C.

## XII.—ON ANGLICAN YOUNG PEOPLE'S ASSOCIATION.

The Bishop of Huron, *Convener*,  
 The Bishop of Ontario,  
 The Bishop of Keewatin,  
 The Bishop of Fredericton,

Rev. R. A. Parrock,  
 Rev. Frank Charters,  
 Rev. A. D. Dewdney,  
 Rev. F. H. Graham,



Ven. Archdeacon Lloyd,  
 Rev. Canon Brown,  
 Rev. Canon Hague,  
 Rev. Canon Starr,  
 Rev. V. E. Harris,

Rev. S. G. Chambers,  
 Mr. F. H. Gisborne,  
 Mr. G. H. Cowan,  
 Mr. C. E. Roper,  
 Mr. H. J. Mudge.

### XIII.—ON CELEBRATION OF 200TH ANNIVERSARY OF THE CHURCH OF ENGLAND IN CANADA.

The Primate,  
 The Archbishop of Rupert's Land,  
 The Bishop of New Westminster,  
 The Bishop of Ottawa,  
 The Bishop of Ontario,  
 The Bishop of Nova Scotia,

The Bishop of Fredericton,  
 The Dean of Quebec,  
 The Dean of Montreal,  
 Ven. Archdeacon Raymond,  
 Mr. R. Campbell, K.C.,  
 Mr. A. C. Fairweather.

### XIV.—ON THE JOINT HYMNAL COMMITTEE OF GENERAL SYNOD.

The Bishop of Ottawa, *Convener*,  
 The Bishop of Huron,  
 Rev. Canon Welch,

Rev. Canon Hague,  
 Mr. F. Hodgins,  
 Mr. J. Edmund Jones.

### XV.—ON SUBDIVIDING AND RE-ADJUSTING OF DIOCESES IN THE PROVINCE OF CANADA.

The Archbishop of Rupert's Land,  
 The Bishop of Ottawa,  
 The Bishop of Huron, *Convener*,  
 The Bishop of Quebec,  
 Ven. Archdeacon Balfour,  
 Ven. Archdeacon Webb,  
 Ven. Archdeacon Naylor,  
 Rev. Provost Macklem,  
 Rev. Canon Kittson,  
 Rev. Canon Boydell,  
 Rev. John Ridley,

Rev. H. G. Fiennes-Clinton,  
 Mr. J. L. Jennison,  
 Mr. Chancellor Worrell,  
 Mr. Chancellor Martin,  
 Vice-Chancellor Davidson,  
 His Honour Judge McDonald,  
 Mr. Justice Fitzgerald,  
 Mr. Matthew Wilson, K.C.,  
 Mr. W. M. Jarvis,  
 Mr. J. A. Machray,  
 Mr. Chancellor Lewis.

### XVI.—ON PRAYER BOOK ENRICHMENT AND ADAPTATION.

The members of the House of Bishops, with Bishop of Quebec as *Convener*.

Very Rev. Dean Farthing,  
 Very Rev. Dean Crawford,  
 Very Rev. Dean Evans,  
 Very Rev. Dean Coombes,  
 Ven. Archdeacon Armitage,  
 Ven. Archdeacon Harding,  
 Ven. Archdeacon Gillmor,  
 Ven. Archdeacon Pentreath,  
 Ven. Archdeacon Bogert,  
 Rev. Canon Scott,  
 Rev. Scovil Neals,  
 Rev. Canon Welch,  
 Rev. Provost Macklem,

Rev. Canon Sutherland,  
 Rev. H. G. Fiennes-Clinton,  
 Rev. Canon d'Easum,  
 Rev. E. C. Cooper,  
 Mr. Justice Fitzgerald,  
 Mr. R. Campbell, M.A., K.C., D.C.L.  
 Dr. Hoyles, K. C.  
 Mr. Chancellor Worrell, K.C.  
 Mr. W. M. Jarvis,  
 Vice-Chancellor Davidson,  
 Mr. Matthew Wilson, K.C.,  
 Mr. E. G. Henderson,  
 His Honour Judge McDonald,

Rev. Canon Vroom,  
 Rev. Canon Cody,  
 Rev. Dr. Allnatt,  
 Rev. Canon Hague,  
 Rev. Canon Craig,  
 Rev. Dr. Abbott-Smith,

Mr. Chancellor Martin,  
 Mr. J. F. Orde, K.C.,  
 Mr. J. E. Machray,  
 Mr. F. M. Oldham,  
 Mr. H. S. Crotty,  
 Mr. A. McCreight Creery.

## XVII.—ON THE RECORDS OF THE GENERAL SYNOD.

The Bishop of Niagara,  
 The Bishop of Ontario,  
 Mr. F. H. Gisborne,

Ven. Archdeacon Clark,  
 Mr. Chancellor Worrell,  
 Mr. R. Campbell, K.C.

## XVIII.—ON THE INCORPORATION OF THE SYNOD.

The Archbishop of Rupert's Land  
 The Bishop of Ottawa,  
 The Bishop of Huron,  
 The Bishop of Fredericton,  
 Dr. N. W. Hoyles,  
 Hon. S. H. Blake,  
 Mr. Chancellor Worrell,

Vice-Chancellor Davidson,  
 Mr. Matthew Wilson, K.C.,  
 Dr. R. V. Rogers,  
 Mr. J. A. Machray,  
 His Honour Judge McDonald,  
 Mr. G. O. Dickson-Otty,  
 Mr. F. H. Gisborne,

Rev. Provost Macklem.

## XIX.—ON VITAL STATISTICS.

The Bishop of Ontario,  
 The Bishop of Huron,  
 Rev. Canon Simpson,  
 Ven. Archdeacon MacMorine,

Rev. A. J. Warwick,  
 Rev. Scovil Neals,  
 Mr. R. J. Carson,  
 Mr. R. L. Newman,

Dr. A. A. Weagant.

## STANDING COMMITTEES OF THE LOWER HOUSE.

I.—ON STATISTICS AND THE STATE OF THE CHURCH.  
 (See Joint Committee No. X on Statistics and the State of the Church.)

## II.—ON AMENDMENTS TO THE CONSTITUTION.

Mr. Chancellor Worrell, *Convener*,  
 Very Rev. Dean Davis,  
 Very Rev. Dean Evans,  
 Ven. Archdeacon Smith,  
 Ven. Archdeacon Raymond,  
 Rev. Canon Welch,

Rev. Canon Murray,  
 Vice-Chancellor Davidson, K.C.  
 Mr. Charles Jenkins,  
 Mr. G. C. Cowan, K.C.,  
 Mr. J. McKay, K.C.  
 Mr. Chancellor Lewis, K.C.

## III.—ON CANONS.

(See Joint Committee No. I on Canons).

## IV.—ON RULES OF ORDER.

(Same as Committee II on Amendments to the Constitution).

## V.—ON ELECTIONS AND CREDENTIALS.

Ven. Archdeacon Ker, *Convener*,  
 Rev. G. R. Beamish,

Mr. Chancellor Worrell, K.C.,  
 His Honour Judge McDonald.



## VI.—ON FINANCE AND EXPENSE.

Dr. John Hamilton, <i>Convener</i> ,	Dr. R. V. Rogers, K.C.,
His Honour Judge McDonald,	Mr. J. R. Dargavel, M.P.P.,
Mr. A. McC. Creery,	Mr. W. H. Rowley.

## VII.—ON MEMORIALS TO DECEASED MEMBERS.

Rev. Canon Welch, <i>Convener</i> ,	Very Rev. Dean Sargent,
Very Rev. Dean Crawford,	Ven. Archdeacon Scriven,
Very Rev. Dean Evans,	Ven. Archdeacon Fortin,
Rev. Canon Cowie.	

## VIII.—ON UNFINISHED BUSINESS AND PRINTING.

Mr. E. J. B. Pense, <i>Convener</i> ,	Mr. Charles Jenkins,
Mr. A. B. Wiswell,	Mr. Lansing Lewis,
Mr. J. A. Machray.	

## IX.—ON TRANSPORTATION.

Mr. Lansing Lewis, <i>Convener</i> ,	Mr. A. C. Fairweather,
Mr. R. Campbell, K.C.,	Mr. F. H. Gisborne,
Mr. Spencer Page,	Mr. W. H. Rowley,
Mr. R. J. Carson,	Mr. T. Mortimer.

## SPECIAL COMMITTEES OF THE LOWER HOUSE.

## X.—ON THE COLONIAL CLERGY ACT.

Rev. Canon Simpson,	Rev. Canon Cody,
Ven. Archdeacon Raymond,	Mr. R. J. Carson,
Ven. Archdeacon Pentreath,	Mr. Matthew Wilson, K.C.,
Ven. Archdeacon Harding,	Mr. Chancellor Worrell, K.C.,
His Honour Judge McDonald,	

# THE CHURCH OF ENGLAND IN CANADA.

## JOURNAL OF PROCEEDINGS

— OF THE —

### FIFTH SESSION

— OF —

## THE GENERAL SYNOD

HELD IN THE CITY OF OTTAWA,  
SEPTEMBER, 1908.

---

As owing to the meeting in England of the Lambeth Conference and the absence of a majority of Bishops, the Upper House could not be legally constituted on the day appointed, as established by Mr. F. H. Gisborne, the Registrar of this Synod,

His Grace, the Primate, therefore ordered, in accordance with section 9 of the Constitution, that a special session of the Synod be held in the city of Ottawa beginning on Wednesday, the 23rd of September, 1908.

#### FIRST DAY.

OTTAWA, September 23rd, 1908.

A special meeting of the General Synod of the Church of England in the Dominion of Canada met in accordance with the notice given by His Grace, the Primate of all Canada, on Wednesday, September 23rd, in the Lauder Memorial Hall, Ottawa, at 10.30 a.m., and went in procession to Christ Church Cathedral for service at 11 o'clock.



The Litany was sung by the Rev. A. G. H. Dicker, of St. Luke's Church, Toronto.

The Holy Communion was celebrated by His Grace the Lord Archbishop of Toronto, the epistle being read by the Right Rev. Samuel C. Edsall, D.D., Bishop of Minnesota, U.S., and the gospel by the Most Rev. the Archbishop of Rupert's Land. The Lord Bishops of Ottawa, Calgary and Minnesota assisted in the administration.

The sermon was preached by the Right Rev. Dr. Edsall, Bishop of Minnesota, from the text, Ephesians IV, 1 to 6. (Appendix I.)

---

### OPENING SESSION.

LAUDER MEMORIAL HALL,  
OTTAWA, September 23rd, 1908.

At 3.30 p.m. His Grace the Lord Archbishop of Toronto, Primate of all Canada, entered the hall in which the Lower House were assembled, accompanied by the Lord Archbishop of Rupert's Land and the Bishops of Ottawa, Calgary, Algoma, Quebec, Saskatchewan, Niagara, Nova Scotia, Ontario, Huron, Caledonia, the Assistant Bishop of Toronto, and the Bishop of Minnesota.

The Archbishop of Toronto, having taken the chair and said the prayer for the Synod, Mr. D'Arcy Scott, K.C., mayor of Ottawa, welcomed the General Synod to the city of Ottawa and extended to the members the freedom of the city. His Grace the Archbishop of Toronto replied in suitable terms. He then delivered the following address:

*To the General Synod of the Church of England in Canada:  
Most Reverend Father, Right Reverend Fathers, Reverend Brethren and Brethren,—*

Spared by the loving mercy of our Heavenly Father to meet once more in council and for legislation as the General Synod of

the Church in this Dominion, our thoughts go forth to those faithful servants of the Church, representatives in her highest deliberative assembly, who have been removed by death since we last met, whose presence and whose words of wisdom and experience will be sorrowfully missed amongst us. The lamentable news which was flashed from one end of the country to the other, last Monday morning, of the sudden death of the universally beloved and honored Bishop of Montreal, carried sincere sorrow into all hearts and homes.

It was difficult to believe that the eloquent tongue, the voice of bright cheer and genial humor so endearing to all, which lost nothing of its youthful buoyancy and charm of sympathy while the bodily frame bent under the weight of years, was, alas! silenced forever in death.

These missing ones will be duly commemorated in the report of the Standing Committee on Memorials to Deceased Members.

To him, the venerable and revered Primate, whose place I have been called to fill, is due a tribute of deepest affection and enduring gratitude from the Church and country whom he served so long and so well. The strength of character and singleness of aim, the sturdy common sense and unswerving devotion to duty, the broad-minded sympathy and deeply-rooted personal piety which characterised Archbishop Bond, fitted him pre-eminently to be the trusted leader and safe guide of a body comprising many diverse views and a wide variety of intellectual outlook and mental habit.

When he passed to his rest, on the 9th of October, 1906, at the great age of 91, in the full vigor of all his bodily and mental faculties, it was known throughout the land that there was a prince and a great man fallen that day in Israel.

Two events of surpassing importance to the whole Anglican communion have signalized this present year—the great Pan-Anglican Congress, from June 15th to 24th; and the Lambeth Conference of Bishops, from July 5 to August 6.

The former gathered together in London some 1,500 delegates from every diocese of the Church of England throughout the world and from all the dioceses and missionary jurisdictions of the Church in the United States.

Divided into seven sections, meeting at as many centres, every subject affecting the spiritual, religious, moral and social well-being of the race, was discussed with intense earnestness and



perfect candor by experts, bringing to bear upon it the varied experience drawn from every conceivable difference of conditions of race, climate and tradition. Although the addresses were generally lacking in suggestiveness for the solution of difficult problems as had been hoped for from them, the gain in knowledge and expansion of view from such an intercourse of many minds, on the most vital topics that are engaging modern thought, must be immense, and its value will be felt in all the councils of the Church in all lands for years to come.

Further, the unprecedented and notable assemblage of all that is best in talent and consecrated devotion from the world-wide Anglican communion, the grandly solemn service of intercession in Westminster Abbey, which fitly inaugurated the Congress, and the evening mass meetings which thronged the great Albert Memorial Hall, cannot have failed to create in the public mind a profound conviction of the greatness of the allied Churches of England and America and of the incalculable influence they are destined to bear on the working out of the world's regeneration.

There was, however, one leading feature of the Congress programme which must be confessed a disappointment—the world-wide thank-offering. The hoped-for million pounds realized only £345,850, of which £220,078 was unappropriated. It is to be said that the apathy which failed to kindle at the call for a universal expression of praise to God for spiritual and missionary mercies was quite impartially distributed throughout Great Britain and the parts beyond the seas.

Still, there is every reason to expect that our own mission field of the Northwest will benefit by a very substantial grant on the distribution of the unappropriated fund.

The closing service in St. Paul's Cathedral on St. John Baptist's Day, with the robed procession of more than 200 Bishops, to the chanting of a special litany, the hymns and thanksgivings sung as the Bishops in their order, by provinces, advanced and reverently, one by one, placed the offerings of their dioceses on the altar; then the solemn singing of the Te Deum, while the Primates, Metropolitans and presiding Bishops stood in order behind the Archbishop of Canterbury on the steps of the altar, formed an imposing and appropriate termination to a unique and never-to-be-forgotten world's Congress of the Church.

At the Lambeth Conference, which was attended by no less than 242 Bishops, several resolutions were adopted which must

have a direct influence on the discussion of subjects coming before this General Synod.

In the first place the Central Consultative Body was reconstructed so as to be representative of all the independent churches, Provinces and extra-Provincial Sees constituting the Lambeth Conference. It will, therefore, devolve upon the House of Bishops at this Synod to appoint a representative to that body of the Church of England in Canada.

In the next place, one of the most urgent of the matters awaiting action at this session has been dealt with by resolution of the Conference—the revision of the Book of Common Prayer.

The resolution (No. 27) affirms seven principles which should be held in view in any such revision as may hereafter be undertaken by competent authority.

A further resolution requests the Archbishop to take counsel for the preparation of a book of special forms of service which might be authorized by Bishops, who considered it desirable, for use in their dioceses.

In view of this action of the Conference and of the paramount importance of maintaining unimpaired the unity of the Church through all her branches, so emphatically avowed in the solemn declaration put forth as the first act of the constitution of this General Synod, I venture to suggest that whatever alterations or additions are agreed upon by us should be submitted before final action, through our appointed representative, to the consideration of the Central Consultative Body.

In the meantime, this Synod might see well in its wisdom, to adopt *ad interim* the schedule of permissions set forth by the Provincial House of Bishops of Canada on 18th April, 1906, with or without amendments.

Another matter, cognate to this, is the report on the new Hymn Book presented by the Compilation Committee appointed at the last session.

I observe that the propositions they will submit are: the adoption of the report and the permission to use the book in the public services of the Church in Canada. In order to reassure the minds of any who were apprehensive that the Synod would be called upon to endorse all the teaching that may be read into any and every hymn contained in the collection, let me point out that it is not proposed that the Church should assume any responsibility of the kind. A resolution to *adopt* the compilation



as the Hymn Book of the Canadian Church would indeed be to raise the Book of Common Praise to an equal authority with the Book of Common Prayer as the standard of the doctrine of the Church. This could not be: it is safe to assert that no Church of England or her colonies has ever set the precedent of giving, by any authoritative act, its imprimatur to a collection of hymns to be sung in the churches.

With regard to the compilation before us, I think that the committee is to be highly complimented upon having achieved the most complete, the most valuable and the most ably edited hymnal that has yet been submitted to the judgment of the Christian public. It is as catholic and comprehensive as the Church herself: every shade of theological view, every school of church politics, every temperament of the spirit of devotion, can find satisfaction in the expression of its feelings of praise.

With the removal of a few hymns, which may justly occasion controversy, the book may be not merely permitted but heartily commended without imperilling in the slightest degree the continuance of our brotherly peace and concord.

The Conference has made a pronouncement in Resolution 36 on a subject left over as unfinished business from the last Synod—the practice of anointing in the visitation of the sick. This resolution may prove to be a help and guidance in the discussion of the proposed motion.

This is not the place for me to comment on the 78 resolutions published by the Lambeth Conference. These, together with the Encyclical Letter, will no doubt be widely promulgated throughout all the dioceses of the Church in Canada.

It will suffice to enumerate the different subjects entrusted to the eleven committees appointed to deal with them. They were:

- I.—Christian Faith in relation to Modern Thought, Scientific and Philosophical.
- II.—The supply and training of Clergy. Interchange of service at home and abroad.
- III.—Religious education in Schools.
- IV.—Foreign Missions. The growth of the Church on racial and rational lines, (1) Asia, (2) Africa, (3) America. Correlation and Co-operation of Missionary Agencies.
- V.—Prayer Book adaptation and enrichment, (a) Rubrics, Text, Lectionary, (b) the *Quicumque vult*.

- VI.—The conditions requisite to the due administration of the Holy Communion.
- VII.—Ministries of healing, (a) the Unction of the Sick, (b) Faith Healing and Christian Science.
- VIII.—Marriage Problems: (a) Divorce, (b) Prohibited Degrees, (3) Restriction of population.
- IX.—The moral witness of the Church in relation to (a) the Democratic ideal (b) Social and Economic Questions.
- X.—Organization within the Anglican Communion: (a) a Central Consultative Body, (b) a Tribunal of Reference, (c) the relations of Primates and Metropolitans in the Colonies and elsewhere to the See of Canterbury, (d) the limitations of the authority of a Diocesan Bishop.
- XI.—Reunion and Intercommunion, (a) Episcopal Churches, (b) Non-episcopal Churches, (c) the *Unitas Fratrum*. The subdivisions considered were: The Orthodox Eastern Churches, the separate Churches of the East, the Latin Communion, separate Churches of the West, Presbyterian and other non-episcopal churches; the Scandinavian churches.

The reports of all these committees are exhaustive and furnish a mine of valuable information, but the Conference does not assume responsibility for them, only for the resolutions finally adopted.

Three subjects of pressing importance on which the Conference did not appoint committees it treated in resolutions: The Observance of the Christian Sunday (53), the Peace Conference at the Hague (52), and the Opium Traffic (51).

The experience of this Lambeth Conference with interchange of view with Primates and Metropolitans of other colonial Churches, has taught me, as I never realized before, the great advantages we enjoy in our complete autonomy as an independent national Church and the responsibility that lies upon us who are charged with its legislation and administration.

Our most conspicuous advantages are that we are empowered to frame our own Canon Law and that the Act of Incorporation gives it the force and sanction of the Civil Law. The Canons of 1603 form the Canon Law of the Church of England but they are not reinforced by the law of the land.

Again, we have a complete system of ecclesiastical courts, Diocesan and Provincial, with the supreme and final Court of



Appeal in our General Synod. Further, we enjoy, through our Dominion Legislature, the most stringent divorce law that exists in any English-speaking country.

Thus, young as our Church is, we have a well-laid foundation on which to build, and a perfectly free hand with which to raise upon it a superstructure of wise and beneficial legislation that shall be for the glory of God and the spiritual and moral blessing of the future millions who will people this vast Dominion. It is a splendid heritage which has been given us to go into and possess and this Church of ours is well equipped, if she will only address herself to the task with whole-hearted zeal, in the spirit of all conquering faith, and with unceasing prayer for the omnipotent aid of the Holy Spirit, to leaven the whole community with the teaching of Christian truth and mould the character of this great Canadian nation into that of a happy people who have the Lord for their God.

The note which is struck by the Christian Church to-day is missionary aggressive advance and it is finding its response in the hearts and consciences of her people. In her long and varied history this is pre-eminently the era of evangelistic enterprise: if the last century was distinguished from all that went before by activity of missionary organization and preparation, this 20th century promises to be, under God's guidance, the centre of missionary achievement and fulfilment. The great movements which are stirring the entire Christian world are sure indications of this—the Student Volunteer Missionary Movement, whose rallying cry is "The evangelization of the world in this generation," the equally world-wide Laymen's Missionary Movement, and the enrolling of the women of the Church in auxiliary associations of the missionary societies.

A distinct blessing is in a very marked degree, as might be expected, rewarding this obedience of the Church to the Lord's command to preach the Gospel to every creature, in the realization of His prayer for Her—for the company of faithful people throughout the world "that they all may be one." The mission field is fast becoming the rallying ground for Christian unity: in the face of heathenism and false religions, Christendom cannot afford to air its divisions and debate its minor differences; co-operation in missionary effort is a wonderful solvent of vexed questions of dogmas and terminologies and rituals; the eternal verities to be confronted and grappled with, dwarf the non-essentials to a surprising littleness. It is one of the brightest omens

in our outlook to-day. If corporate re-union is, as yet, outside the range of practical Church politics, a truer unity of the spirit is a realized fact in missionary propagandism.

It is not necessary that I should comment on the several subjects for discussion provided for you in the convening circular.

That of the improvement of our Sunday School system will engage your most interested attention as one of vital and fundamental importance in the building up the Church of the future in all its departments.

The scheme for establishing reciprocity in the beneficiary funds of the Church deserves your careful study. It is a practical measure which ought, if achieved, to prove a benefit and relief to the clergy. The memorandum drawn up by Prof. Mackenzie, of Toronto University, at the request of the committee, outlines a plan which would appear to make such reciprocity feasible. The most grateful acknowledgments are due to Mr. Mackenzie from the Synod for his generosity in devoting a great amount of time and labor and the assistance of his expert actuarial skill in the preparation of this document, as a free gift to the service of the Church.

The Secretary of the S.P.C.K. has addressed to me a communication, which he desires should be laid before the General Synod, on the better provision on the part of the Church in Canada for the spiritual care of immigrants from Great Britain.

I have taken upon myself to invite the Rev. W. G. Hanna, an Assistant Secretary of the Dominion Lord's Day Alliance, to address the Synod on the work of the Alliance, at the close of the afternoon session to-morrow, 5.30 p.m., and trust that this will suit the convenience of the Synod.

I feel, dear brethren, that I have already detained you too long from the business that awaits your attention. I invite you to address yourselves to it in the spirit of open-mindedness and tolerance that was inculcated in the message brought to us this morning by our right reverend brother from the sister Church and under the inspiration of his words of hopefulness and cheer. My earnest prayer is that our deliberations may be presided over by the Holy Spirit who is at the same time the Spirit of wisdom and a sound mind and the Spirit of unity and concord, so that they may conduce to the extension and consolidation of Christ's Kingdom of righteousness and peace on earth and the spreading of the glory of God over all the world as the waters cover the seas.



The members of the Upper House then returned to their own chamber. Upon their withdrawal the Clerical Secretary called the roll of the Clerical delegates. The Lay Secretary then called the roll of the Lay delegates. A quorum being present of both orders, the Prolocutor elected at the last session of Synod took the chair.

#### ELECTION OF PROLOCUTOR.

After prayer by the Prolocutor, it was moved by the Hon. S. H. Blake, K.C., seconded by the Rev. Canon Welch,

That the Very Rev. J. C. Farthing, Dean of Ontario, be re-elected Prolocutor.

It was moved by Mr. Chancellor Worrell, seconded by Rev. Canon Hague, and resolved:

That the nomination be closed, and one ballot be cast by the Clerical Secretary for the Dean of Ontario.

The Clerical Secretary having done so, the scrutineers reported that the Very Rev. Dean Farthing was unanimously elected as Prolocutor of the Lower House.

The Prolocutor was conducted to the Upper House by the Rev. Canon Welch and Dr. N. W. Hoyles, K.C.

Upon his return he expressed to the House his thanks for their continued confidence, and appointed Very Rev. Dean Coombes, D.D., the Dean of Rupert's Land, as his deputy, and Vice-Chancellor Davidson, K.C., and Mr. Matthew Wilson, K.C., his Assessors.

#### THE ELECTION OF OFFICERS.

It was moved by Rev. Dr. Macklem, seconded by Ven. Archdeacon Forneret, and carried unanimously,

That the Ven. Archdeacon Clark be elected Hon. Clerical Secretary of the Lower House.

It was moved by Mr. Chancellor Worrell, K.C., seconded by Mr. E. G. Henderson, and resolved unanimously, that Mr. Robert Campbell, K.C., be re-elected Hon. Lay Secretary of the Lower House.

It was moved by Mr. E. J. B. Pense, seconded by Mr. J. R. Dargavel, and resolved:

That His Honour Judge McDonald be re-elected Hon. Treasurer of the General Synod.

It was moved by Dr. R. V. Rogers, seconded by Mr. J. R. Dargavel, and resolved:

That Mr. E. J. B. Pense be re-elected Auditor.

It was moved by Ven. Archdeacon Ker, seconded by Vice-Chancellor Davidson, and resolved:

That Mr. Lansing Lewis be the other Auditor of the Synod.

It was moved by Mr. Chancellor Worrell, K.C., seconded by Mr. W. H. Rowley, and resolved:

That, the Upper House concurring, Mr. F. H. Gisborne be re-elected Registrar.

#### NOMINATING COMMITTEE.

The Prolocutor appointed the following committee to nominate the members of the Standing Committees, according to the 3rd Rule of Order:

*Clergy.*—Rev. Canon Simpson, Ven. Archdeacon Balfour (convener), Rev. Canon Welch, Rev. Canon Cowie, Ven. Archdeacon Ker, Ven. Archdeacon MacKenzie, Ven. Archdeacon MacMoline, Rev. Canon Boydell, Rev. Canon Sutherland, Rev. Canon Kittson, Ven. Archdeacon Fortin, Ven. Archdeacon Denison, Ven. Archdeacon Lloyd, Rev. C. R. Weaver, Very Rev. Dean Sargent, Ven. Archdeacon Tims, Rev. C. McKim, Rev. Canon Beanlands, Rev. J. H. Keen, Ven. Archdeacon Pentreath, Rev. F. H. Graham.

*Laymen.*—Mr. A. B. Wiswell, Dr. John Hamilton, Dr. N. W. Hoyles, Mr. W. M. Jarvis, Mr. A. P. Tippet, Mr. C. Jenkins, Mr. E. J. B. Pense, Mr. Chancellor Martin, Mr. Chancellor Lewis, Mr. J. A. Machray, Mr. G. B. Nicholson, Mr. A. J. Bell, Mr. Spencer Page, Mr. F. M. Oldham, Mr. F. E. Lewin, Mr. P. E. MacKenzie, Mr. P. Wollaston, Mr. G. H. Cowan, Mr. A. McC. Creery, Mr. George Johnston, Mr. E. S. Senkler.

It was moved by Rev. Dr. Macklem, seconded by Hon. S. H. Blake, K.C., and resolved:

That the thanks of this House are due and are hereby tendered most heartily to the Rev. Dr. Bethune, and to Robert Campbell, Esq., K.C., for their efficient and valuable services as Hon. Clerical and Hon. Lay Secretaries, respectively, during the past three years: and the House expresses its deep regret that the Rev. Dr. Bethune felt unable to accept nomination for re-election as Hon. Clerical Secretary.



It was moved by Mr. R. Campbell, K.C., seconded by Mr. W. B. Carroll, and resolved,

That when the House adjourns at 6 o'clock it do stand adjourned until 8 o'clock this evening.

#### MESSAGES FROM THE UPPER HOUSE.

The following messages from the Upper House were received and read by the Prolocutor :

##### MESSAGE NO. 1.

The President of the Upper House begs to inform the Prolocutor of the Lower House,

That the Venerable Archdeacon Sweeny has been appointed Secretary of the Upper House.

ARTHUR TORONTO, *Primate*.

##### MESSAGE NO. 2.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution: Moved by the Bishop of Quebec, seconded by the Archbishop of Rupert's Land, has been adopted by the Upper House,

That His Grace the Primate, the Lord Bishop of Algoma, and the Assistant Lord Bishop of Toronto be the delegation of the Upper House appointed to attend the funeral of the late Lord Bishop of Montreal.

ARTHUR TORONTO, *President*.

It was moved by Mr. Chancellor Martin, seconded by Mr. E. G. Henderson, and resolved,

That the Prolocutor be requested to name three members of each order of this House to attend with the representatives of the Upper House, as representatives of this Synod at the funeral of the late Lord Bishop of Montreal.

Whereupon the Prolocutor appointed the following:

Rev. Canon Hanington, Ven. Archdeacon Forneret, Very Rev. Dean Coombes, Mr. John Ransford, Mr. Chancellor Worrell, Mr. Chancellor Martin.

#### MEMORIALS AND COMMUNICATIONS.

1. The Rev. Canon Welch presented a memorial from the Church Bible and Prayer Book Society (Appendix No. II.)

The Prolocutor presented a memorial from the Rev. J. J. Roy against certain hymns in the Book of Common Praise.

Whereupon it was moved by Mr. Chancellor Worrell, seconded by Mr. E. G. Henderson, and resolved

That the memorial of Rev. J. J. Roy be referred to the Hymnal Committee.

#### RULES OF ORDER SUSPENDED.

The Rules of Order having been suspended, it was moved by Mr. John Ransford, seconded by Mr. Chancellor Martin, and resolved:

That in view of the great importance of the subject, that the discussion upon the matter of the Church Hymnal be deferred until after routine business on Saturday morning.

#### RULES OF ORDER SUSPENDED.

The Rules of Order having been suspended, it was moved by Mr. W. M. Jarvis, seconded by Mr. J. Edmund Jones, and resolved,

That the Hymnal Committee be permitted to submit their report, and the same to be printed for the information of the Synod.

It being 6 o'clock, the House adjourned.

---

#### EVENING SESSION.

The House resumed its sitting at 8 o'clock.

#### VISITORS.

It was moved by Rev. Canon Vroom, seconded by Mr. E. J. B. Pense, and resolved:

That the Bishops of Minnesota and New Hampshire, Rev. Canon Alsop, and the Lay members of the delegation from the American Church, also the Rev. Dr. Crockett, of New York, be admitted to seats on the platform.

It was moved by Rev. Canon Vroom, seconded by Mr. E. J. B. Pense, and resolved,

That the Rev. R. B. Davies, of England, the Rev. Mr. Fortin, of the Diocese of Maine, and Rev. C. A. Sadlier, from Chili, and the Rev. Dr. Tucker, Secretary of the M.S.C.C., be admitted to seats on the floor of the House.



PRESENTING AND REFERRING MEMORIALS MENTIONED IN  
CONVENING CIRCULAR.

1. Memorial from the Diocese of New Westminster, asking that the Organizing Secretary of the M.S.C.C. be definitely recognized as an ex officio member of the Lower House of the General Synod, with all rights appertaining to an elected member. (Appendix No. III.)

Moved by Dr. Hoyles, K.C., seconded by Rev. Provost Macklem, and resolved,

That Memorial No. 1 be referred to the Committee on Amendments to the Constitution.

2. Resolution adopted by the Synod of the Diocese of Caledonia at its first session, August 23rd, 1906, assenting to the Solemn Declaration, Fundamental Principles, Basis of Constitution, Constitution and Canons of the General Synod, as set forth in its Journal of Proceedings, which has been filed.

On motion of Mr. Edwin Paull, seconded by the Rev. F. Heathcote, the memorial was received and ordered to be recorded on the minutes.

RESOLUTION OF THE SYNOD OF CALEDONIA.

"That this Synod here assembled do hereby assent to the Solemn Declaration, Fundamental Principles, Basis of Constitution, Constitution and Canons of the General Synod of Canada, as contained in the Journal of Proceedings of said General Synod, and that the Hon. Secretary be instructed to forward the same to the Hon. Secretary of the General Synod."

We hereby certify that the above is a true copy of a resolution unanimously adopted by the Synod of the Diocese of Caledonia, lawfully assembled to transact business, August 23rd, 1906.

F. H. DUVERNET,

*Bishop of Caledonia and President  
of the Synod.*

R. W. GURD,

*Hon. Clerical Secretary.*

3. Memorial from the Diocese of Montreal, respecting the appointment of a General Secretary for Sunday Schools. (Appendix No. V.)

4. Memorial from the Diocese of Montreal, respecting the influence of Sunday Schools and Day Schools upon the moral and religious training of the children of the Dominion. (Appendix No. VI.)

5. Memorial from the Diocese of Huron, respecting the publication of a Sunday School paper. (Appendix No. VII.)

It was moved by Mr. W. B. Carroll, seconded by Mr. John Ransford, and resolved,

That the report respecting memorials 3, 4 and 5 be received and referred to the Joint Committee on Sunday Schools.

It was moved by Mr. W. M. Jarvis, seconded by Mr. J. Edmund Jones,

That the Rules of Order be suspended to admit of the introduction of a resolution relating to the Report of the Hymnal Committee.—Lost.

6. Memorial from the Diocese of Huron respecting the authorization of a Canadian edition of the Book of Common Prayer. (Appendix No. X.)

Moved by Mr. E. G. Henderson, seconded by Mr. J. L. Jenison, and resolved,

That memorial No. 6 be received and read and consideration thereof deferred until the consideration of Notice of Motion No. 11, given by the Very Rev. the Dean of Ontario.

7. Memorial from the Diocese of Huron, respecting co-operation with other Christian bodies in moral reform and other Christian efforts. (Appendix No. VIII.)

Moved by His Honour Judge Ermatinger, seconded by Rev. Canon Brown, and resolved,

That memorial No. 7 be received and considered when the notice of motion given by the mover and appearing in the Convening Circular comes up.

8. Memorial from the Diocese of Huron respecting the work of the Anglican Young People's Association. (Appendix No. IX.)

It was moved by Rev. Canon Brown, seconded by Rev. John Ridley, and resolved,

That the Memorial No. 8 be considered in connection with the motion as to Young People's Associations.

No. 9. Memorial from the Diocese of Toronto respecting increased representation in the General Synod. (Appendix No. XII.)



It was moved by Rev. Canon Hogbin, seconded by Mr. F. M. Oldham, and resolved,

That Memorial No. 9 be referred to the Joint Committee on Canons.

No. 10. Communication from the Diocese of Toronto respecting Reciprocity in Beneficiary Funds, and the offer of Prof. M. A. MacKenzie to value and report upon the several Diocesan Widows and Orphans' Funds and Superannuation Funds, and to report upon a scheme for the consolidation of these separate funds into one fund applying to and supported by the whole Anglican Church in Canada. (Appendix No. XIII.)

Moved by Rev. Canon Ingles, seconded by Dr. N. W. Hoyles, K.C., and resolved,

That the communication of the Diocese of Toronto respecting Beneficiary Funds be referred to the Committee on Beneficiary Funds.

#### MESSAGES FROM THE UPPER HOUSE.

The following messages from the Upper House were received and read by the Prolocutor:

##### MESSAGE NO. 3.

The President of the Upper House begs to inform the Prolocutor of the Lower House, that, the Lower House concurring, the hearty thanks of the Synod be tendered to the Right Rev. the Bishop of Minnesota, for the sermon preached before the Synod, and that he be requested to allow it to be printed with the proceedings of the meeting.

ARTHUR TORONTO, *President.*

It was moved by Mr. Chancellor Worrell, seconded by Ven. Archdeacon Armitage, and resolved,

That Message No. 3 from the Upper House be concurred in.

##### MESSAGE NO 4.

The President of the Upper House begs to inform the Prolocutor of the Lower House, that the Upper House has adopted the following resolution:

That this House concurs in Message No. A of the Lower House, re-appointing Mr. F. H. Gisborne, Registrar of the General Synod.

ARTHUR TORONTO, *President.*

## PRESENTATION OF REPORTS.

Rev. Canon Ingles presented and read the report of the Committee on Sunday Schools. (Appendix No. XVIII.)

The Rules of Order having been suspended, it was moved by Rev. Canon Ingles, seconded by Mr. G. B. Kirkpatrick, and resolved,

That the consideration of the report of the Sunday School Committee with the recommendations contained therein which have been incorporated in the Notices of Motion in the Convening Circular, be taken up as the first order of business on Monday afternoon, 28th inst., or on the conclusion of the consideration of the question of the Hymn Book, should that question not be concluded before the afternoon session of Monday.

The Rev. Canon Craig presented and read the combined reports of Committees on "Educational Work of the Church," "Maintenance of Theological Colleges" and "Candidates for Holy Orders," (Appendix No. XXVI.), and moved, seconded by Mr. E. C. Henderson, that they be received.—Carried.

Ven. Archdeacon Armitage presented and read the report of the Committee on "the Colonial Clergy Act," (Appendix No. XXVII.), and moved, seconded by Mr. John Ransford, that the report be received.—Carried.

Ven. Archdeacon Armitage presented and read the report of the Committee on Vital Statistics (Appendix No. XXVIII.), and moved, seconded by Mr. G. W. Bonner, that the report be received.—Carried.

Mr. E. G. Henderson presented and read the report of the Committee of the Lower House on the Diaconate (Appendix No. XXXIII.), and moved, seconded by Mr. J. L. Jennison, that the report be received.—Carried.

Rev. Canon Hague presented and read the report of the Committee on Doctrine Worship and Discipline (Appendix No. XXIX.), and moved, seconded by Rev. Canon Brown, that it be received.—Carried.

Rev. Canon Ingles presented and read the report of the Committee on Temperance (Appendix No. XXIII.), together with a minority report, and moved, seconded by His Honour Judge Ermatinger, that the report be received.—Carried.

Report on Temperance. Chancellor Worrell raised a point of order, Could this House receive a minority report? The Pro-



locutor asked permission to reserve his decision, as he would like to look into the matter. The minority report was held over, awaiting his decision.

Ven. Archdeacon Armitage presented and read the report of the Committee to Watch Legislation (Appendix No. XXX.), and moved, seconded by Rev. John Ridley, that it be received.—Carried.

Rev. Canon Craig presented and read the memorandum on Beneficiary Funds (Appendix No. XXXIV.), and moved, seconded by Ven. Archdeacon Hill, that the memorandum on Beneficiary Funds be referred to the Committee on Beneficiary Funds.—Carried.

Dr. R. V. Rogers read the Memorial from the M.S.C.C. (Appendix No. IV.), and moved, seconded by Mr. Chancellor Worrell, K.C.,

That the Memorial be referred to the Committee on Anglican Young People's Association.—Carried.

Mr. E. G. Henderson presented the report of the Executive Committee of the Joint Hymnal Committee of the General Synod (Appendix No. XIX.), and moved, seconded by Mr. W. B. Carroll,

That the report be received and considered in connection with the report of the Hymnal Committee.—Carried.

Rev. Canon Hague presented and read the report of the Committee on a General Anglican Young People's Society (Appendix No. XL.), and moved, seconded by Rev. Canon Brown, that the report be received.

It was moved in amendment by Mr. F. H. Gisborne, seconded by Rural Dean Dewdney, that the report be referred to the Committee in order that the necessary corrections may be made in the printed report.

By permission of the House, the amendment was withdrawn. The original motion was then adopted.

Dr. R. V. Rogers presented and read the report of the Committee on Christian Union (Appendix No. XXII.), and moved, seconded by Mr. R. J. Carson, that the report be received.—Carried.

The Rev. A. E. O'Meara presented the report on Statistics and State of the Church (Appendix No. XXXI.), and moved, seconded by Mr. J. L. Jennison, that the report be received.—Carried.

Rev. Canon Cody presented and read the report of the Committee on the Observance of the Lord's Day (Appendix No. XXI.), and moved, seconded by Mr. Matthew Wilson, that the report of the Committee be received and considered subsequently to the address on Lord's Day Observance, by the Rev. Mr. Hanna.  
—Carried.

The following members who were not present at the roll call took their seats: Ven. Archdeacon MacKenzie, Brantford; Mr. J. L. Jennison, Nova Scotia; Mr. Edwin Paull, Huron; and Mr. R. J. Carson, Kingston.

#### NOTICE OF MOTION.

1. Rev. Canon Welch gave a notice of motion.

#### ADJOURNMENT.

On motion, the House adjourned at 10.30 p.m.

Confirmed.

Confirmed, Sept. 24th, 1908.

J. C. FARTHING, *Prolocutor*.

---

#### SECOND DAY.

LAUDER HALL, OTTAWA,

September 24th, 1908.

The Lower House assembled at 10.00 a.m., and the session was opened with prayer by the Prolocutor.

The minutes of the first day's proceedings were read, corrected and confirmed.

The Prolocutor then gave his decision on the reserved question of a minority of a committee presenting to, and the reception by, the House of a minority report, as follows:—

"As far as I can find, on careful search, the minority has no right to present such a report. When a majority of a committee agree upon a report, their finding becomes the report of that committee. The minority may draw up a report and such reports may be received by the House, but such reception by the House is a matter of courtesy and not of right. I therefore rule that the minority report of the Temperance Committee cannot be received except by the special permission of the House."



## RULES OF ORDER SUSPENDED.

The Rules of Order having been suspended, it was moved by Mr. Matthew Wilson, seconded by Rev. Canon Welch, and resolved,

"That a committee be named by the Prolocutor to prepare a message of greeting to be sent, the Upper House concurring, by the Primate and Prolocutor on behalf of the Synod to the sister Synod now in session in Newfoundland.

Whereupon the Prolocutor appointed the following committee, viz., Ven. Archdeacon Armitage, Rev. Canon Welch, and Mr. E. G. Henderson.

## DEPUTATION FROM THE AMERICAN CHURCH.

At the hour of 11 o'clock their Lordships of the Upper House, accompanied by the Right Rev. Dr. Samuel Edsall and the other members of the deputation from the General Convention of the Church of the United States, took their seats on the platform. His Grace the Metropolitan of Rupert's Land introduced the members of the deputation to the Synod and addressed them in words of hearty welcome. The Synod was then addressed by the Right Rev. Samuel Edsall, Bishop of Minnesota, who conveyed the warm and affectionate greetings of the American Church to the Church of England in Canada. He was followed by the Rev. Canon Alsop, rector of St. Anne's Church, Brooklyn, N. Y., and Mr. Burton Mansfield, New Haven, Conn., and Mr. E. P. Gilson, Rutland, Vt.

The Most Rev. the Lord Archbishop of Rupert's Land, and the Prolocutor of the Lower House responded on behalf of the Synod.

After the members of the Upper House had retired, business was resumed.

## MINORITY REPORT ON TEMPERANCE.

It was moved by the Rev. Canon Ingles, seconded by Dr. Hoyles, K.C., and resolved,

That this House hereby authorizes the reception of the minority report submitted with the report of the Committee on Temperance.

## REPORT OF THE TREASURER.

Mr. E. J. B. Pense presented and read the report of the Treasurer and Auditors (Appendix No. XVII.), and moved, seconded by Mr. R. J. Carson,

That the report of the Treasurer be received and adopted.—Carried.

## ADMISSION TO SEATS IN THE HOUSE.

The Rules of Order having been suspended, it was moved by Ven. Archdeacon MacKenzie, seconded by His Honour Judge Ermatinger, and resolved,

That the Rev. H. Grasset Baldwin, rector of Holy Trinity Church, Rome, Italy, and Diocese of Gibraltar, be invited to take a seat on the floor of the House.

The Rules of Order having been suspended, it was moved by Rev. Canon Welch, seconded by Rev. Canon Simpson, and resolved,

That the Rev. A. G. H. Dicker and the Rev. F. G. Plummer, both of the Diocese of Toronto, be invited to take seats on the floor of the House.

## RESOLUTION OF SYMPATHY.

The Rules of Order having been suspended, it was moved by Ven. Archdeacon Pentreath, seconded by Mr. A. McC. Creery, and resolved,

That this House express its deep sympathy with Mr. Walter Taylor, a delegate of the Diocese of New Westminster, who has just received the sad news of the death of his wife in Toronto.

The Rules of Order having been suspended, it was moved by the Rev. A. C. Dewdney, seconded by Mr. W. M. Jarvis, and resolved,

That the members of the Lower House now assembled desire to express their deep sympathy with His Honour Judge McDonald, Treasurer of this Synod, on the death of his wife, the sad news of the decease of Mrs. McDonald having just reached the House.

## REPORT ON LAY HELP.

The Rev. G. W. Dobie presented the report on Lay Help, (Appendix No. XXXIX.), and moved, seconded by Rev. A. W. MacKay, that the report of the Joint Committee on Lay Help be received and printed.—Carried.



## REPORT OF NOMINATING COMMITTEE.

The Ven. Archdeacon Balfour presented and read the report of the Nominating Committee (Appendix No. XXV.), and moved, seconded by Mr. Chancellor Lewis, that the report be adopted.—Carried.

## MESSAGE FROM THE UPPER HOUSE.

The following message from the Upper House was received and read by the Prolocutor :

## MESSAGE NO. 5.

The President of the Upper House begs to inform the Prolocutor of the Lower House,

That, the Lower House concurring, it be an instruction to the Secretaries of the General Synod to use in official reports the term "Extra Provincial Dioceses" instead of "Independent Dioceses," in connection with the Dioceses of the civil Province of British Columbia.

S. P. RUPERT'S LAND, for the President.

## NOTICES OF MOTION.

Notices of motion were given by Mr. Charles Jenkins and the Very Rev. Dean Crawford.

## UNFINISHED BUSINESS LEFT OVER FROM LAST SESSION OF SYNOD.

1. It was moved by Rev. Canon Scott, seconded by the Ven. Archdeacon Harding,

That the Synod, with a view to meeting the case of those sick persons who may desire to receive the anointing recommended by St. James, do authorize the use of the prayer for the administration of unction, printed in the first Prayer Book of King Edward VI.

The House adjourned at 12.45 p.m.

## MEMORIAL SERVICE.

The Synod assembled at 2 p.m., and proceeded to Christ Church Cathedral where a memorial service was held in connection with the lamented death of the Lord Bishop of Montreal, the Archbishop of Rupert's Land, the Bishops of Ottawa and Calgary and the Prolocutor of the Lower House taking part.

## AFTERNOON SESSION.

Thursday, September 24th, 1908.

The Prolocutor took the chair at 2.30 p.m., and the debate on the motion of Rev. Dr. Scott was resumed.

With the consent of the House, Rev. Dr. Scott's motion was changed to read as follows:

"That this House, with a view to meeting the case of those sick persons who may desire to receive the anointing recommended by St. James, do request the House of Bishops to permit the use of a prayer for the administration of unction."

It was moved in amendment by the Ven. Archdeacon Armistage, seconded by His Honour Judge Ermatinger,

That the whole question of anointing the sick be referred to a committee for careful study to report at the next General Synod.

The Rules of Order having been suspended, it was moved by Mr. Matthew Wilson, K.C., seconded by Rev. Canon Welch,

That when the House adjourns this afternoon it stands adjourned till 8.30 p.m.

It was moved in amendment by Dr. Hoyles, K.C., seconded by Mr. E. G. Henderson, that the time be 8 o'clock p.m.

The amendment was put to the House and declared lost.

The original motion was then put and declared carried.

The following telegram was sent to the Synod of the Diocese of Newfoundland, now in Synod assembled:

*"The Right Rev. the Lord Bishop of Newfoundland,*

*St. John's, Newfoundland.*

The General Synod of Canada, in session at Ottawa, sends warm greetings to the Church in Newfoundland in Synod assembled, praying that the Holy Spirit may be present in your deliberations, guiding you into all that makes for the advancement of Christ's Kingdom.

S. P. RUPERT'S LAND, Archbishop presiding,  
J. C. FARTHING, Prolocutor.

Ottawa, 24th September, 1908.



## COMMUNICATION FROM THE W.A.

The following communication was received from the Corresponding Secretary of the Woman's Auxiliary:

*To the Hon. Secretaries of the General Synod,*

Dear Sirs,—The members of the Woman's Auxiliary now in session for their seventh triennial meeting, send their respectful greetings to the members of the General Synod, and beg to inform them that a visit to St. George's parish hall, from any of their members, will be much appreciated.

Believe me,

Yours sincerely,

CAROLINE M. HALL,  
Gen. Cor.-Sec. W.A.

## LORD'S DAY DELEGATION.

At 5.30 p.m. the Bishops entered the hall, and the delegation of the Lord's Day Alliance was introduced and addressed the Synod, after which the deputation and the Bishops retired, when the House adjourned till 8.30 p.m.

## EVENING SESSION.

Thursday, 24th September, 1908.

The Prolocutor took the chair at 8.30 p.m. and opened the proceedings with prayer.

## MESSAGE FROM THE UPPER HOUSE.

The following message from the Upper House was received and read by the Prolocutor.

## MESSAGE NO. 6.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the Upper House concurs in Message "C," and that the Chairman has appointed the Bishops of Nova Scotia and Calgary on their part to co-operate in the message to the sister Synod of Newfoundland.

S. P. RUPERT'S LAND, for the President.

## CONSIDERATION OF THE MOTION OF REV. DR. SCOTT.

The debate on the motion of the Rev. Dr. Scott, also on the amendment of the Ven. Archdeacon Armitage, was resumed.

The amendment was put to the Synod and declared lost.

The vote on the original motion being so required, was taken by orders, a majority of the clergy voting for it and a majority of the laity against it.

The Prolocutor then declared the resolution lost.

#### ADMISSION TO A SEAT IN THE HOUSE.

The Rules of Order having been suspended, it was moved by Mr. Matthew Wilson, K.C., seconded by Mr. F. H. Gisborne, and resolved,

That the Rev. C. H. Shortt, of Japan, be invited to take a seat on the floor of the House during the present session.

The Rules of Order having been suspended, it was moved by Mr. John F. Orde, K.C., seconded by Mr. W. H. Rowley, and resolved,

That when the House adjourns at the close of the afternoon session of Monday next it stand adjourned until the following morning in order to enable the members of the Synod to attend the conversazione which the corporation of the city of Ottawa has very kindly arranged for the Synod for Monday evening.

The Rules of Order having been suspended, it was moved by Mr. E. J. B. Pense, seconded by Dr. R. V. Rogers, and resolved,

That the Committee upon Finance and Expense be instructed to engage a transcriber of the minutes and a typewriting assistant for the Secretaries of the Synod.

#### MESSAGE OF GREETING.

The Rules of Order having been suspended, it was moved by Mr. A. H. Backus, seconded by Mr. Edwin Paull, and resolved,

That the Prolocutor cause a kindly message of greeting either to be forwarded from this House, through the Secretaries or a committee, to the Woman's Missionary Auxiliary now in session in this city, including therein the warmest expression of sympathy in the work in which they are engaged.

Whereupon the Prolocutor named the following committee to convey the greetings of this House to the Woman's Auxiliary: Rev. Canon Cody (convener), Rev. J. Ridley, and Mr. Spencer Page.



The following clergy who were not present at the calling of the roll took their seats: Rev. Rural Dean Pratt, Rev. E. A. Harris, and Rev. F. E. Howitt.

The following lay delegates who were not present when the roll was called took their seats: Hon. Henry Aylmer, Mr. H. S. Crotty, His Honour Judge Barron, His Honour Judge Forbes, Mr. J. Edgar.

On motion of Mr. A. H. Backus, seconded by His Honour Judge Forbes, the House adjourned at 10 p.m.

Confirmed this 25th day of September, 1908.

J. C. FARTHING, *Prolocutor*.

### THIRD DAY.

LAUDER HALL, OTTAWA,

September 25th, 1908.

The Lower House assembled at 10 a.m., and the session was opened with prayer by the Prolocutor. The minutes of the second day's proceedings were read and confirmed.

The Rev. Canon Smith, Rev. Canon Allnatt, Rev. Dr. E. J. Bidwell, Rev. Dr. Parrock, Rev. Dr. Rexford, Mr. Justice Hanington, Mr. Herbert Jones and Mr. Adam Turner, who were not present at the roll call, took their seats.

#### CANON ON DIVORCE.

The Prolocutor asked the House to allow him to appoint a committee for the purpose of advising him in connection with the canon on divorce. The question was, Should the canon be confirmed or not? His opinion was different from that of his Assessors. The matter was one of the gravest importance. Opinions had been given by Chancellors and others differing as to whether the canon was now in force or not. It was important that one practice should prevail throughout the Church in the Dominion. He would like a small committee to meet his Assessors and others, that he might know what he should do under the difficult circumstances. The House having granted permission, the Prolocutor named the following:—

The Hon. S. H. Blake, Dr. R. V. Rogers, the Rev. Provost Macklem.

It was moved by Dr. Worrell, K.C., seconded by Mr. E. J. B. Pense, and resolved,

That this House do adjourn until the close of the meeting of the Missionary Society of the Church of England in Canada.

In accordance with the provisions of Section 4 of Canon II to-day's sessions were devoted to the work of the Missionary Society of the Church of England in the Dominion of Canada.

The House met at the close of the meeting of the Missionary Society on Friday evening when it was moved by the Rev. Canon Welch, seconded by the Rev. F. H. Graham, and resolved.

That the House do now adjourn.

Confirmed, 26th September, 1908.

J. C. FARTHING, *Prolocutor*.

#### FOURTH DAY.

LAUDER HALL,

OTTAWA, September 26th, 1908.

The Lower House assembled at 10 a.m.

The Session was opened with prayer by the Prolocutor. The minutes of the third day's proceedings were read and confirmed.

Letter from the mayor of Ottawa.

OTTAWA, September 25th, 1908.

Very Rev. J. C. Farthing,  
Prolocutor of the Lower House,  
General Synod,  
Lauder Hall, Ottawa.

Rev. and Dear Sir,—

On behalf of the Municipal Council of the City of Ottawa, I beg to invite all the members of the Lower House, both clerical and lay, with their lady friends, to a conversazione to be held in the Public Library, corner Metcalfe and Laurier Ave., west., on Monday evening next, 28th inst., at 8.30 p.m.

We are desirous also of inviting the Ottawa ladies and gentlemen with whom the members of the Lower House may be staying, and I beg therefore, to ask that this invitation be conveyed to these ladies and gentlemen by the members of the Lower House.

I have the honor to be, respectfully yours,

D'ARCY SCOTT,  
Mayor of the City of Ottawa.



Moved by Mr. Chancellor Worrell, seconded by Very Rev. Dean Crawford and resolved:

That the Upper House concurring, the General Synod accept with pleasure the invitation of the City of Ottawa for Monday evening, and the secretaries communicate this acceptance to His Worship the Mayor.

#### REPORT OF THE COMMITTEE ON THE COLONIAL CLERGY ACT.

Moved by the Rev. Canon Simpson, seconded by Mr. R. J. Carson, and resolved:

That the addition to the Report of the Committee on the Colonial Clergy Act be received, printed and circulated.

#### RELIGIOUS EDUCATION IN THE PUBLIC SCHOOLS.

With the consent of the House the name of the Rev. Canon Craig was substituted for that of the Rev. Dr. Langtry in motion 2 on page 5 of the Convening Circular, relating to the Religious Education in the Public Schools.

Moved by Rev. Canon Craig, seconded by Rev. Canon Hague and resolved,

That the consideration of the above motion on Religious Education in the Public Schools be deferred till the discussion of the Report on Religious Education.

#### MESSAGES FROM THE UPPER HOUSE.

The Prolocutor read the following Messages from the Upper House:

##### MESSAGE NO. 7.

The President of the Upper House begs to inform the Prolocutor of the Lower House,

That the Church of England in Canada in Synod assembled calls earnestly upon the Bishops and Clergy and upon all her members in their several congregations to put forth earnest and persistent efforts for the protection of the Lord's Day, commonly called Sunday, and for the promotion of its due observance as a holy day unto the Lord; and that, with this in view, the attention of all be directed to the following points which claim the active support of all:

(1) The observance and enforcement of the law of the land which seems in its enactment to be generally sufficient.

(2) The aid and co-operation which in some cases may be needed by the servants of large and powerful corporations in se-

curing the protection of their rights—under the law of the land to a rest of one day in seven.

(3) The restraint which all families and individuals should put upon themselves, their freedom and their rights, in order to secure for those whom they employ release from work and labors which are not necessary, or may be avoided on the Lord's Day.

(4) The care which should be exercised by all parents and families, in their arrangements, for summer holidays in the country, to select some place where Sunday service and the Sacrament of the church, will be accessible, and where this may be impossible, to gather all together for morning and evening prayer, with the singing of hymns and the reading of a sermon by the father of the family or some other suitable person.

(5) The protection of their children and household from the demoralizing effects of Sundays in the country and during the summer, passed without any observance of religion; while Sundays in the city, and during the winter, are carefully enforced.

(6) The principle which seems to be at the foundation of the due and right observance of the Lord's Day,—viz.: That it be made by us, as it is made for us by His Resurrection, His Day, for His Worship, and Honor and Glory, and with a view to this a day of rest and refreshment and happiness for all.

(7) The importance of co-operating as far as possible with the Lord's Day Alliance in the attainment of the foregoing objects.

ARTHUR TORONTO, *President.*

#### MESSAGE NO. 8.

The President of the Upper House begs to inform the Prolocutor of the Lower House,

That this General Synod consisting of all the Bishops with Clerical and Lay Delegations from every Diocese in Canada do record their conviction:

1st. That the setting apart of a tenth of income or earnings for the service of God is a practice in keeping with the mind of God's people from the days of the Patriarchs.

2nd. That the general adoption of the practice of giving a tenth at least will solve the many financial problems which press so heavily upon the Church and enable her to fulfil her primal function in the evangelization of the world.



3rd. That the painstaking faithful effort of all to divide their tenth intelligently amongst the claims which are being presented annually to all our Congregations will help everyone to become a cheerful giver such as God loves.

ARTHUR TORONTO, *President*.

MESSAGE NO. 9.

The President of the Upper House begs to inform the Prolocutor of the Lower House,

That this House concurs in Message E from the Lower House.

ARTHUR TORONTO, *President*.

MESSAGE NO. 10.

The President of the Upper House begs to inform the Prolocutor of the Lower House,

Moved by the Bishop of Fredericton, seconded by the Bishop of Ottawa,

That the following be appointed a Committee of this House to confer with Standing Committee of the Lower House upon the question of General Synod expenses, to report at the present meeting of the Synod.

The Mover and Seconder, the Bishops of Calgary and Huron.

Carried.

ARTHUR TORONTO, *President*.

MESSAGE NO. 11.

The President of the Upper House begs to inform the Prolocutor of the Lower House,

That the following resolution has been adopted by them.

Moved by the Bishop of Nova Scotia, seconded by the Bishop of Ontario,

That inasmuch as the year 1910 will be the 200th Anniversary of the first regular services of the Church of England in Canada which were held at St. Anne's Church, Annapolis Royal, N. S., in 1710.

And inasmuch as in the year 1910 it is expected that the new Cathedral of All Saints', Halifax, N.S., the erection of which was considered necessary by the burning of the Pro-Cathedral, will be ready for opening.

Therefore be it resolved.

That the occasion is one upon which the Church in Canada may be invited to join in celebrating as an epoch in its history. And that a joint Committee be appointed to co-operate with the Diocese of Nova Scotia in this matter.

ARTHUR TORONTO, *President*.

MESSAGE NO. 12.

The President of the Upper House begs to inform the Prolocutor of the Lower House,

That the Upper House has adopted the following resolution:

Moved by the Bishop of Ottawa, seconded by the Bishop of Huron,

1. That the report of the Hymnal Committee, presented in the Draft Hymn Book, be received and adopted.

2. That the use of the Hymn Book presented herewith be recommended in the public services of the Church in Canada, it being understood that nothing shall be construed as an authoritative pronouncement upon any doctrinal question, or interpreted as impugning or varying any of the articles or standards of the Church, as set forth in the Solemn Declaration prefixed to the constitution of this Synod.

ARTHUR TORONTO, *President*.

CONSIDERATION OF MESSAGE NO. 12.

On motion of Mr. Edmund Jones, seconded by Ven. Archdeacon Fortin, the following motion was unanimously adopted:

That this House do proceed at once to the consideration of Message No. 12 from the Upper House, relating to the proposed Hymnal.

It was moved by Mr. Edmund Jones, seconded by Ven. Archdeacon Fortin,

That Message No. 12 of the Upper House relating to the proposed Hymnal be concurred in.

Ven. Archdeacon Armitage presented a minority report.

The Prolocutor stated that he had already ruled in connection with the minority report of the Temperance Committee, that no minority report could be presented as a matter of right, but only by the courtesy of the House.

It was then moved by Rev. Canon Hague, seconded by Dr. Hoyles,



That the House do suspend its Rules of Order to enable Archdeacon Armitage to ask the Synod to allow him, as an act of courtesy, to present the minority report in the matter of the new hymnal.

The motion was lost.

MESSAGE NO. 12 NOT CONCURRED IN.

Moved in amendment by Dr. Worrell, seconded by Dr. Hoyles,

That Message No. 12 be not concurred in because it is not in strict accord with the report of the Joint Committee and that, the Upper House concurring, the report of the Joint Committee be adopted.

The amendment was carried.

Moved by Mr. Matthew Wilson, K.C., seconded by Dr. Davidson, and resolved,

That Mr. J. E. Jones, Mr. Chancellor Worrell, K.C., Mr. F. E. Hodgins, K.C., and Dr. Hoyles be a committee to wait upon the Upper House and give reasons for non-concurrence in Message No. 12 from the Upper House.

MESSAGES FROM THE UPPER HOUSE.

The Prolocutor read the following messages from the Upper House:

MESSAGE NO. 13.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the Upper House has adopted the two following resolutions Nos. 15 and 16.

ARTHUR TORONTO, *President*.

That all the words beginning "Participate in" in the eighth line of the third paragraph, down to "General Synod," be struck out and the following be substituted, "Confer with the above mentioned Joint Committee, provided the committee is willing to treat with us along the lines laid down by the Lambeth Conference of the present year, and understands that no action agreed upon by the delegation can become binding upon the Church of England in Canada, until approved by the General Synod and the Central Consultative Bodies of the Lambeth Conference.

ARTHUR TORONTO, *President*.

That all that portion of the report from "Considering that the causes" down to "Bishops of the United Church" be omitted, and that the following be substituted therefor :

This Synod hereby adopts the following resolutions passed by the Lambeth Conference of the present year, viz., Nos. 75, 76, 77 and 78.

ARTHUR TORONTO, *President*.

MESSAGE NO. 14.

The President of the Upper House begs to inform the Prolocutor of the Lower House, that the Upper House has adopted the following resolution :

That the Upper House declares its appreciation of and confidence in the Laymen's Missionary Movement for the purpose of arousing laymen everywhere to recognize the claims of the missionary work of the Church in the world, and the duty resting upon all to contribute towards it in a far more liberal spirit and on a far higher standard of giving than have yet been attained—that the above resolution be sent to the Lower House and their concurrence in it requested.

ARTHUR TORONTO, *President*.

MESSAGE NO. 15.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been adopted by the Upper House :

That Message F. from the Lower House be concurred in.

ARTHUR TORONTO, *President*.

Moved by the Rev. F. E. Howitt, seconded by Mr. T. Mortimer,

That the House do adjourn till 8 o'clock.—Lost.

MESSAGE NO 14 CONCURRED IN.

By the permission of the House, Rev. Canon Hague moved, seconded by Mr. W. B. Carroll,

That this House do concur in Message No. 14, and heartily endorses the Laymen's Missionary Movement.

The Resolution was put to the Synod and declared carried.

The following delegates, who were not present when the roll was called, then took their seats :



Rev. Dr. Abbott-Smith, Rev. Rural Dean Robinson, Rev. Canon Burt, Ven. Archdeacon Naylor, and Messrs. F. E. Hodgins, H. J. Mudge, Mr. Justice Fitzgerald, Mr. H. V. Schofield.

It was moved by Very Rev. Dean Crawford, seconded by Ven. Archdeacon Forneret, and resolved,

That the House do adjourn till 8.30 p.m.

---

#### EVENING SESSION.

LAUDER HALL, OTTAWA,  
26th September, 1908.

The Synod re-assembled at 8.30 p.m., and the proceedings were opened with prayer by the Prolocutor.

#### CONSIDERATION OF THE REPORT OF THE COMPILATION COMMITTEE OF THE HYMNAL.

It was moved by Rev. F. H. Graham, seconded by Mr. W. B. Carroll, and resolved,

That the words "authorization by" in the report of the Compilation Committee as found in the 7th line from the bottom of page XIII in the Draft Hymn Book be omitted, and the words "Receiving instruction from" be inserted in their place, the Upper House concurring.

It was moved by the Rev. V. E. Harris, seconded by Mr. Justice Hanington,

That the title page of the new Hymn Book shall read as follows: "The Canadian Church Hymn Book, Compiled by a Committee of the General Synod of the Church of England in Canada."

The motion was put to the Synod and declared lost.

It was then moved by the Rev. Canon Welch, seconded by Rev. R. A. Armstrong,

That the words "Common Praise" be placed on the back of Hymn Book, instead of the words "The Hymn Book."

The motion was lost.

#### NOTICE OF MOTION NO 21 ON CONVENING CIRCULAR.

With the consent of the House Mr. Edmund Jones brought forward the following notice of motion (being motion 21 on the Convening Circular), of which he had given due notice:

1. That at this and at each succeeding session of the General Synod a Hymnal Committee be appointed.
2. That such committee shall consist of six members, two of whom shall be members of the Upper House, two of them clergy, and two of them laymen of the Lower House.
3. The members from the Lower House shall be appointed by the Prolocutor.
4. In case any vacancy occurs by death or resignation between the sessions of the Synod, the vacancy may be filled by the remaining members of the committee.
5. Such committee shall deal with all questions arising out of any contract relating to the publication of the Hymn Book, and shall dispose of all applications for leave to use hymns and tunes copyright of this Synod, and of all applications to print selections from the Hymn Book or to print abridged editions thereof, and generally to continue and complete any work arising out of the compilation of the Hymn Book.
6. The travelling expenses of the members of the committee and the printing, typewriting, stationery, postage and similar expenses of the Secretary thereof shall be a just charge upon any royalties received from the sale of the Hymn Book. The Treasurer of this Synod shall pay such sums in respect thereof as the Chairman or Vice-Chairman and the Secretary of such Committee shall certify to be correct.
7. If an Executive Committee of this Synod be appointed, the powers hereinbefore conferred upon the Hymnal Committee shall thereafter be exercised by the Executive Committee.

It was moved by Mr. Edmund Jones, seconded by Mr. F. E. Hodgins, that the Upper House consenting, Clause I be adopted with the following addition:

"To be known as the Joint Hymnal Committee of the General Synod."—Carried.

It was moved by Mr. Edmund Jones, seconded by Mr. F. E. Hodgins, and resolved, that Clause 2 be adopted with the following addition:

"And they shall appoint an Executive Committee which shall be the successor of the present Executive Committee of the Joint Hymnal Committee and possessed of all its powers under the contract with the Oxford University Press."

Clauses 3 and 4 were adopted as printed, on motion of Mr. J. Edmund Jones, seconded by Mr. T. Mortimer.



Clause 5 was adopted with the following addition :

"And are hereby given power to arrange for any modification of the contract with the Oxford University Press which may be found desirable, and to designate the person or corporation in whom the copyright shall be vested and to deal finally with all other questions that may arise."

It was moved by Mr. J. Edmund Jones, seconded by Mr. T. Mortimer and resolved,

That there be inserted in clause 5 after the words "all questions" in the first line, the following: "other than those to be dealt with by the Executive Committee provided for in clause 2."

Clause 6 was adopted as printed.

Clause 7 was struck out.

It was then moved by Mr. J. Edmund Jones, seconded by Mr. F. E. Hodgins, and resolved,

That motion 21 be adopted as amended.

#### LAYMEN'S MISSIONARY MOVEMENT.

The Rules of Order having been suspended, it was moved by Mr. J. L. Jennison, seconded by Mr. Justice Hanington,

That this House request Mr. J. Campbell White and Mr. Silas McBee to address it on Monday next, commencing at 12 o'clock noon.

It was moved in amendment by the Rev. Canon Welch, seconded by the Very Rev. Dean Williams, that the hour of the addresses on the Laymen's Missionary Movement be 12.30 p.m. on Monday.

The amendment was put to the House and declared lost.

The original motion was then put and declared carried.

On motion the House adjourned.

Confirmed, September 28th, 1908.

J. C. FARTHING, *Prolocutor*.

---

#### FIFTH DAY.

LAUDER HALL, OTTAWA,  
Monday, September 28th, 1908.

The Prolocutor took the chair at 10 o'clock a.m. and opened the proceedings of the session with prayer.

The minutes of the fourth day's proceedings were read, corrected and confirmed.

## LAYMEN'S MISSIONARY MOVEMENT.

The Rules of Order having been suspended, it was moved by Mr. F. E. Hodgins, K.C., seconded by Mr. A. B. Wiswell, and resolved,

That the Lower House invites the members of the Upper House to be present when Mr. Silas McBee and Mr. Campbell White address this House to-day, at 12 o'clock, in the interests of the Laymen's Missionary Movement.

The Rules of Order having been suspended it was moved by the Rev. Canon Welch, seconded by Rev. Canon Simpson, and resolved,

That Mr. Silas McBee and Mr. Campbell White be invited to take seats on the floor of the House.

## MESSAGES FROM THE UPPER HOUSE.

The Prolocutor read the following Messages from the Upper House:

## MESSAGE NO. 16.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been adopted by the Upper House:

That Message H of the Lower House be concurred in.

ARTHUR TORONTO, *President*.

## MESSAGE NO. 17.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the Upper House has adopted the following resolution:

The Upper House concurs in Message J. from the Lower House, and heartily accepts the invitation to be present at the reception of Delegates from the Laymen's Missionary Movement, and that this House adjourn at 12 o'clock for that purpose.

ARTHUR TORONTO, *President*.

## MESSAGE NO. 18.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been adopted by the Upper House:

That this Upper House heartily endorses the Week of Prayer arranged by the Brotherhood of St. Andrew in connection with other Men's Societies, and commends its observance to the Clergy



and Laity of the Church, and further that a paragraph be inserted in the Pastoral Letter, dealing with this matter.

ARTHUR TORONTO, *President*.

FROUDE CONTRACT.

It was moved by Mr. F. E. Hodgins, seconded by Mr. Chancellor Worrell, and resolved,

That the contract with Henry Froude on behalf of the Oxford University Press for the publication of the Hymnal be and the same is hereby approved and adopted.

It was moved by Mr. F. E. Hodgins, seconded by Mr. Chancellor Worrell,

That the Treasurer of the General Synod is hereby authorized to pay over the Royalties received under the Froude contract, subject to necessary charges, to the Gen. Treasurer of the M.S.C.C. to be held by the Board of Management.

It was moved in amendment by the Very Rev. Dean Crawford, seconded by Mr. Chancellor Martin,

That the motion be amended in the terms of the original resolution introduced by Mr. F. E. Hodgins, to be held by the M.S.C.C. on the same trust as the Whitney Fund for three years.

With the consent of the House, the amendment and the resolutions moved by Mr. F. E. Hodgins and the Very Rev. Dean Crawford were withdrawn, and the following one substituted:

Moved by Mr. F. E. Hodgins, seconded by Mr. Chancellor Worrell, and resolved,

That the Treasurer of the General Synod is hereby authorized to pay over the Royalties received for the next three years under the Froude contract, subject to necessary charges, to the General Treasurer of the M.S.C.C., to be held by the Board of Management on the terms of the Whitney donation.

MESSAGE NO. 7 CONCURRED IN.

It was moved by Mr. Chancellor Worrell, seconded by the Ven. Archdeacon Forneret, and resolved,

That Message No. 7 be concurred in.

The House adjourned at 12 o'clock to enable Mr. McBee and Mr. Campbell White to address the Synod.

## AFTERNOON SESSION.

September 28th, 1908.

The Prolocutor took the Chair at 2.30 and opened the proceedings with prayer.

## MESSAGE FROM THE SYNOD OF NEWFOUNDLAND.

The following Message from the Synod of Newfoundland now in Session was read:

ST. JOHN'S, NEWFOUNDLAND,

September 28th, 1908.

Dean Farthing, Ottawa,

"Newfoundland Synod in Session cordially reciprocates fraternal greetings of General Synod of Canada and invokes Divine blessing on its deliberations."

LLEWELLYN NEWFOUNDLAND.

## REPORT OF SUNDAY SCHOOL COMMITTEE.

(Appendix No. XVIII.)

It was moved by the Rev. Dr. Rexford, seconded by Rev. Canon Ingles, and resolved,

That the Report of the Committee on Sunday Schools which has been received be now considered Clause by Clause.

Moved by Rev. Dr. Rexford, seconded by Rev. Canon Ingles and resolved,

That paragraph I. of the recommendations be adopted.

Paragraph II. was allowed to stand over till after the consideration of paragraph III.

It was moved by Vice-Chancellor Davidson, seconded by Rev. Dr. Rexford and resolved,

That paragraph III be taken up clause by clause.

That clause 1 of paragraph III be adopted.

By consent of the House Vice-Chancellor Davidson moved and the Rev. Dr. Rexford seconded the adoption of Clause 2, paragraph III, in the following terms:

"This Sunday School Association shall consist of the Bishops of the Upper House, of two representatives of each Order from the Lower House, and two presbyters and two laymen elected by each Diocesan Synod at each regular meeting thereof, together



with any Executive Officers who may be appointed by the Association. In any Diocese where there is no Diocesan Synod, the Diocesan representatives shall be appointed by the Bishop. The Association shall have power to increase its membership."

With the consent of the House, the word "Commission" was substituted for the word "Association" wherever it appeared in the Canon.

It was moved in amendment by the Rev. H. G. Fiennes Clinton, seconded by Rev. Rural Dean Beamish,

That the word "priests" be substituted for "presbyters" in Clause 2 of paragraph III.

It was moved in amendment to the amendment by Mr. Chancellor Worrell, seconded by Mr. E. G. Henderson,

That the word "clergymen" be substituted for the word "presbyters."

The amendment to the amendment was put to the Synod and declared carried.

It was moved in amendment to Clause 2, paragraph III, by the Rev. F. W. Johnson, seconded by the Ven. Archdeacon Harding,

That the following words be added: "That in any Diocese where there is a Diocesan Sunday School Association, such Association shall appoint the representatives for such Diocese."

The amendment was put to the House and declared lost.

It was next moved in amendment to Clause 2 of paragraph III by Mr. H. Backus, seconded by Mr. Charles Jenkins,

That the members of the Sunday School Commission of this House be appointed by the Prolocutor.

The amendment was carried.

Claus 2 of paragraph III was then adopted as amended in the following terms:

"The Sunday School Commission shall consist of the Bishops of the Upper House, of two representatives of each Order from the Lower House appointed by the Prolocutor at each Session of Synod and of two Clergymen and two Laymen elected by each Diocesan Synod at each regular meeting thereof, together with any Executive Officers who may be appointed by the Commission. In any Diocese where there is no Diocesan Synod, the Diocesan representatives shall be appointed by the Bishop. The Commission shall have power to increase its membership."

It was moved by Vice-Chancellor Davidson, seconded by Rev. Dr. Rexford, and resolved,

That Clause 3 of Paragraph III be adopted.

It was moved by Vice-Chancellor Davidson, seconded by Rev. Dr. Rexford,

That Clause 4 of Paragraph III be adopted.

It was moved in amendment by Rev. Provost Macklem, seconded by Ven. Archdeacon Raymond,

That the words "the Primate shall be ex-officio President," be omitted.

The amendment was put to the Synod and declared lost.

The original motion was then adopted.

Clause 5 of Paragraph III was adopted on motion of Vice-Chancellor Davidson, seconded by Rev. Dr. Rexford.

It was moved by Vice-Chancellor Davidson, seconded by Rev. Dr. Rexford.

That Clause 6 of Paragraph III be adopted.

It was moved in amendment by Mr. A. H. Backus, seconded by Mr. Chancellor Worrell,

That all words after "Executive Committee" in the first line down to and inclusive of the word "purpose" be stricken out.

The amendment was put to the House and declared carried.

Clauses 7, 8, 9 and 10 of Paragraph III were adopted on motion of Vice-Chancellor Davidson, seconded by Rev. Dr. Rexford.

With the consent of the House Clause 11 was changed to read as follows:

"Until the Synods of the several Dioceses shall have elected representatives, the Sunday School Commission shall consist: (a) Of the Bishops of the Upper House, and (b) of two members of each Order appointed by the Prolocutor, and (c) two Clergymen and two Laymen from each Diocese to be appointed by the Bishop of the Diocese."

Clause 11 was then adopted on motion of Vice-Chancellor Davidson, seconded by Rev. Dr. Rexford.

Paragraph III, as amended as a whole, was then adopted on motion of Vice-Chancellor Davidson, seconded by Rev. Dr. Rexford.



Paragraph II, which had been postponed, of the recommendations was adopted, adding the words "of the Diocese," on motion of Vice Chancellor Davidson, seconded by Rev. Dr. Rexford.

Paragraph IV was adopted on motion of Very Rev. Dean Coombes, seconded by Rev. Canon Webb, and Paragraph V was adopted on motion of Rev. Canon Allnatt, seconded by Rev. Dr. Bidwell.

Paragraph VI was adopted omitting the word "the" before the word "Preliminary" on motion of the Rev. Canon Welch, seconded by Rev. Dr. Abbott-Smith.

#### MESSAGE FROM THE UPPER HOUSE.

The Prolocutor read the following Message from the Upper House:

#### MESSAGE NO. 19.

The President of the Upper House begs to inform the Prolocutor of the Lower House, that the Upper House concurs in Messages "I," "K," and "L" of the Lower House, with the deletion in Section V of Message "I" of the words "or to print abridged editions thereof."

ARTHUR TORONTO, *President.*

#### CONCURRENCE IN MESSAGE NO. 19.

It was moved by Mr. W. B. Carroll, seconded by Rev. F. H. Graham, and resolved,

That Message No. 19 of the Upper House be concurred in.

#### CONCURRENCE IN MESSAGE NO. 10.

It was moved by Mr. Chancellor Worrell, seconded by Mr. Chancellor Martin and resolved,

That Message No. 10 from the Upper House respecting Synod expenses be concurred in.

The Synod then adjourned till 10 o'clock on Tuesday morning.

Confirmed, September 29th, 1908.

G. F. COOMBES,  
*Deputy Prolocutor.*

## SIXTH DAY.

LAUDER HALL, OTTAWA,  
Tuesday, 29th September, 1908.

The Prolocutor took the Chair at 10 o'clock a.m., and opened the proceedings with prayer.

The minutes of the fifth day's proceedings were read and confirmed.

## MEMORIALS.

1. A Memorial was read from the Rural Deanery of Vancouver, B.C., respecting the Widows and Orphans' and Superannuation Funds.

It was moved by Mr. Chancellor Worrell, seconded by Rev. F. H. Graham, and resolved,

That the Memorial be referred to the Committee on Beneficiary Funds.

2. A Memorial was read from the Clerical and Lay representatives of the Western and Northern Dioceses of Canada regarding Indian education.

It was moved by Ven. Archdeacon Tims, seconded by Mr. J. L. Jennison,

That the Memorial be received and printed, and that the Winnipeg resolutions therein mentioned be also printed.

It was moved in amendment by Mr. F. H. Gisborne, seconded by Mr. T. Mortimer,

That the Memorial be referred to the Indian Committee to be appointed by the Primate and the Archbishop of Rupert's Land.

The amendment was put to the House and declared lost.

The original motion was then carried.

## REPORTS.

1. Mr. Chancellor Worrell presented the Report of the Committee on Amendments to the Constitution (Appendix No. XXXVII.), and gave notice that he would move at the proper time for its adoption.

2. Mr. Chancellor Worrell presented and read the Report of the Committee on Amendments to Rules of Order (Appendix No. XXVIII.), and gave notice that he would move at the proper time for its adoption.



CONSIDERATION OF THE RECOMMENDATIONS IN THE  
SUNDAY SCHOOL REPORT RESUMED.

It was moved by Rev. Dr. Rexford, seconded by Mr. H. J. Mudge, and resolved that Paragraph VII be adopted.

It was moved by Rev. Dr. Rexford, seconded by Ven. Archdeacon Ker,

That Paragraph VIII be adopted.

It was moved in amendment by the Rev. F. H. Graham, seconded by Mr. Chancellor Worrell.

That Paragraph VIII be referred to the Sunday School Commission to be appointed.

The amendment was carried.

It was moved by the Rev. Dr. Rexford, seconded by Ven. Archdeacon Forneret,

That Paragraph IX be adopted.

With the consent of the House the Paragraph was changed as follows:

Insert after the word "consideration" the words "of the Sunday School Commission."

Paragraph IX was then adopted as amended.

Paragraph X. It was moved by Canon Ingles, seconded by Rev. G. B. Kirkpatrick,

That Paragraph X be adopted.

Moved in amendment by Rev. Dean Crawford, seconded by Rev. E. J. Bidwell, that the following words be added:

"And that the House of Bishops be requested to issue a form of service for use on these days."

The amendment was carried.

It was moved in amendment by Rev. Canon Kittson, seconded by Rev. F. H. Graham,

That paragraph X be further amended by adding the words "and that special collections on behalf of the expenses of the Sunday School Commission be taken on these days."

The amendment was put to the House and declared a tie.

Whereupon the Prolocutor gave his vote in favor of the amendment.

Paragraph X as amended was then adopted.

Paragraph XI. It was moved by Rev. Dr. Rexford, seconded by Ven. Archdeacon Lloyd,

That Paragraph XI be adopted.

Moved in amendment by His Honour Judge McDonald, seconded by Mr. Chancellor Worrell,

That Paragraph XI be amended by adding thereto the following words:

"The said Commission shall make provision for the stipend and the travelling and other expenses of said permanent secretary, the same not to be in any way chargeable upon the funds of the General Synod."

With the consent of the House the amendment was withdrawn and the following amendment substituted, on motion of Mr. Chancellor Worrell, seconded by His Honour Judge McDonald:

That the following words be added to Paragraph XI of the Report,

"And that the salary and other expenses of such secretary be provided out of the Funds which come to the hands of the Commission under Clause 9 of the Canon respecting the Sunday School Commission."

The amendment was put to the House and declared carried.

The Paragraph XI as amended was then adopted.

It was moved by Rev. Canon Hague, seconded by Mr. Walter Geddes, and resolved,

That the following be added as Paragraph XII.

"That the General Synod recommends that the Sunday to be set apart for special intercession for Sunday Schools be recognized throughout the Church of England in the Dominion of Canada as Children's Day."

It was moved by Rev. Dr. Rexford, seconded by Rev. Canon Ingles,

That the recommendations of the Report of the Sunday School Committee as amended be now adopted as a whole.

It was moved in amendment by Mr. E. G. Henderson, seconded by Mr. Charles Jenkins,



That the Report of the Sunday School Committee be amended by adding the following words:

"The collection mentioned in paragraph X refers to a collection to be made in the Sunday Schools."

The amendment was put to the Synod and declared lost.

The motion was then carried.

#### RECOMMENDATIONS AS AMENDED.

Paragraph I. That the General Synod of the Church of England in Canada directs the special attention of the Clergy and Laity to the importance of united and well organized efforts for the improvement of the Sunday School as an auxiliary agency for the religious instruction and Church training of the children of the Church.

Paragraph II. That the General Synod strongly recommends the general and systematic organization of the Sunday School work of each Diocese under Canon or Resolution of the Synod of the Diocese.

Paragraph III. That the following be enacted as Canon No. VII:

1. That there shall be an organization for the Sunday School work of the Church to be known as "The Sunday School Commission of the Church of England in Canada."
2. This Sunday School Commission shall consist of the Bishops of the Upper House, of two representatives of each Order from the Lower House appointed by the Prolocutor at each session of Synod, and of two clergymen and two laymen elected by each Diocesan Synod at each regular meeting thereof, together with any Executive officers who may be appointed by the Commission. In any Diocese where there is no Diocesan Synod, the Diocesan representatives shall be appointed by the Bishop. The Commission shall have power to increase the membership.
3. It shall be the duty of the Sunday School Commission to study the problems of religious instruction and church training in connection with the Sunday school, as an auxiliary to the Church's ideal and method of Christian education, and to adopt such measures as the Commission may deem advisable to promote the efficiency of Sunday schools and to advance the cause of religious education, all in harmony with the authority of the Bishop of each diocese and of the incumbent of each parish.

4. The Sunday School Commission shall meet at least twice in the year at such time and place as it may determine. The Primate shall be *ex-officio* President.
5. The Commission shall have power to fix its own quorum, to frame regulations for the orderly and convenient discharge of the business and duties entrusted to it, to appoint such officers as may be deemed expedient, and to regulate the powers, duties and emoluments, if any, of such officers.
6. The Commission may appoint an Executive Committee to conduct the business of the Commission in the intervals of its meetings.
7. The Executive shall meet at such times and places as it may determine, and it shall report to the Commission at each meeting.
8. It shall be the duty of the Sunday School Commission to submit a report to each Diocesan Synod, to each Provincial Synod, and to the General Synod, at their regular meetings.
9. It shall be the duty of the Sunday School Commission to determine from time to time what money will be required for the work of the Commission and to arrange for the raising of the same either by agreement with the several dioceses in Canada or otherwise, as may be determined by the Commission.
10. The fourth day of each session of the General Synod shall be devoted to the consideration of the report of the Sunday School Commission, and of problems connected with the religious instruction and Church training of the youth of the Church in Canada.
11. Until the Synods of the several Dioceses shall have elected representatives, the Sunday School Commission shall consist (a) of the Bishops of the Upper House, and (b) of two members of each order appointed by the Prolocutor, and (c) two clergymen and two laymen from each Diocese to be appointed by the Bishop of the Diocese.

Paragraph IV. That the General Synod desires to urge upon the authorities of our theological colleges the importance of requiring each candidate for the ministry to take a thorough course in the theory and practice of teaching as applied to Sunday school work in order to qualify him for this important department of church work.



Paragraph V. That the General Synod desires respectfully to recommend that the Bishops of the Church make the art and science of teaching as applied to Sunday school work a part of the examinations for deacon's orders.

Paragraph VI. That the General Synod recommends that the art and science of teaching as applied to Sunday school work be included in preliminary examinations for the degree of Bachelor of Divinity.

Paragraph VII. That the General Synod recognizing that the success of the Sunday school depends in large measure upon the efficiency of the teachers, recommends that every possible facility be provided to enable teachers to qualify for more effective work.

Paragraph VIII. That the amount of time available in our Sunday schools is so limited, the General Synod recommends for serious consideration of the Sunday School Commission the publication of a strong Sunday school paper to supplement the work done in the Sunday school.

Paragraph IX. That the General Synod recommends that the third Sunday in October and the following Monday be observed throughout the Canadian Church as days of intercession for Sunday schools and that the House of Bishops be requested to issue a form of service for use on these days, and that special collections on behalf of the expenses of the Sunday School Commission be taken on these days.

Paragraph X. That in accordance with the Memorials received and with the request of the Sunday School Committee, the General Synod recommends that a permanent Secretary for Sunday Schools be appointed to act under the direction of the Sunday School Commission as organizing and educational secretary, and that the salary and other expenses of such secretary be provided out of the funds which come to the hands of the Commission under Clause 9 of the Canon respecting the Sunday School Commission.

Paragraph XI. That the General Synod recommends that the Sunday to be set apart for special intercession for Sunday Schools be recognized throughout the Church of England in the Dominion of Canada as Children's Day.

The Prolocutor read the following Message from the Upper House:

## MESSAGE NO. 20.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the Upper House has adopted the following resolution:

This General Synod concurs in the scheme proposed by the S.P.C.K. for the disposition of the services of the two paid chaplains, that they should work together at the Port of Quebec during the summer season and separately at the Ports of Halifax and St. John during the winter season. They declare their readiness to co-operate with the Port Chaplains and give them every encouragement. They would also further impress on every parish the duty of caring for the new arrivals that leakages from the Church may be prevented.

That this Synod accepts the proposition made by the S.P.C.K. that the Canadian Church should be responsible for the travelling expenses of the Port Chaplains between the summer and winter ports.

ARTHUR TORONTO *President.*

September 29th, 1908.

## LETTER FROM S.P.C.K.

NORTHUMBERLAND AVE., LONDON, W. C.

July 2nd, 1908.

My Dear Lord Archbishop,—

I am desired to bring before your Grace's notice the work that has been done for many years by this Society on behalf of those emigrating to Canada, and to ask you to lay the matter before the General Synod.

My Committee had the advantage of conferring on the 24th of June with a number of the Canadian Bishops and discussing generally the whole question. The points discussed included the definition of the field to be covered, the way in which the need had hitherto been met, suggested improvements, and how far the Canadian Church and the S.P.C.K. could carry out their responsibilities. It was generally agreed that the S.P.C.K. had done well in providing Chaplains for the emigrants on the High Seas, and in paying certain Clergy in Canada at the Principal Ports of Arrival, but that here certain improvements might be effected.

The Society has for many years paid a Chaplain at Quebec, and given small sums to Clergy at Montreal, Halifax, and St. John. In future the Society has agreed to pay two Clergy who



shall work together at Quebec in the summer, and separately at Halifax and St. John in the spring and summer. In this way we hope that all church people on arriving in Canada may find a Clergyman at the Port of Arrival, who shall welcome them and be able to commend them on to the Parochial Clergy in the various parts of the Dominion. If the Society thus accepts partial responsibility for the newcomers, even after they have landed in Canada, it is hoped that the Church in Canada will then take up the task of caring for the newcomers in the various cities and townships and distributing centres. Some Bishops thought that this internal work might be undertaken by the Brotherhood of St. Andrew in addition to the Parochial Clergy, but all were agreed that the responsibility of the Home Church should end at the Ports, and that the Canadian Church should accept the responsibility of the after care of the Immigrants in the interior.

The two Clergy at the Ports, though paid by us, will be appointed and selected by the Bishops in whose Diocese they will work. We have no desire to interfere with Diocesan arrangements, as our only wish is to assist Canada to meet the influx of new arrivals. We hoped that the General Synod by formal resolution might express its concurrence in this scheme, might further impress on every Parish the duty of caring for the new arrivals that leakage might be prevented, and generally might state its readiness to co-operate with the Port Chaplains and encourage them in their work. If the General Synod would also meet the expenses of their railway journeys to and from Quebec and to the Ports, this would show in a practical way that it was ready to help the Society in its efforts for Immigrants. Our only desire is to do the best we can for Church people leaving our shores, and to hand them over to the Church in Canada with a full belief that they will there be welcomed and brought into the Church life of the Dominion. Believe me,

Obediently yours,

W. OSBORNE B. ALLAN,

*Secretary.*

The Most Rev.,

The Lord Archbishop of Toronto.

The Prolocutor read the following Message from the Upper House:

MESSAGE NO. 21.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been adopted by the Upper House:

That this House recommends the formation of an Immigration Department of the M.S.C.C. with a view to provide for the care, and so far as possible, the distribution and following up of immigrants on their arrival in this country, and asks the concurrence of the Lower House.

ARTHUR TORONTO, *President*.

The House adjourned at 1 o'clock.

AFTERNOON SESSION.

Tuesday, September 29th, 1908.

The Deputy Prolocutor took the Chair at 2.30, and opened the proceedings with prayer.

LORD'S DAY OBSERVANCE.

Rev. Canon Cody presented and read the Report of the Committee on the Observance of the Lord's Day. (Appendix No. XXI.)

It was moved by Mr. Matthew Wilson, K.C., seconded by Mr. Chancellor Worrell, and resolved,

That with permission of the House the Report of the Committee on the Observance of the Lord's Day be now considered along with the motion for concurrence in Message No. 7 from the Upper House in regard to the "Observance of the Lord's Day."

CONCURRENCE IN MESSAGE NO. 7.

It was moved by Mr. Chancellor Worrell, seconded by Ven. Archdeacon Forneret,

That Message No. 7 be concurred in.

It was moved in amendment by Mr. Chancellor Martin, seconded by Rev. Dr. Bidwell,

1. That Clause 4 of Message No. 7 be not concurred in for the reason that this House does not consider it advisable to particularize in such detail.

2. That the Upper House concurring, all the words after "together" in Clause 4 be struck out, and the following substituted therefor "in the morning and if possible in the evening, in some simple form of service."

Permission was granted Mr. Martin to withdraw his amendment.

The motion for concurrence in Message No. 7 was then put to the House and declared carried.



It was then moved by Rev. Canon Cody, seconded by Mr. Matthew Wilson, K.C.,

That the report of the Committee on the Observance of the Lord's Day be adopted.

Permission was given Rev. Canon Cody to strike out of his Report all the words after "possibly be" down to and including the words "in the Dominion," in the 2nd paragraph of the Report.

The Report as amended was then adopted.

MESSAGE NO. 8 CONCURRED IN.

It was moved by Mr. Chancellor Worrell, seconded by Mr. Matthew Wilson, K.C., and resolved,

That this House do now concur in Message No. 8 from the Upper House.

MESSAGE NO. 11 CONCURRED IN.

It was moved by His Honour Judge Savary, seconded by Ven. Archdeacon Raymond, and resolved,

That Message No. 11 of the Upper House recommending an appropriate celebration of the 200th anniversary of the beginning of the regular performance of Divine Service according to the Rites of the Church of England, in what is now the Dominion of Canada, be concurred in by this House.

Moved by Mr. Vice-Chancellor Davidson, seconded by Ven. Archdeacon Armitage, and resolved,

That the Prolocutor do appoint the Committee on the Celebration in Nova Scotia.

The suspension of the Rules of Order having been granted, it was moved by Mr. Matthew Wilson, K.C., seconded by Rev. Canon Cody, and resolved,

That the Report as adopted by this House on the Observance of the Lord's Day be communicated to the Upper House for its concurrence.

Consideration of Message No. 13 from the Upper House.

Moved by Mr. E. G. Henderson, seconded by Mr. Chancellor Worrell, and resolved,

That Message No. 13 from the Upper House, together with the following resolution, notice of which has been given by His Honor Judge Ermatinger:—

"That this Synod considers it advisable to invite the co-operation of other Christian Churches or Bodies in the furtherance of the following objects:

(a) More effective co-operation in Christian and Moral Reform work.

(b) The defining, territorially or otherwise, of the fields of missionary and other effort of the respective Churches or Bodies:

(c) The promotion of necessary legislation for objects of common interest:

(d) The encouragement of a spirit of brotherhood and unity among all denominations of Christians with a view to their ultimate corporate re-union:

(e) Such other objects as the several participating or allied Churches or Bodies may from time to time agree upon.

And that a Standing Committee composed of members from each house be appointed to invite, meet, consult and act in concert with similar delegations from the other Churches or Bodies, and to report from time to time to this Synod."

—also memorial from the Diocese of Huron, and the Report of the Joint Committee on Church Union, be referred to a small Committee to consider, and make a recommendation to this House, said Committee to be named by the Prolocutor.

Whereupon the Prolocutor named the following:—Rev. Canon Welch, Ven. Archdeacon Pentreath, Rev. Dr. Abbott-Smith, Mr. Chancellor Worrell, His Honor Judge Ermatinger and Mr. A. C. Fairweather.

It was moved by Mr. R. Campbell, seconded by His Honour Judge McDonald, and resolved:

That Vice-Chancellor Davidson and Chancellor Worrell be a Deputation to the Upper House to explain to them that the Lower House has no authentic copy of the documents mentioned in Message No. 13.

#### CONSIDERATION OF MESSAGE NO. 18.

It was moved by Ven. Archdeacon Armitage, seconded by Ven. Archdeacon Forneret, and resolved:

That this House concurs in Message No. 18 of the Upper House.

The Rules of Order having been suspended, it was moved by Mr. Charles Jenkins, seconded by Mr. E. G. Henderson, and resolved,



That Ven. Archdeacon Ker be appointed a member of the Committee on Unfinished Business and Printing, in the absence of Mr. E. J. B. Pense.

MESSAGE FROM THE UPPER HOUSE.

The following Message from the Upper House was read by the Prolocutor :

MESSAGE NO. 22.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been adopted by the Upper House:

That this House, with the concurrence of the Lower House, resolves that the Constitution of the General Synod be amended so as to provide for the meeting of Committees on the afternoons during the Session of Synod so as to secure the presentation of the Reports of Committees to the Synod before the prorogation.

The Synod adjourned at 6 o'clock p.m. to meet at 10 o'clock on Wednesday morning.

Confirmed, September 30th, 1908.

J. C. FARTHING, *Prolocutor*.

---

SEVENTH DAY.

LAUDER HALL,

OTTAWA, Wednesday, 30th Sept. 1908.

The Prolocutor took the chair at 10 o'clock a.m. and opened the proceedings with prayer. The minutes of the sixth day were read and confirmed.

COMMITTEE ON THE CELEBRATION IN NOVA SCOTIA.

The Prolocutor named the following Committee in connection with the celebration in Nova Scotia:

The Very Rev. the Dean of Quebec, the Very Rev. the Dean of Montreal, the Ven. Archdeacon Raymond, Mr. R. Campbell, K.C., Mr. A. C. Fairweather.

The following members who were not present at the opening of the Synod took their seats, Mr. J. H. Collinson, M.A., Mr. G. W. Parmalee, D.C.L., and His Honour Judge McDonald.

## OPINIONS OF THE ASSESSORS.

The Prolocutor laid before the House the opinions of his Assessors on certain points on which he had consulted them during the recess and upon which he had acted as follows:—

ST. GEORGE'S CATHEDRAL, Kingston, Ont.

To the Lower House of the General Synod of the  
Church of England in Canada.

Gentlemen,—Permit me to submit to you my ruling upon several questions of importance, and the opinion of the assessors thereon. As these rulings may be quoted as precedents for future action, it seemed to me that it was right for the House to be informed, that its assent could be expressed, if desired, and that a proper record could be kept.

1. The first question arose when Canon Richardson of the Diocese of Fredericton was consecrated Bishop Co-adjutor of that Diocese. Believing that he ceased to be a member of this House I proceeded under Rule 30 to fill up the vacancy upon Committees caused by his elevation. Bishop Richardson, strongly objected to my action, claiming his right, though a member of the Upper House, to remain on these Committees as a representative of the Lower House. I submitted the question to the assessors and they sustained my ruling. Appended is their written opinion. As I understand this opinion, it is clear, that once a member of this House is consecrated a bishop he forfeits all positions which he held as a member of this house: and secondly—that in filling vacancies on all Committees the Prolocutor must choose from the latest certified list of Delegates, which would be the list of members of the previous Synod.

2. The second question was a personal one. When you did me the honour of electing me Prolocutor in 1905, I was a representative of the Diocese of Huron. In the autumn of 1906, I became a member of the Diocese of Ontario. The question arose, did I cease to be Prolocutor of the Synod? This I referred, without expressing any opinion, to the assessors, who decided that I remained Prolocutor till my successor was elected. Appended is the assessors' opinion.

3. Owing to the meeting of the Lambeth Conference, and also to the difficulty of the people of Ottawa to provide hospitality early in September, it was proposed to allow the Synod to meet on the regular date pro forma, and to adjourn until the 23rd



September. My attention was called by Dr. Bethune to the fact that the Synod could not adjourn, or do any other business, until it was properly organized, and that it could not be organized until it had a quorum. It would not be legal therefore for the Synod to meet pro forma, and adjourn to the 23rd. It seemed to me that the point was doubtful and when it was submitted to the assessors, they were of the opinion that it was well taken, and that no legal adjournment could be made. I sent this opinion to the Most Reverend the Primate, who accordingly called a special meeting, as advised by the assessors.

4. Acting entirely on my own initiative I sent a copy of our Journal to the Bishop of Newfoundland, drawing his attention to our Constitution, concerning the entrance of his Diocese into our General Synod; and said that I was sure that the Church in Canada would rejoice to welcome him and his Diocese into the Synod. This would complete the union of the Church in British North America. In reply I received a most courteous and sympathetic letter. The bishop doubted whether his Diocese could legally send representatives to this meeting of the Synod. Upon this point I asked once more the opinion of the assessors, who agreed with me that it could be done. Their opinion—which is submitted herewith—was sent to the Bishop of Newfoundland. The Synod of Newfoundland meets on the same day that our Synod opened, and so it was impossible for them to be represented even should they decide to unite with us. The correspondence with the Bishop shows that he is most sympathetic, though naturally he could not commit himself on so important a matter without consultation with his Synod.

I earnestly hope that at our next meeting we may have the pleasure of welcoming the Diocese of Newfoundland among us that our General Synod may thus represent the whole Church in British North America.

Most heartily would I thank the assessors for the great pains they have taken in drawing up these valuable opinions, which I hereby submit.

J. C. FARTHING, *Prolocutor*.

Kingston, 16th September, 1908.

## GENERAL SYNOD OF CANADA.

L. H. DAVIDSON, K.C., D.C.L.

MATTHEW WILSON, K.C.

*Assessors of the Lower House.*

MONTREAL, 1st February, 1907.

The Very Reverend Dean Farthing, D.D.,  
 Prolocutor of the Lower House of General Synod of Canada,  
 Kingston.

My Dear Prolocutor:—

I have considered the questions raised by Bishop Richardson in regard to your action as Prolocutor in filling up vacancies occurring in Committees in the interval between the Session of Synod and especially in regard to his own case and respectfully submit the following as my opinion and conclusion upon the matter.

1. It is evident from the terms of the Constitution of the General Synod that it is to be composed of two separate and distinct Houses, the one of Bishops holding Sees or being Assistant or Missionary Bishops, the other of delegates chosen from the Clergy and the Laity.

2. The representation in the Lower House does not include anyone occupying the position of a Bishop, and I take it that from the moment of the Consecration of Canon Richardson as Co-adjutor Bishop of the Diocese of Fredericton he ceased to be qualified to be a member of the Lower House and became of right from that moment a member of the Upper House. Consequently a vacancy did occur in such Committees of Synod as included him as a representative of the Lower House.

3. The thirtieth Rule of Order of the Lower House clearly to my mind, indicates the intention to authorize the Prolocutor to keep Committees of his House appointed at the Synod in full force and vigor and although it does not in express terms mention the case of a vacancy as for example, in this particular instance, by election to the Episcopate, yet it would by parity of reasoning and matter cover such a contingency, inasmuch as it would not be possible for Bishop Richardson to be re-elected to the Synod as one of the Representatives in the Lower House of the Diocese of Fredericton.

4. I do not at the present moment know whether in the Diocese of Fredericton they elect Delegates of the General Synod every year or not, but the provisions of Article 5 of the Constitution read with Rule 30 of the Lower House lead me to believe that the Prolocutor is entitled in filling vacancies to act upon the



latest certified list of Delegates in his hands and of course to fill if it were possible any vacancy from any Diocese by a Representative of such a Diocese.

5. I do not quite see the force of Bishop Richardson's objection as to the loss a Committee might suffer from such removal of a Representative. Surely it would be possible for the Committee to obtain from the member so removed all possible information that he could give in regard to the matters in hand, or even to hear him or have him attend the Committee for purposes of information. But certainly after his election to the Bishopric I cannot see how the party could vote at such Committee or take any active part in it other than for purposes of information.

If the vacancy therefore were not filled up the Diocese would be deprived by so much of its legal right both of voting and of influencing the decision of the Committee.

I am therefore of opinion (a) that through his election to the Episcopate Bishop Richardson ceased to be a member of any Committee of the Lower House to which he had been appointed whilst in Priest's orders and as a delegate from the Synod of his Diocese: (b) that you, as Prolocutor, had the right, impliedly at least, under the Constitution and Rule above mentioned of filling up the vacancy in Committees so caused: (c) that the true interests of the Diocese concerned were best secured by appointing another and legally capable representative in place of the member elevated to the Upper House through election to the Episcopate.

Yours very truly,

L. H. DAVIDSON.

I concur in the foregoing opinion,

MATTHEW WILSON

#### MEMORANDUM RE GENERAL SYNOD.

1. The Constitution of the Synod, Article 9, imperatively provides that the Synod shall meet on the first Wednesday in September in every third year. No provision is made for changing the time fixed for meeting and neither Primate nor Prolocutor have any authority in the premises.

2. The Constitution, Article 12 provides that a quorum of the Synod shall consist of not less than a majority of the Bishops and not less than a majority of the members of each Order of the Lower House.

3. Article 2 of the Permanent Order of Proceedings of both Houses provides that at an appointed hour, after Divine Service, the members of the Synod shall assemble at the place of deliberation, the Bishops habited, etc., the Clergy habited, etc., "where the President after he has taken his seat shall inform the Lower House with regard to their place of meeting and direct them to elect their Prolocutor." It would seem to follow necessarily that before this can be done there must be the necessary quorum of the House of Bishops to attend at the place of deliberation and to authorize the President to so act.

4. By the 1st Article of the Order of Proceedings of the Lower House it is provided that "on the first day of meeting, after prayer, the Clerical or Lay Secretary shall call the Roll of their respective Orders," and by Article 2 "A quorum being present the Prolocutor elected at the previous session of Synod shall take the Chair," etc. It would appear to follow indubitably that the first duty is to ascertain by a call of the Roll that a quorum is present and that until this is certified by the Secretaries the Prolocutor cannot take the Chair legally, nor can the Lower House be constituted.

It would appear to follow indubitably from these provisions of the Constitution,

(a) That neither House can be said to be legally constituted or in existence without a quorum.

(b) That without a quorum it would be impossible to take any action whatever—even to adjourn to another day—inasmuch as in the Lower House at all events the Prolocutor cannot take his seat until after the quorum has been definitely ascertained and announced.

5. By Rule 31 of the Rules of Order for the Lower House, "It shall be the duty of the Secretaries to arrange a list of business and all Notices of Motion sent to them to be brought before the Synod according to the order in which they are received: and under the direction of the Primate to cause a printed copy of the same to be sent to every member of the Synod 21 days before its meeting," etc.

As the date of meeting is definitely fixed for next September, it would appear to me to be the duty of the Secretaries to receive and prepare all Notices of Motion sent in and to apply to the Primate for the printing and sending out of the list of business re-



ferred to, and I do not find any provision in the Constitution which would authorize neglect of this duty on the part of the Secretaries or authority of the Primate to dispense with it.

Under these circumstances it would appear to me that the only lawful course to be pursued if it is settled beyond a doubt that there will be no quorum of the House of Bishops in September next (which in itself would block the Session) is, that the usual notice should be sent out in compliance with the terms of the Constitution, and that it should be accompanied with a foot note or memorandum to the effect that owing to the meeting of the Pan-Anglican Conference and Congress it is considered certain that the House of Bishops cannot be legally constituted on the day appointed and that therefore the meeting of the Synod, although notified in accordance with the Constitution, must lapse. Further that a special meeting of the Synod will be called in accordance with the provisions of the Constitution to be held on a fixed date as soon as possible after the return of the Bishops.

L. H. DAVIDSON,

Montreal, 22nd February, 1908.

*Assessor to Prolocutor.*

KINGSTON, 24th February, 1908.

YOUR GRACE,—With this opinion in its conclusion I concur, and as Prolocutor I am quite willing for the Synod to be convened as suggested by Dr. Davidson, provided that a special meeting be called for say, the 23rd or 30th of September next. This would remove the legal question, and will I trust, meet the wishes of your Grace. I am,

Your Grace's obedient servant,

J. C. FARTHING, *Prolocutor.*

GENERAL SYNOD OF CANADA,

LOWER HOUSE.

L. H. DAVIDSON, K.C., D.C.L.,

MATTHEW WILSON, K.C.,

*Assessors.*

The Very Reverend,

J. C. FARTHING, D.D.,

*Prolocutor.*

MONTREAL, 16th February, 1907.

The Very Reverend,

The Dean of Ontario,

Prolocutor of the Lower House of General Synod,  
Kingston, Ontario.

MY DEAR DEAN,—Referring to your letter of the 5th of February and subsequent letter submitting to me as one of your

Assessors the question as to your position as Prolocutor owing to your removal from the Diocese of Huron from which you were a representative when elected to the Prolocutorship, I beg to say:

That I am clearly of the opinion that you remain Prolocutor and are entitled to act as such under the terms of the Constitution of the General Synod notwithstanding that you have removed from the Diocese of Huron and even though it might be possible that owing to such removal you might not be eligible for re-election as a representative from that Diocese at the next annual election therein and should in the interval between such election and that of an election taking place in the Diocese of Ontario, remain virtually without a seat as delegate.

Under the terms of Article 8 (a), (b), of the Constitution of the General Synod it is required that the party nominated for election as Prolocutor should be at the moment of his nomination a member of the Lower House. It is not required that he should be a member from any particular diocese. Being so qualified and having been elected under said Article, subsection (b) it is declared that the Prolocutor so elected "shall continue in office until the election of his successor."

These words do not appear to me to be capable of being misunderstood, and are positive and therefore not subject to interpretation. Further, I regard this Article as it now stands—being an amendment of an original Article—as intended to prevent any possibility or vacancy in the chief office of the Lower House from one Session of the Synod to another: and I am of opinion that a Prolocutor elected at one Session being then a delegate from some Diocese but not elected as delegate for the next Session from any Diocese would, nevertheless, be entitled under the Article of this Constitution and in accordance with its spirit and intent, to take his seat at the opening of the Synod and hold it until a duly qualified successor had been elected.

Yours very truly,

L. H. DAVIDSON.

I concur in the foregoing conclusion,

MATTHEW WILSON.



## GENERAL SYNOD OF CANADA.

MONTREAL, 27th March, 1908.

The Very Reverend,  
The Dean of Ontario,  
Kingston, Ontario.

My Dear Dean,—I am in receipt of your letter of the 25th instant (the Annunciation) in regard to the admission of the Diocese of Newfoundland into membership of the General Synod of Canada and inclosing to me the letter of the Lord Bishop of Newfoundland under date March 17th, in regard to that matter.

In reply to your request for my opinion as one of your Assessors as Prolocutor of the Lower House of General Synod of Canada in regard to the course necessary to adopt for admission of the Diocese of Newfoundland as aforesaid, I beg to say,

Section 32 of the Constitution of the General Synod of Canada referred to by the Lord Bishop of Newfoundland and yourself is as follows:

"It shall and may be competent for this Synod on application made therefor by the Synod of the Diocese of Newfoundland by Resolution at any time to admit the Diocese of Newfoundland into this Synod as a member thereof. And the said Diocese of Newfoundland shall be represented in said Synod in the same manner and to the same extent as is provided by section 3, of this Constitution and be otherwise subject to the provisions thereof."

It appears to me that under the terms of this section the Diocese of Newfoundland has a constitutional right to admission and that the General Synod could not refuse to accept it under certain conditions. Amongst these conditions in my opinion would be the following:

(a) That the Diocese of Newfoundland in Synod assembled should formally assent and subscribe to the Solemn Declaration; Fundamental Principles; the Basis of Constitution; and the Constitution itself as set forth in the Journal of the General Synod of Canada. This could be done by formal Resolution of the Synod of Newfoundland according to its own Rules and Regulations and signed as well by the Lord Bishop of the Diocese as Bishop.

(b) That the Synod of Newfoundland should by formal application, I suppose in the form of a Petition to the General Synod of Canada, set forth its assent to and acceptance of the Solemn Declaration, Fundamental Principles, Basis of Constitution and

Constitution of the Synod of Canada and its desire and request in accordance with section 32 of the Constitution to be admitted as a Member of the General Synod of Canada.

(c) In as much as the Constitutional right to admission exists under section 32 above quoted, I am of opinion that if the action referred to in the two preceding paragraphs, *a* and *b*, were taken by the Synod of Newfoundland at its next meeting and that at the same Synod Delegates should have been elected in accordance with and to the number provided by the Amended Constitution of the General Synod and presented themselves with the Certificate required at the next General Meeting of the General Synod of Canada there would not require to be any delay whatever in their becoming a part of said Session of Synod and exercising all the powers of any other Diocesan delegation upon the adoption of the Resolution referred to in Section 32.

(d) I would also be of opinion that the consideration and adoption of the necessary Resolution by both the House of Bishops and the Lower House would (as I am sure both Houses would earnestly desire it to be apart from any Constitutional right) be the first order of business and that there need not be any longer delay on the part of the General Synod of Canada after its due Constitution in both Houses at its next Session than was necessary to have the formal Petition embodying the action of the Synod of Newfoundland read and the Resolution admitting the Diocese presented and adopted and following it the formal examination of the Certificates of the Delegates appointed and presenting themselves for admission.

(e) If I had my way, I would then have the Delegation to the Lower House formally introduced and welcomed by that House and an entry thereof formally made in the Minutes of the Lower House. I suppose like action will be taken in the House of Bishops. It might indeed be that for such an important act both Houses should sit together, as is allowed by the Constitution, and be then and there the General Synod of Canada in Session assembled.

Of course, in electing Delegates to the General Synod of Canada by Newfoundland before the actual passage of the Resolution it would be acting in anticipation of the action which the General Synod would and in my humble opinion must take under the terms of its Constitution. In other words, I do not regard it as being within the power of the General Synod to refuse admission to the Diocese of Newfoundland provided the conditions above referred to have been fulfilled.



You do not ask me to seek concurrence of my Co-Assessor, Mr. Matthew Wilson, K.C., in the view which I might hold or express and therefore I assume that you purpose communicating directly with him in regard to the matter and will not myself write him.

I return to you herewith the letter of the Lord Bishop of Newfoundland. I am,

Mr. Prolocutor,

Yours very sincerely,

L. H. DAVIDSON,

*Assessor to the Lower House of General  
Synod of Canada.*

I concur in the opinion and mode of procedure above mentioned.

MATTHEW WILSON,  
*Assessor, Etc.*

#### TO BE RECORDED ON THE MINUTES.

It was moved by Ven. Archdeacon Armitage, seconded by Mr. Charles Jenkins, and resolved:

That the various rulings on several important questions now reported by the Prolocutor to this House, be entered upon the minutes as a matter of record.

#### CONSIDERATION OF MESSAGE 20.

It was moved by Rev. F. H. Graham, seconded by Ven. Archdeacon Armitage, and resolved,

That Message No. 20 from the Upper House be concurred in.

#### MEMORIAL FROM M.S.C.C., ON LAW ENFORCEMENT IN THE YUKON AND BRITISH COLUMBIA.

The Rev. Canon Welch presented and read a memorial from the Board of Management of the M.S.C.C. on Law Enforcement in the Yukon and British Columbia.

#### CONSIDERATION OF MEMORIAL.

The Rules of Order having been suspended,

It was moved by Rev. Canon Welch, seconded by Rev. Canon Ingles, and resolved,

That this Memorial be received and considered at once.

## RECOMMENDATION NO. 1.

Moved by Rev. Canon Welch, seconded by Rev. A. E. O'Meara and resolved,

That the Upper House concurring, recommendation No. 1, be adopted as follows:

1. That the Synod appoint a Standing Committee on Moral and Social Reform, and that such Committee be authorized to appoint a sufficient number of persons who shall represent the Church of England in the Moral and Social Reform Council of Canada, and that the Right Rev. the Bishop of Ottawa, Mr. Matthew Wilson, K.C., Rev. A. E. O'Meara, and the mover, Rev. Canon Welch, be requested to nominate such standing committee and also be authorized to take all action in pursuance of the Memorial as may be immediately necessary.

## RECOMMENDATION NO. 2.

It was moved by Rev. A. E. O'Meara, seconded by Rev. Canon Welch, and resolved:

That, the Upper House concurring, recommendation No. 2 be adopted in the following terms, that it be referred to the Standing Committee to take immediate action to remedy the condition of affairs in the Yukon affecting morality and the enforcement of the law.

## RECOMMENDATION NO. 3.

"That the information regarding British Columbia so secured be handed to the same Committee for consideration and for such action as may be considered advisable."

It was then moved by Rev. Canon Welch, seconded by Ven. Archdeacon Ker, and resolved,

That, the Upper House concurring, the three recommendations as amended be adopted.

## MESSAGE NO. 23.

The Prolocutor read the following Message from the Upper House:

The President of the Upper House begs to inform the Prolocutor of the Lower House:

That the President of the Upper House begs to transmit herewith to the Prolocutor of the Lower House an official copy of the Report of the Conference of the Bishops of the Anglican



Communion holden at Lambeth Palace, July 27th to the 5th of August, 1908, for the use of the Lower House of the General Synod.

ARTHUR TORONTO, *President*.

Moved by Vice-Chancellor Davidson, seconded by Mr. Chancellor Worrell, and resolved,

That the House receives with the utmost respect the Lambeth Encyclical, this day read in part in our hearing and do order that the said, "The Lambeth Encyclical," with resolutions be entered in full upon the minutes of this Lower House.

### LETTER.

TO THE FAITHFUL IN CHRIST JESUS, GREETING:—

We, Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic Church in full communion with the Church of England, two hundred and forty-two in number, all having superintendence over dioceses or lawfully commissioned to exercise Episcopal functions therein, assembled from divers parts of the earth at Lambeth Palace, in the year of our Lord 1908, under the presidency of the Most Reverend Randall Thomas, by Divine Providence Archbishop of Canterbury, Primate of All England and Metropolitan, after offering prayer and praise in the Cathedral Church of Canterbury and receiving in Westminster Abbey the Blessed Sacrament of the Lord's Body and Blood, and invoking the help and guidance of the Holy Spirit, have taken into consideration various questions affecting the welfare of God's people and the work of the Church of Christ in divers parts of the world.

We who speak are bearers of the sacred commission of the ministry given by our Lord through His Apostles to the Church. And the Church in which by the Providence of God we bear this office carries responsibilities which are peculiarly its own. These arise of necessity from its past history and its present position. They are patent to the world, and we need not set them forth afresh. In the development of human history they have been laid upon us by the good hand of our God. We receive them with humility and hope: with humility and with penitence for our own failures and shortcomings, as we recall the great traditions of the past, the grave and careful learning, the courageous and patient reverence for truth, and the fervent devotion of those who were our fathers in the Faith; with hope, for we realize that

the links which bind us to that historic past are not fetters upon the free and enterprising spirit which is essential to progress. We belong to a Church which, in the words of one of our number who has entered into rest, is the "Church of free men, educating them into a knowledge of the liberty wherewith Christ hath made them free."

The subjects proposed for consideration were first brought before us in Sessions of the whole Conference, lasting for six full days, from July 6th to July 11th. Having been there set forth in outline, they were then referred to large and carefully chosen Committees; and the Reports of these Committees, with the Resolutions which they had prepared, were subsequently laid before the Conference, meeting again to consider them in full Session from July 27th to August 5th. We trust that by this procedure a right use has been made of the opportunity of the past month, and that the outcome of our work, now proffered to Christ's people, represents at once that detailed study which is the special task of a committee, and that weight of judgment which belongs to the decisions of an assembly gathered from all parts of the world and bringing to the process of deliberation the manifold experience and knowledge acquired under widely different conditions in widely sundered fields of labour.

The judgment of the Conference is expressed in the Resolutions, seventy-eight in number, appended to this letter. These, and these alone, are affirmed by the Conference. The Reports, which are also printed herewith, have been received by the Conference; and the Conference has directed that they should be published; but the responsibility for the statements and opinions which they contain rests with the several Committees by whom they were prepared.

It was to be expected that the main trend and tenor of our deliberations would be taken, consciously or unconsciously, from that tendency of the Church's work, that conception of the Church's office, which is at the present time foremost in men's thoughts. By the word Church in this connection we mean the whole Society of Christian men throughout the world. We shall speak later of what belongs more distinctively to our own Communion. Different aspects of the Church and of its duty have been prominent in different epochs of Christian history; and according to this difference there has been a variation in the main current of men's interest and debate concerning the problems of the Church's life: now one class of problems, now another, has



seemed inevitable, absorbing, supremely important in all assemblies of Christian people. It is therefore a significant fact that, when we review the work of this Conference, and ask what aspect or idea of the Church has been predominant in our deliberations, we find that through them all, in the many fields over which they have travelled, there has been ever present the thought of the Church as ordained of God for the service of mankind. How the Church, in the name of Him to whom all men are dear, may best serve for the true welfare and happiness of all—this through all the diversity of detail, has been the constant theme of our study and discussion during the weeks which we have spent in the Conference and its Committees. Round this thought of Service, the Resolutions which we have reached seem to take their place, grouped and correlated with a suggestive readiness of coherence.

It may be well to note with regard to this thought, first, that it is at the very centre of the Church's character as declared by our Lord and Saviour Jesus Christ; and, secondly, that in our day men are realizing it with increasing clearness and intensity.

First, then, at the heart of that conception of the Church which Christ our Lord has taught us is the thought of Service. For He came, "not to be ministered unto, but to minister"; and the Church is set to portray and to represent Him amongst men; to keep the vision of Him, of His work, His ways, before the eyes of men. Therefore the Church must take for its own this central note of His purpose and His mission; the Church will be true to its calling in proportion as it can say to the world, by word and deed, by what it refuses and by what it claims, "I come not to be ministered unto, but to minister": and it must be feared that the Church's forgetfulness of this, its obscuring or effacing of this essential characteristic, has at times disastrously hindered the world from recognizing the true nature and office of the Church. The power to witness to Christ depends on being like Him. Men will always learn of Christ from those whom they see living with Christ-like simplicity for their sake; the highest claim must be commended by the lowliest service; according to the bidding of our Saviour, who, "in the same night that He was betrayed," as He humbly ministered to His Disciples' need, bequeathed to the Church an everlasting declaration of the duty and the dignity of serving: "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done."

to you. Verily, verily, I say unto you. The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

Secondly: This function of service has been recognized with increasing clearness in recent years.

Doubtless there are many popular tendencies which cause us anxiety: the Reports which follow will mention some which call for urgent attention, and it would be unwise to belittle the importance of such tendencies; but it is the duty of faith to be on the watch for every token of good, and the courage of faith revives as we mark the widening and deepening influence of the spirit of Service. For the spirit of Service is awake. It inspires fresh activities and increased devotion within the Church of Christ, and it extends to regions and to men who are outside the Church's borders.

It is seen, first, in the striking revival of missionary enterprise and zeal. By clear tokens we are made sure that the grace of God has stirred amongst us a truer sense of our duty towards those who have not heard the Gospel of Christ. The recognition of that duty and the desire to obey its call are shown in many ways: the multiplication of missionary organizations, though it has brought with it some fresh dangers, would not have gone forward had not the discernment of missionary obligation been growing in men's minds; while with unhindered gladness we must mark the evidence of that discernment in such new ventures as Medical Missions, and in the increasing number of those who offer themselves for mission work. Nor can we fail to mark in this regard a significant change in the attitude and tone of general society. It can no longer seem necessary to talk apologetically of Missions. Their value in the spreading of true civilization is attested by every statesman who has studied the subject, and numerous Reports, parliamentary and official, bear record of it. Lastly, we would point to the recent advance of movements such as the Student Volunteer Missionary Union, an advance which would, we believe, have been impossible but for that spirit of Service which under the guidance and blessing of God is now astir.

That spirit is seen again in the recognition of social responsibility. It has given new vitality to the traditional systems of our pastoral work. It has brought into existence new organizations, such as the Brotherhood of St. Andrew and the Church of England Men's Society. And everywhere men and women are



devoting themselves to work in those districts of our great cities where the problems and the distress of poverty still confront us with their urgent and awful claim. Women were first, and are still foremost, in the field; our generation has seen notable developments of the work of Sisterhoods, Deaconesses, and District Nurses. It has seen the rise of "settlements," into which men and women bring their vigour and enthusiasm, their culture and capacity, to the service of their fellow-men. Mention should also be made of efforts of another kind—Guilds of Social Service and leagues such as the Christian Social Union. These are but some of the ways by which the spirit of Service is spreading far and wide. Not all who so work accept fully the claims of our Lord Jesus Christ; but we welcome them as witnesses to that ideal of life which the world owes to His teaching and inspiration, and which the Church, it must be admitted, has but slowly realized.

Thus in the revival of missionary enterprise and in the enlargement of the sphere of social obligation, we mark the advance of larger and loftier conceptions of life. In all times of transition the sense of insecurity and confusion may threaten the quietness and confidence of faith; but we are sure that now, as in past ages of unsettlement and change, the creative Spirit of God is moving upon the face of the waters, and by many signs we recognize the presence and the work of Him who taught us by love to serve one another.

The same characteristic of the life and thought of our day strikes us as we turn from the widest survey of the Christian Society to the duty and the hope of our own Communion.

Fresh and clear in many minds is the witness borne in this regard by the Pan-Anglican Congress. The programme of the Congress was enough to show the eagerness of this spirit of Service in claiming for its own all spheres of useful work, but yet more remarkable and impressive was the tone of mind which prevailed in all meetings. There was no faintness of heart in facing great questions, and no narrowness of mind in dealing with them. The genuine wish to work together swept away all thoughts of partizanship, and brought instead the reality of mutual understanding. Minds and hearts were lifted up on high, and as from the Mount of God men saw visions of Service.

In the Church's quickened sense of the truth that its calling cannot be fulfilled apart from the service of mankind, we see, beyond all clouds of difficulty and perplexity, the clear shining of a great hope. By the discernment of that truth the Church at once

draws nearer to its Master, seeing further into the inexhaustible depths of His words and His example, and also finds itself in close instinctive sympathy with the best thoughts and aspirations in the social movements of our day. The field of Service is as wide and various as the world. For wherever men are living and need help, whether the need be conscious or unconscious, thither the Church of the Christ Who took upon Him the form of a servant is beckoned by the opportunity of Service.

Round this central thought of Service, then, we group the Resolutions which we have passed. They bear upon the work, the methods, the organization, the equipment, the adjustment of the efforts, the economy of the forces, the removal or the conquest of the hindrances of our Church as it goes forward in the service of mankind under the conditions of modern life. Further, we can group them in smaller clusters, as they concern the several divisions of the area in which men live their life, and wield their powers, and learn their need. The field of Service is as diverse as the realm of Law is shown to be in Richard Hooker's great portrayal of it; and as "the actions of men are of sundry distinct kinds," so in sundry distinct ways the Church of Christ can serve men. In two relations men are set to realize their life, their faculties, their being: in relation to Almighty God, as bound to Him by the quickening bond of His Fatherhood, which contains in itself their creation, their redemption, their sanctification; and in relation to their fellow-men, as bound to them by sacred and essential bonds of brotherhood, realized in the home, in the State, and in the Church, which is "both a society and a society supernatural," leading men forward in the recognition and realization both of their relation to Almighty God and of their relation one with another. By these ways men may attain in communion with God, in communion with their brethren, to the fulness of personality and of life; in these ways as they move onwards or hang back, the Church may serve and help them, and it is to the better rendering of that manifold service and help that we trust the outcome of our Conference may tend.

#### THE FAITH AND MODERN THOUGHT.

We turn first to the subject of our faith in relation to the thought of the present day. In humble reverence and unalterable devotion we bow before the mystery of the Trinity in Unity, revealed indeed once for all, but revealing to each generation, and not least to our own, "new depths of the Divine." We bow before the mystery of God Incarnate in the Person of our Lord



Jesus Christ; this, too, revealed once for all, but revealing to our times with novel clearness both God and man, and interpreting and confirming to us all that we have hoped or dreamed concerning union between them. We reaffirm the essential place of the historic facts stated by the Creeds in the structure of our faith. Many in our days have rashly denied the importance of these facts, but the ideas which these facts have in part generated and have always expressed cannot be dissociated from them. Without the historic Creeds the ideas would evaporate into unsubstantial vagueness, and Christianity would be in danger of degenerating into a nerveless altruism.

In the intellectual activity, the ferment of thought and the variety of opinion, which are characteristic of our day, we have in our holy faith not only a sure and steadfast anchor, but a centre of light which illumines the new truth and blends with the new light; for the new truth and new light are ultimately derived from the One Source of all truth and all light. We are bound therefore by our principles to look with confidence and hope on the progress of thought. But we mark in the present day special reasons for such confidence. Materialism has not for the minds of our generation the strength or the attractiveness that once it had. Science displays in an unprecedented way the witness of nature to the wisdom of God. Men's minds are more and more set away from Christianity. It is our duty, therefore, to contend the more earnestly for the truth once delivered to the Saints, which is the secret of life. And at the same time it is our duty to learn all that God is teaching us through the studies and discoveries of our contemporaries, whether inside or outside the Church, discerning indeed the spirits, whether they be of God, but bending with reverent teachableness to the influence of His Spirit, from whatever quarter He may breathe upon us.

But to meet the demands of such a time as ours, to appropriate its blessings, and to repel its dangers, there is need of a far greater effort on the part of the Church to deal with the intellectual side of religion and life.

As an illustration of such dealing with the intellectual conditions and speculative problems of our age we have commended to the attention of believers and seekers after truth the Report of our Committee on The Faith and Modern Thought.\*

It is especially in regard to the rising generation that we would press the claims of this particular form of service. Whether

\*Resolutions 1 and 2.

we turn to the problems of Foreign Missions, especially in lands of ancient religions or philosophies, or to the problems which are continually arising amongst men of our own race in the new circumstances of our day, we find the same need of thinkers. We call upon Christian parents to whom God has given sons of any special ability, to pray and to strive that these sons may contribute, whether as clergymen or laymen, to this great work. We appeal to those at school or in college who are coming to their strength, to recognize this high call, and humbly to fit themselves by discipline of character, by intellectual sincerity, and by hard work, to bear their part in the formation and guidance of Christian thought.

#### SUPPLY AND TRAINING OF CLERGY.

This call to parents and sons must be repeated on behalf of the ministry. All over the English-speaking world we deplore the insufficiency of the number of men who are being ordained. Amongst the various reasons noted by our Committee for the lack of candidates, we are convinced that a main cause is to be found in the double fact of the attraction, even for the highest minds, now exerted by many other professions, and the inadequate provision which the Church makes for its clergy. We fear that many Christian parents hold back their sons from seeking Holy Orders because the worldly prospects of that sacred profession are bad. We appeal to such parents to consider whether their "prudence" is worthy of their Master. We call upon the Church to rise to a true conception of its duty of providing for the ministry. "The labourer is worthy of his hire." The dutifulness of Church-people ought to make their clergy sure of adequate stipends in their working days, and maintenance in old age. This is no proper call upon Christian "charity"; it is one of the first obligations of membership in the Church of Christ.

But we must take a larger view of this matter of ministry. The Church needs to realize in new ways the inherent priesthood of the Christian people. Much in the work of Education that in former times was done by the clergy is now done by laymen. We call upon all schoolmasters and all teachers in our Universities to remember the pastoral aspect of their office and to rise to the height of their high calling. On the other hand, much that might well be done by laymen is needlessly thrown upon the clergy. We call upon the laity to come forward, and upon the clergy to welcome their coming forward, for work of all kinds, and especially the financial and social work which properly belongs to



them. But even after account has been taken of these actual or possible readjustments, we need more men for service in Holy Orders. We need all the men whom God is calling. He is calling men in all conditions of life, poor as well as rich, unlearned as well as learned, the town-dweller and the countryman. But many are unable to obey the call for want of training or for want of means to obtain it. We would impress upon the faithful everywhere that the Church has to-day no greater need than that the clergy should be better trained and that opportunities of good training should be made much more numerous. We rejoice to see new and promising endeavours to adapt the training of the clergy to differing circumstances and new conditions of labour. We would not relax, we would rather increase, our demands for a good general education. But this must be followed by training both in sacred knowledge and in practical wisdom if men are to become able ministers of the Word and Sacraments, and true messengers, watchmen and stewards of the Lord.

We hope that the training of the clergy may ever be regarded as only begun by preparation for Holy Orders. Lifelong study is of the very essence of the work of the priest, and he should be quick to avail himself of opportunities of new experience. In this connection, temporary exchanges of service by young clergymen between the different Churches of our Communion will be found to be invaluable in the training of ordained men, whether their main work is to be given in the Old Country or in newer lands.\*

#### EDUCATION.

We commend to the Church the Resolutions which the Conference has passed on the subject of the Religious Education of the Young. As educators not less than as Christian leaders we desire to proclaim afresh our conviction that the aim of all true education is the development of the whole man to the highest perfection for which God intended him. We record our solemn protest and warning against any system of education which does not endeavour to fashion and upbuild the child's character in the faith and fear of God. Wherever and however the child's "education" is carried on, that endeavour must find full place in it. As Christians we desire unswervingly to insist that the teachings of Holy Scripture must be the basis of all such work. We have reason to fear that the knowledge of the Bible may be ceasing to play the part which it once played in the training of the young.

\*Resolutions 3 to 10.

and that we may be in some danger of regarding lightly that which has in the Providence of God been for our race one of the great sources of stability and energy of character. But we do not rest here. In face of common misconception as to the real meaning of Bible teaching, we have deemed it our duty to affirm that no teaching of the Bible can be regarded as adequate which does not steadily aim at inculcating personal holiness and a life of fellowship in the Church of Christ through the sanctifying grace of the Holy Ghost.

These thoughts we commend to all whom our words may reach, to all engaged in educational administration, to teachers, but above all to Christian parents. On parents rests the first and foremost responsibility, not only for teaching in the home itself, but also for influence upon the schools of their country. With regard to the high office of the teacher, we desire to lay stress upon the special call which comes to-day to young men and women to regard the teaching profession as one of the noblest to which God can call them, and to fit themselves for it by personal consecration of life and by thoughtful study in the light which by research and learning grows amongst us.

The question of the due provision of secondary education under religious influences, wherever needed, is one that is pressed upon our Communion with increasing force, especially in the Colonies. There is a real danger lest by our failure to grasp the situation we should leave to other communions the ground which we should ourselves be occupying, and thereby neglect a duty which we ought to fulfil in the interests of our own children.\*

#### FOREIGN MISSIONS.

The subject of Foreign Missions must always hold a foremost place among the questions which a Lambeth Conference is called to consider. We confidently believe that the Pan-Anglican Congress of this year has already taught our people to realize more vividly than ever before the direct obligation which in this matter God has laid upon every Christian man, and that the vivid interest of the problems—racial, philosophical, and practical—which the Church is now called upon to solve, has in thousands of Christian homes been felt for the first time. In our Conference a large Committee of Bishops has been eagerly bringing to bear upon these problems the varied experience which is furnished from many lands. We commend to the Church the weighty words which they have spoken.

\*Resolutions 11-19.



Two thoughts seem to emerge with a peculiar force from our consultations.

The first is the splendid hope that from the field of Foreign Missions there will be gathered for the enrichment of the Church's manifold heritage the ample and varied contribution of the special powers and characteristics belonging to the several nations of mankind. Each and all are capable of bringing within the apprehension of the Church aspects of truth as yet unrecognized. There is a harvest of the Spirit which cannot be garnered till the Spirit comes to breathe upon new types of humanity.

The solution of the racial problems is the despair of statesmen. It is for the Church of God to face with quiet courage and with buoyant hope the perplexities which daunt the civil ruler who is striving to promote the peace and happiness of the world. The Church is ready with the old true message of the Gospel—"Ye are all one in Christ Jesus."

Secondly, there has come to us a deeper realization of the imperative need that to the service of Foreign Missions we should offer of our very best. Money alone is but a poor thing to give with such an opportunity before us. We need, we call for, men and women aflame with high enthusiasm for Christ, endowed with capacity, knowledge and strength, and trained with eager and thoughtful care to discharge aright the noblest of all human responsibilities. At the same time we pray our brethren dwelling among non-Christian peoples to bear faithful witness to our Master, whose representatives, whether they remember it or not, those peoples will hold them to be.\*

#### PRAYER-BOOK.

A high part of the service which the Church of Christ has to render to men is to train and guide them in the worship of God, and in particular in public or common worship.

The growing experience of the Anglican Communion in different parts of the world and among different races has pointed to the necessity for the adaptation and enrichment of forms of service and worship which have come down to us from other times. Such adaptation and enrichment are advisable, and indeed essential, if our Church is to meet the real needs of living men and women to-day. We have accordingly made certain practical suggestions in this direction which we commend to the attention of both clergy and laity.†

\*Resolutions 20-26.

†Resolutions 27 and 28.

On the important subject of the *Quicunque vult* the result of very careful deliberations will be found in our Resolutions.\*

#### HOLY COMMUNION.

The Resolutions which we have adopted with regard to the conditions requisite for the due administration of the Holy Communion bear simply upon two special difficulties which have been brought before us. The former of these two Resolutions will, we trust, allay what we believe to be an unnecessary apprehension of a risk of infection in the use of the chalice. We have affirmed our conviction that it would be unreasonable to make, on the ground of such apprehension, any departure from the traditional custom of the Church; and that the fears which have been unwisely roused should be allayed by the wisdom of common-sense. We advise that in special cases with exceptional circumstances the direction of the Bishop should be sought. The latter of the two Resolutions has regard to the past occurrence and the possible recurrence of cases involving an absolute necessity of choice between refraining altogether from the Celebration of the Holy Communion, or using for the Celebration wine which is not made from the fruit of the vine, or adopting some other usage inconsistent with Catholic order. We hold that the Church cannot sanction the use of any other elements than the Bread and Wine which the Lord commanded to be received; that, where the absolute necessity of which we have spoken is clear and unmistakable, the responsibility of deciding upon the right course must be left with those to whom it directly belongs; and that, if there be any deviation from the custom of the Church, such deviation should last no longer than while the absolute necessity prevails.\*

#### MINISTRIES OF HEALING.

Truths, which the Church has failed to set forth fully, have often given strength to the erroneous or disproportionate systems in which they have been emphasized; men have felt the force of teaching which has come to them as new; they have sometimes felt it all the more because it was urged upon them in severance from its context in the Christian creed. We hold that it is somewhat thus that a considerable influence has accrued in our day to certain movements which are described in the Report on Ministries of Healing. Those movements differ widely and deeply one from another in their character, and in the claim which they can make

\*Resolutions 29 and 30.

\*Resolutions 31 and 32.



for consideration; we do not think it well here to speak of them in detail; they are carefully estimated and characterized in the Report, which, with the Resolutions which we have passed,† indicates the manner in which, according to our judgment, they should be met.

We have also had before us the subject of the unction of the sick with a view to their recovery, and have considered it in regard to its history and to its alleged origin in the precept of St. James (v. 14), and also in relation to the conditions prevailing in the Church at the present time. As the result of our investigation, we do not recommend the authorization of the anointing of the sick as a rite of the Church. On the other hand, we do not wish to forbid all recourse to a practice which, as we are informed, has been carried out by many persons, both clerical and lay, within and without our Communion. We have thought good to advise that the parish priest, in dealing with any request made to him by a sick person who humbly and heartily desires such anointing, should seek the counsel of his Bishop.\*

#### MARRIAGE PROBLEMS.

The purity of family life is the basis of all national stability; and it is the function of the Church not only to bless the marriage itself, but also to guard the integrity of the family in all its stages. In pursuance of this function it has been our duty to deal with evils arising from a low estimate of marriage, the unfaithfulness of married people to the vows by which they are bound, and the terrible increase of facilities for divorce. In the face of these and similar evils, we have felt it to be our duty to re-affirm the principles on the subject of divorce which were laid down by the Lambeth Conference twenty years ago, and to assert our conviction that no view less strict than this is admissible in the Church of Christ. But we would lay especial stress upon the fact that it is in the realm of life more than in that of thought that evils of this kind are to be fought and overcome; and we would impress upon all our people the necessity for the formation of a pure and upright public opinion amongst women and men alike, which will not suffer the evils of which we speak to go on unchecked with impunity.

We are aware that upon some of the questions which have been raised on the subject of marriage we are speaking with less decision than may be expected, and that there are questions with

†Resolutions 33-35.

\*Resolution 36.

regard to which we fail altogether to give such guidance as in some parts of our Communion is gravely needed. In so far as we have thus failed, it must be remembered that the Conference is gathered from Churches differing not only in the conditions under which they have to deal with these questions, but also in the formal Canons, diocesan, provincial, or general, by which their action is ruled. In view of this fact we have come to the conclusion that these questions must be dealt with separately in the several Churches of our Communion. We have on this ground left without an adequate or general declaration of judgment the difficulty which has been constituted for the Church of England by recent legislation concerning marriage with a deceased wife's sister.

A further evil with which we have had to deal is of such a kind that it cannot be spoken of without repugnance. No one who values the purity of home life can contemplate without grave misgiving the existence of an evil which jeopardizes that purity; no one who treasures the Christian ideal of marriage can condone the existence of habits which subvert some of the essential elements of that ideal. In view of the figures and facts which have been set before us, we cannot doubt that there is a widespread prevalence amongst our peoples of the practice of resorting to artificial means for the avoidance or prevention of child-bearing. We have spoken of these practices and endeavored to characterize them as they deserve, not only in their results, but in themselves; and we would appeal to the members of our own Churches to exert the whole force of their Christian character in condemnation of them.\*

\* MORAL WITNESS OF THE CHURCH.

By the power of the truth which it carries and declares, the Church is constantly serving the cause of true progress. But it has a further duty to be watchfully responsive to the opportunities of service which the movements of civil society provide. The democratic movement of our century presents one of these opportunities. Underlying it are ideals of brotherhood, liberty, and mutual justice and help. In those ideals we recognize the working of our Lord's teaching as to the inestimable value of every human being in the sight of God, and His special thought for the weak and the oppressed. These are practical truths proclaimed by the ancient Prophets and enforced by our Lord with all the perfectness of His teaching and His life. We call upon the Church

\*Resolutions 37-43.



to consider how far and wherein it has departed from these truths. In so far as the democratic and industrial movement is animated by them and strives to procure for all, especially for the weaker, just treatment and a real opportunity of living a true human life, we appeal to all Christians to co-operate actively with it. Only so can they hope to commend to the movement the Spirit of our Lord Jesus Christ, which is at once its true stimulus and its true corrective. Only so can they win for Him that allegiance which is the constant and enduring security for the hopes and progress of human society.\*

Three subjects of pressing importance, on which the Conference did not appoint Committees, it treated in Resolutions.

The neglect of Sunday we are bound to resist with all the force of corporate opposition in the interest both of the service of God and of the service of man.\*

As servants of the Prince of Peace, we welcome the efforts which have been made in the Conferences at The Hague to vindicate the methods of peace and to promote arbitration in the affairs of nations; and we desire to record our conviction that the conflicts inevitably arising from race prejudice, from commercial rivalry, and from competing trade-interests, can best be brought to an end by a resolute use of arbitration and similar methods.\*

The service of man demands that we should vigorously support efforts to cut off the occasions of stumbling which bring thousands of lives to disaster. Such a purpose dictates our Resolution on the subject of Opium, in which we express our hearty sympathy with all that Governments and individuals are attempting for the abatement of that great evil.†

In like manner the growth and expansion of the liquor traffic in West Africa, to the infinite detriment of its peoples, seems to us to be an evil which calls imperatively for redress.‡

No one can watch the life of our day without noting many gigantic forces of evil active among us, of which intemperance, impurity and gambling are signal examples. Some of these have been the subjects of detailed treatment by earlier Conferences; others may be dealt with by those that follow. But we are persuaded that we shall not strengthen the moral witness of the

\*Resolutions 44-50.

\*Resolution 53.

\*Resolution 52.

†Resolution 51.

‡Resolution 50.

Church by attempting to deal cursorily on each occasion with all, even of the most important subjects. We only desire to make it evident that if we must perforce omit many subjects of ever pressing importance, it is not through inadvertence, or because we are not zealous to encourage those whom we address to unremitting and prayerful efforts in combating the manifold forces of evil which are working havoc in the human life around us.

#### ORGANIZATION.

In the next set of Resolutions we have dealt with matters which, though more limited in their range, are of practical and even of vital importance. If the Anglican Communion is to render that service to the varied needs of mankind to which the Church of our day is specially called, regard must be had both to the just freedom of its several parts and to the just claims of the whole Communion upon its every part.

That freedom of local development which is a characteristic element in the inheritance which the Anglican Communion has received, and in the traditions of the English-speaking race, and which also belongs of right to the native churches which we have fostered, must have its balance and check in opportunities for mutual consultation and advice.

To this end we have recommended the reconstruction upon representative lines of the Central Consultative Body, which was initiated by the Conference of 1897; we have suggested methods for the election of its members, and principles which ought at once to guide and to limit its action.\*

#### REUNION.

There is no subject of more general or more vivid interest than that of Reunion and Intercommunion. This interest indeed is not new. The peculiar position of our Communion, with its power and hope of mediating in a divided Christendom, has long been recognized by members of our own Churches and by others. This position is to us a continual call to service, as was abundantly acknowledged by the Conferences of 1888 and 1897. But this year's Conference has met in circumstances which pressed upon us this same call to service with a new insistence. The winning of the nations to Christ, in fulfilment of His own great commission to His Church, is a matter of much more general concern to Christian people than ever before, and we realize the imperative

\*Resolutions 54-56.



necessity for effective and visible co-operation among the workers. The waste of force in the Mission field calls aloud for unity. Nor is this less necessary for the effective conduct of the war against the mighty forces of evil in Christian lands. With the realization of this need has come a new demand for unity, a penitent acknowledgment of the faults that hinder it, and a quickened eagerness in prayer that, through the mercy of God, it may be attained.

The careful Report of our Committee and the detailed Resolutions may seem to some but cold in comparison with the warmth of the desires of many hearts. But these readers should remember the grave responsibility which attaches to the composition of such documents, and the necessity of accuracy, candour, and self-restraint, if the cause of unity is to be advanced by them.

Such Resolutions and Reports cannot be summarized; they must be studied. It will be observed that, in regard to every one of the Churches or groups of Churches to which our attention has been directed, we have tried to indicate some lines of definite practical approach. Wherever we have had reason to think that such an advance would be welcomed, we have gone far to meet our brethren. Where we have felt it absolutely necessary to sound a note of warning, we have tried to speak the truth in love.

Our Resolutions represent, for the most part, the present situation of our public relations with churches more or less widely separated from us. They may seem to show the remoteness rather than the nearness of corporate reunion. But before that consummation can be reached there must come a period of preparation. This preparation must be made by individuals in many ways, by co-operation in moral and social endeavour, and in promoting the spiritual interests of mankind, by brotherly intercourse, by becoming familiar with one another's characteristic beliefs and practices, by the increase of mutual understanding and appreciation. All this will be fruitful in proportion as it is dominated by a right ideal of reunion. We must set before us the Church of Christ as He would have it, one spirit and one body, enriched with all those elements of divine truth which the separated communities of Christians now emphasize severally, strengthened by the interaction of all the gifts and graces which our divisions now hold asunder, filled with all the fulness of God. We dare not, in the name of peace, barter away those precious things of which we have been made stewards. Neither can we wish others to be unfaithful to trusts which they hold no less sacred. We must fix our eyes on the Church of the future, which is to be adorned with all

the precious things, both theirs and ours. We must constantly desire not compromise, but comprehension, not uniformity but unity.\*

The work of our Lambeth Conferences is gradually assuming a certain measure of continuity or sequence. This may be illustrated by the fact that we have had before us the Report of a Committee appointed in the Lambeth Conference of 1897 to consider the relations of religious communities within the Church to the Episcopate, and we have requested the Archbishop of Canterbury to take steps for ascertaining and comparing the opinions of different parts of the Church in regard to this subject, nowadays increasingly important.†

Similarly we have now requested the Archbishop of Canterbury to appoint Committees to consider and report upon the following subjects: The best method of improving the instruction given in Sunday Schools; the preparation of a new translation of the *Quicunque vult*: and the compilation of a book containing additional forms of service which might be authorized by particular Bishops for use in their dioceses.‡

We have, moreover, had again before us questions concerning our relations with the separate Churches of the East; we have received with a hearty welcome a letter of friendly greeting brought to us from the Archbishop of Upsala by the Bishop of Kalmar; and we have again entered carefully into the history and position of the *Unitas Fratrum*, better known as the Moravian Brethren. In all these cases the Archbishop of Canterbury has been asked to appoint Commissions to inquire further into the questions which are involved.\*

We have also recommended the appointment of a permanent Committee of men specially conversant with the life and doctrine of the Churches of the Orthodox East, to take cognizance of all that concerns our relation to those Churches†

Such is the outcome of our work; and our hope is that it may, by the blessing of God, tend to uphold, confirm and guide the will of Christ's servants by love to serve one another after His example and for His sake. The brightness of His light is on the scene before us as we think of the Church thus showing

\*Resolutions 58-78.

†Resolution 57.

‡Resolutions 14, 29, 28.

\*Resolutions 63, 64, 74, 73.

†Resolution 61.



forth in the world with ever-increasing clearness the glory and happiness of service. But the vision is not bounded by the horizon of the world; its true meaning is not known until we raise our eyes above the scenes of time. God made us for Himself; and the purpose of His love for every individual soul and for the whole race of mankind cannot be attained or understood until all that He has given and redeemed is lifted up in glad and thankful offering to Him. Human life at large and the lives of men, one by one, find their true calling and the earnest of their everlasting joy through self-oblation in union with Him who made for all men the One Perfect Oblation of Himself. That men may know that calling, that they may come to that joy, is the end, the crown, of all the service that the Church can render to them. The goal may seem far off; the glory that shall be revealed may seem more than our thoughts can grasp; but the Church can never be content with a lower aim than the hope which God has given, and all things are possible with Him who is Almighty and Eternal. Those who believe that in the service of mankind they are fellow-workers with Him must not fear to lift their hope and prayer for all men to the height towards which He points; even that we may "present every man perfect in Christ Jesus"; even that "all may come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Signed on behalf of the Conference,

RANDALL CANTUAR.

G. W. BATH & WELL: *Registrar.*

G. R. WAKEFIELD

H. H. MONTGOMERY (Bishop)

E. GRAHAM INGHAM (Bishop)

} *Secretaries.*

August 5th, 1908.

RESOLUTIONS FORMERLY ADOPTED BY THE CONFERENCE OF 1908.

1. The Conference commends to Christian people and to all seekers after truth the Report of the Committee on The Faith and Modern Thought, as a faithful attempt to show how that claim of our Lord Jesus Christ, which the Church is set to present to each generation, may, under the characteristic conditions of our time, best command allegiance.

2. The Conference, in view of tendencies widely shown in the writings of the present day, hereby places on record its conviction that the historical facts stated in the Creeds are an essential part of the Faith of the Church.

3. Whereas our Lord Jesus Christ and His Apostles made it of first importance that the Church's ministers should be men of spiritual character and power, full of faith and of the Holy Ghost; and whereas our Lord has taught us to pray to the Lord of the harvest that He will send forth labourers into His harvest; this Conference desires to emphasize the need of more earnest prayer on the part of the Church generally, especially at the Ember seasons, that God would call and send forth such men to the work of the ministry.

4. Whereas, in view of the serious decline in the number of candidates for Holy Orders, it is clear that some do not recognize that call and others are either unwilling or unable to offer themselves for the ministry, we recommend that Christian parents be urged to encourage signs of vocation in their sons, and to count it a privilege to dedicate them for the ministry, and parish priests and teachers in schools and universities to foster such vocations.

5. Inasmuch as there are many young men who appear to have a vocation for the ministry and to be hindered from realizing it only by the lack of means to provide their training, this Conference urges that an Ordination Candidates Fund and Committee, or some similar organization, should form part of the normal equipment of the Church, to assist Bishops in discovering such men and enabling them to respond to their call; and that all Churchmen should be taught to regard it as their duty to contribute to this object.

6. So far from the standard for ordination being lowered to meet the existing deficiency in the number of candidates, the time has now come when, in view of the development of education and of the increased opportunities afforded for university training, a serious effort should be made to secure that candidates for Holy Orders should normally be graduates of some recognized university.

7. While rules must of necessity vary to suit the varying conditions in different parts of the world, the principle ought everywhere to be maintained that, in addition to general education, all candidates should be required to receive special theological and practical training under some recognized supervision.

8. It is of the greatest importance that the conscience of the Church at large should be awakened as to its primary responsibility for providing for the training, maintenance, and superan-



uation of the clergy; and we recommend that united action to this end should be taken, where possible, by the provinces or national Churches of our Communion.

9. Since it is generally acknowledged that the system of encouraging men to work abroad for a period of three or five years has proved successful, it should be continued and carried out more thoroughly and systematically, and a greater reciprocity of service might be established to the benefit of all concerned.

10. In view of the embarrassment arising from the lack of uniform usage regulating the transfer of clergymen from one diocese to another, it is necessary that none should be received into a diocese or missionary jurisdiction of the Anglican Communion until the Bishop of the diocese into which he goes has received concerning him, in addition to whatever other Letters Testimonial may be required, a direct communication or a letter of transfer from the Bishop of the diocese from which he comes.

11. In the judgment of the Conference it is our duty as Christians to make it clear to the world that purely secular systems of education are educationally as well as morally unsound, since they fail to coordinate the training of the whole nature of the child, and necessarily leave many children deficient in a most important factor for that formation of character which is the principal aim of education.

12. It is our duty as Christians to maintain that the true end of Bible-teaching is a sound and definite Christian faith realizing itself in a holy life of obedience and love, and of fellowship in the Church of Christ through the sanctifying grace of the Holy Ghost; and no teaching can be regarded as adequate religious teaching which limits itself to historical information and moral culture.

13. It is our duty 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 already exist.

14. There is urgent need to strengthen our Sunday School system, and the Archbishop of Canterbury is respectfully requested to appoint a Committee to report to him on the best methods of improving Sunday School instruction, and on the right relations between Sunday Schools and the various systems of catechising in Church.

15. It is of vital importance that the Church should establish and maintain secondary schools, wherever they are needed, for children of the English-speaking race in all parts of the Anglican Communion; and the Conference earnestly supports the plea which reaches it for the establishment of such schools.

16. The Conference draws attention to the pressing need of the services of men and women who will consecrate their lives to teaching as a call from the Great Head of the Church.

17. The religious training of teachers should be regarded as a primary duty of the Church, especially in view of the right use to be made of the light thrown on the Bible by modern research; and teachers should be encouraged in all their efforts to associate themselves for the promotion of their spiritual life.

18. The Church should endeavour to promote and cultivate the spiritual life of the students in secondary schools and universities, and should show active sympathy with all wisely directed efforts which have this end in view.

19. The Conference desires to lay special stress on the duty of parents in all conditions of social life to take personal part in the religious instruction of their own children, and to show active interest in the religious instruction which the children receive at school.

---

20. All races and peoples, whatever their language or conditions, must be welded into one Body, and the organization of different races living side by side into separate or independent churches, on the basis of race or colour, is inconsistent with the vital and essential principle of the unity of Christ's Church.

21. Every effort should be made to train native Churches and congregations in self-support and self-government; and in view of the great importance of the establishment of a native episcopate in all countries where the Church is planted, this Conference urges the necessity of providing an advanced theological and practical training for the ablest of the native clergy in the Mission field.

22. This Conference reaffirms Resolution 24\* of the Conference of 1897 and further resolves that, though it may be desirable to recognize, in some cases and under certain special cir-

---

\*Resolution 24 of the Lambeth Conference, 1907: "That, while it is the duty of the whole Church to make disciples of all nations, yet, in the discharge of this duty, independent Churches of the Anglican Com-



cumstances, the episcopal care of a Bishop of his own countrymen within the jurisdiction of another Bishop of the Anglican Communion, yet the principle of one Bishop for one area is the ideal to be aimed at as the best means of securing the unity of all races and nations in the Holy Catholic Church.

23. The Conference commends to the consideration of the Church the suggestions of the Committee on Foreign Missions, contained in their Report, for correlation and co-operation between Missions of the Anglican Communion and those of other Christian bodies.

24. While the educative value of the Book of Common Prayer and the importance of retaining it as a bond of union and standard of devotion should be fully recognized, every effort should be made, under due authority, to render the forms of public worship more intelligible to uneducated congregations and better suited to the widely diverse needs of the various races within the Anglican Communion.

25. National and local Churches are at liberty to adopt native forms of marriage and consecrate them to a Christian use, provided that—

(a) The form used explicitly states that the marriage is lifelong and exclusive;

(b) The form is free from all heathen and idolatrous taint;

(c) Provision is made for the due registration of the marriage, and for other formalities according to the law of the land.

26. This Conference also desires to express its deep sense of the missionary value of the recent Pan-Anglican Congress; and commends to the careful study of the whole Anglican Communion the solemn facts of duty, opportunity, and responsibility, in regard to the non-Christian world, which that Congress elicited and affirmed.

munions ought to recognize the equal rights of each other when establishing foreign missionary jurisdictions, so that two Bishops of that Communion may not exercise jurisdiction in the same place, and the Conference recommends every Bishop to use his influence in the diocesan and provincial synods of his particular Church to gain the adhesion of the synods to these principles, with a view to the framing of canons or resolutions in accord therewith. When such rights have, through inadvertence, been infringed in the past, an adjustment of the respective positions of the Bishops concerned ought to be made by an amicable arrangement between them, with a view to correcting as far as possible the evils arising from such infringement."

27. In any revision of the Book of Common Prayer which may hereafter be undertaken by competent authority the following principles should be held in view:—

(a) The adaptation of rubrics in a large number of cases to present customs as generally accepted;

(b) The omission of parts of the services to obviate repetition or redundancy;

(c) The framing of additions to the present services in the way of enrichment;

(d) The fuller provision of alternatives in our forms of public worship;

(e) The provision for greater elasticity in public worship;

(f) The change of words obscure or commonly misunderstood;

(g) The revision of the Calendar and Tables prefixed to the Book of Common Prayer.

28. The Conference requests the Archbishop of Canterbury to take counsel with such persons as he may see fit to consult, with a view to the preparation of a Book containing special forms of service, which might be authorized by particular Bishops for use in their dioceses, so far as they may consider it possible and desirable.

29. Without in any sense precluding the further consideration by the several Churches of our Communion of the mode of dealing with the *Quicunque vult*, it is desirable that a new translation be made, based upon the best Latin text; and the Archbishop of Canterbury is requested to take such steps as are necessary for providing such a translation.

30. The Conference, having had under consideration the liturgical use of the *Quicunque vult*, expresses its opinion that, inasmuch as the use or disuse of this Hymn is not a term of Communion, the several Churches of the Anglican Communion may rightly decide for themselves what in their varying circumstances is desirable; but the Conference urges that, if any change of rule or usage is made, full regard should be had to the maintenance of the Catholic Faith in its integrity, to the commendation of that Faith to the minds of men, and to the relief of disquieted consciences.

31. For reasons given in the Report on the Administration of Holy Communion, as well as for other reasons, the Conference



is convinced that it is not desirable to make, on the ground of alarm as to the possible risk of infection, any change in the manner of administering the Holy Communion. Special cases involving exceptional risk should be referred to the Bishop and dealt with according to his direction.

32. The Conference declares that the only elements which the Church can sanction for use in the administration of the Holy Communion are Bread and Wine, according to the institution of our Lord. While declaring this, the Conference does not pronounce judgment upon such a course as in cases of absolute necessity may be in particular regions adopted by those Bishops on whom falls the responsibility of dealing with an imperative need. But it would insist that any such divergence from the practice of the Church, if it is to be justified by actual necessity, ought to cease as soon as the conditions of necessity are over.

33. With regard to Ministries of Healing, this Conference, confident that God has infinite blessings and powers in store for those who seek them by prayer, communion and strong endeavour, and conscious that the clergy and laity of the Church have too often failed to turn to God with such complete trust as will draw those powers into full service, desires solemnly to affirm that the strongest and most immediate call to the Church is to the deepening and renewal of her spiritual life; and to urge upon the clergy of the Church so to set forth to the people Christ, the Incarnate Son of God, and the truth of His abiding Presence in the Church and in Christian souls by the Holy Spirit, that all may realize and lay hold of the power of the indwelling Spirit to sanctify both soul and body, and thus, through a harmony of man's will with God's Will, to gain a fuller control over temptation, pain, and disease, whether for themselves or others, with a firmer serenity and a more confident hope.

34. With a view to resisting dangerous tendencies in contemporary thought, the Conference urges the Clergy in their dealings with the sick to teach as clearly as possible the privilege of those who are called, through sickness and pain, to enter especially into the fellowship of Christ's sufferings and to follow the example of His patience.

35. The Conference recommends the provision for use in Pastoral Visitation of some additional prayers for the restoration of health more hopeful and direct than those contained in the present Office for the Visitation of the Sick, and refers this recom-

commendation to the Committee to be appointed by the President under the Resolution on the subject of Prayer Book enrichment.

36. The Conference, having regard to the uncertainty which exists as to the permanence of the practice commended by St. James (V. 14), and having regard to the history of the practice which professes to be based upon that commendation, does not recommend the sanctioning of the anointing of the sick as a rite of the Church.

It does not, however, advise the prohibition of all anointing, if anointing be earnestly desired by the sick person. In all such cases the Parish Priest should seek the counsel of the Bishop of the diocese. Care must be taken that no return be made to the later custom of anointing as a preparation for death.

37. The growing prevalence of disregard of the sanctity of marriage calls for the active and determined co-operation of all right-thinking and clean-living men and women, in all ranks of life, in defence of the family life and the social order, which rest upon the sanctity of the marriage tie.

38. The influence of all good women in all ranks of life should be specially applied to the remedying of the terrible evils which have grown up from the creation of facilities for divorce.

---

39. This Conference reaffirms the resolution of the Conference of 1888, as follows:

"(A) That, inasmuch as our Lord's words expressly forbid divorce, except in case of fornication or adultery, the Christian Church cannot recognize divorce in any other than the excepted case, or give any sanction to the marriage of any person who has been divorced contrary to this law, during the life of the other party.

"(B) That under no circumstances ought the guilty party, in the case of a divorce for fornication or adultery, to be regarded, during the lifetime of the innocent party, as a fit recipient of the blessing of the Church on marriage.

"(C) That, recognizing the fact that there always has been a difference of opinion in the Church on the question whether our Lord meant to forbid marriage to the innocent party in a divorce for adultery, the Conference recommends that the Clergy should not be instructed to refuse the Sacraments or other privileges of the Church to those who, under civil sanction, are thus married."



40. When an innocent person has, by means of a court of law, divorced a spouse for adultery, and desires to enter into another contract of marriage, it is undesirable that such a contract should receive the blessing of the Church.

[Carried by 87 votes to 84.]

41. The Conference regards with alarm the growing practice of the artificial restriction of the family, and earnestly calls upon all Christian people to discountenance the use of all artificial means of restriction as demoralizing to character and hostile to national welfare.

42. The Conference affirms that deliberate tampering with the nascent life is repugnant to Christian morality.

43. The Conference expresses most cordial appreciation of the services rendered by those medical men who have borne courageous testimony against the injurious practices spoken of, and appeals with confidence to them and to their medical colleagues to co-operate in creating and maintaining a wholesome public opinion on behalf of the reverent use of the married state.

44. The Conference recognizes the ideals of brotherhood which underlie the democratic movement of this century; and, remembering our Master's example in proclaiming the inestimable value of every human being in the sight of God, calls upon the Church to show sympathy with the movement, in so far as it strives to procure just treatment for all and a real opportunity of living a true human life, and by its sympathy to commend to the movement the spirit of our Lord Jesus Christ, in whom all the hopes of human society are bound up.

45. The social mission and social principles of Christianity should be given a more prominent place in the study and teaching of the Church, both for the Clergy and the laity.

46. The ministry of the laity requires to be more widely recognized, side by side with the ministry of the Clergy, in the work, the administration, and the discipline of the Church.

47. A committee or organization for social service should be part of the equipment of every diocese, and, as far as practicable, of every parish.

48. The Church should teach that the Christian who is an owner of property should recognize the governing principle that, like all our gifts our powers and our time, property is a trust held for the benefit of the community, and its right use should be insisted upon as a religious duty.

49. The Conference urges upon members of the Church practical recognition of the moral responsibility involved in their investments. This moral responsibility extends to—

(a) The character and general social effect of any business or enterprise in which their money is invested;

(b) The treatment of the persons employed in that business or enterprise;

(c) The due observance of the requirements of the law relating thereto;

(d) The payment of a just wage to those who are employed therein.

50. The Conference holds that it is the duty of the Church to press upon Governments the wrong of sanctioning for the sake of revenue any forms of trade which involve the degradation or hinder the moral and physical progress of the races and peoples under their rule or influence.

51. The Conference, regarding the non-medicinal use of opium as a grave physical and moral evil, welcomes all well-considered efforts to abate such use, particularly those of the Government and people of China, and also the proposal of the Government of the United States to arrange an International Commission on Opium. It thankfully recognizes the progressive reduction by the Indian Government of the area of poppy cultivation, but still appeals for all possible insistence on the affirmation of the House of Commons that the Indian opium traffic with China is morally indefensible. It urges a stringent dealing with the opium vice in British Settlements, along with due precautions against the introduction of narcotic substitutes for opium. Finally, it calls upon all Christian people to pray for the effectual repression of the opium evil.

52. The Conference, while frankly acknowledging the moral gains sometimes won by war, rejoices in the growth of higher ethical perceptions which is evidenced by the increasing willingness to settle difficulties among nations by peaceful methods; it records, therefore, its deep appreciation of the services rendered by the Conferences at The Hague, its thankfulness for the practical work achieved, and for the principles of international responsibility acknowledged by the delegates; and, finally, realizing the dangers inseparable from national and commercial progress, it urges earnestly upon all Christian peoples the duty of allaying race prejudice, of reducing by peaceful arrangements the con-



flict of trade interests, and of promoting among all races the spirit of brotherly co-operation for the good of all mankind.

53. The Conference desires to call attention to the evidence supplied from every part of Christendom as to the grave perils arising from the increasing disregard of the religious duties and privileges which are attached to a due observance, both on the social and spiritual side, of the Christian Sunday. In consequence of this, the Conference records its solemn conviction that strong and co-ordinated action is urgently demanded, with a view to educating the public conscience and forming a higher sense of individual responsibility alike on the religious and humanitarian aspects of the question.

The Conference further, in pursuance of the Resolutions passed upon this subject in former Conferences, calls upon Christian people to promote by all means in their power the better observance of the Lord's Day, both on land and sea, for the worship of God and for the spiritual, mental and physical health of man.

54. The existing Central Consultative Body shall be reconstructed on representative lines as follows:—

(a) It shall consist of the Archbishop of Canterbury (*ex officio*) and of representative Bishops appointed as follows: Province of Canterbury, 2; Province of York, 1; the Church in Ireland, 1; the Episcopal Church in Scotland, 1; the Protestant Episcopal Church in the United States of America, 4; the Church of England in Canada, 1; the Church of England in the Dioceses of Australia and Tasmania, 1; the Church of the Province of New Zealand, 1; the Province of the West Indies, 1; the Church of the Province of South Africa, 1; the Province of India and Ceylon, 1; the Dioceses of China and Corea and the Church of Japan, 1; the missionary and other extra-provincial Bishops under the jurisdiction of the Archbishop of Canterbury, 1. Total, 18.

(b) The foregoing scheme of representation shall be open to revision from time to time by the Lambeth Conference.

(c) The mode of appointing these representative Bishops shall be left to the Churches that appoint. A representative Bishop may be appointed for one year or for any number of years, and need not be a member of the body which appoints him. Each member shall retain office until the election of his successor has been duly notified to the Archbishop of Canterbury.

(d) For the purpose of appointing the Bishop who is to represent the body of missionary and other extra-provincial

Bishops under the jurisdiction of the Archbishop of Canterbury, each of those Bishops shall be requested by the Archbishop of Canterbury to nominate a Bishop to him. The list of Bishops so nominated shall be then sent to all the Bishops entitled to vote, and each of them shall, if he thinks fit to vote, send to the Archbishop the name of the one in that list for whom he votes. The largest number of votes shall carry the election.

55. The Central Consultative Body shall be prepared to receive consultative communications from any Bishop, but shall, in considering them, have careful regard to any limitations upon such references which may be imposed by provincial regulation.

56. The Consultative Body shall not at any meeting come to a decision on any subject not named in the notice summoning the meeting.

---

57. That the Archbishop of Canterbury be requested to transmit to every Diocesan Bishop in the Anglican Communion a copy of the Final Report of the Committee appointed by the Conference of 1897 to consider the relation of Religious Communities within the Church to the Episcopate, accompanying it with a request that it may be duly considered, and that each Province of the Anglican Communion will, if it consents to do so, send to him, through its Metropolitan, before July 31st, 1910, a statement of the Judgment formed in that Province upon the subject dealt with in the Report.

---

58. This Conference reaffirms the resolution of the Conference of 1897 that "Every opportunity should be taken to emphasize the Divine purpose of visible unity amongst Christians as a fact of revelation." It desires further to affirm that in all partial projects of reunion and intercommunion the final attainment of the Divine purpose should be kept in view as our object; and that care should be taken to do what will advance the reunion of the whole of Christendom, and to abstain from doing anything that will retard or prevent it.

59. The Conference recognizes with thankfulness the manifold signs of the increase of the desire for unity among all Christian bodies; and, with a deep sense of the call to follow the manifest guiding of the Holy Spirit, solemnly urges the duty of special intercession for the unity of the Church, in accordance with our Lord's own prayer.



60. This Conference resolves that a letter of greeting be sent from the Lambeth Conference to the National Council of the Russian Church about to assemble, and that the letter should be conveyed to the Council by two or more Bishops if possible; and that His Grace the Archbishop of Canterbury be respectfully requested to cause such a letter to be written, and to sign it on behalf of the Conference, and to nominate Bishops to convey it to the Council.

61. The Conference respectfully requests the Archbishop of Canterbury to appoint a Committee to take cognizance of all that concerns our relations with the Churches of the Orthodox East, and desires that this Committee should be on a permanent basis.

62. The Conference is of opinion that it should be the recognized practice of the Churches of our Communion (1) at all times to baptize the children of members of any Church of the Orthodox Eastern Communion in cases of emergency, provided that there is a clear understanding that baptism should not be again administered to those so baptized; (2) at all times to admit members of any Church of the Orthodox Eastern Communion to communicate in our Churches, when they are deprived of the ministrations of a priest of their own Communion, provided that (a) they are at that time admissible to Communion in their own Churches, and (b) are not under any disqualification so far as our own rules of discipline are concerned.

---

63. The Conference would welcome any steps that might be taken to ascertain the precise doctrinal position of the ancient separate Churches of the East with a view to possible intercommunion, and would suggest to the Archbishop of Canterbury the appointment of Commissions to examine the doctrinal position of particular Churches, and (for example) to prepare some carefully framed statement of the Faith as to our Lord's Person, in the simplest possible terms, which should be submitted to each of such Churches, where feasible, in order to ascertain whether it represents their belief with substantial accuracy. The conclusions of such Commissions should, in our opinion, be submitted to the Metropolitans or Presiding Bishops of all the Churches of the Anglican Communion.

64. In the event of doctrinal agreement being reached with such separate Churches, the Conference is of opinion that it would be right (1) for any Church of the Anglican Communion to admit individual communicant members of those Churches to com-

municate with us when they are deprived of this means of grace through isolation, and conversely, for our communicants to seek the same privileges in similar circumstances; (2) for the Churches of the Anglican Communion to permit our communicants to communicate on special occasions with these Churches, even when not deprived of this means of grace through isolation, and conversely, that their communicants should be allowed the same privileges in similar circumstances.

65. We consider that any mere formal and complete compact between us and any such Church, seeing that it might affect our relations with certain other Churches, should not take place without previous communication with any other Church which might be affected thereby.

---

66. The Conference is of opinion that it is of the greatest importance that our representatives abroad, both clerical and lay, whilst holding firmly to our own position, should show all Christian courtesy towards the Churches of the lands in which they reside and towards their ecclesiastical authorities; and that the Chaplains to be selected for work on the continent of Europe and elsewhere should be instructed to show such courtesy.

67. We desire earnestly to warn members of our Communion against contracting marriages with Roman Catholics under the conditions imposed by modern Roman canon law, especially as these conditions involve the performance of the marriage ceremony without any prayer or invocation of the divine blessing, and also a promise to have their children brought up in a religious system which they cannot themselves accept.

68. The Conference desires to maintain and strengthen the friendly relations which already exist between the Churches of the Anglican Communion and the ancient Church of Holland and the old Catholic Churches, especially in Germany, Switzerland, and Austria.

69. With a view to the avoidance of further ecclesiastical confusion, the Conference would earnestly deprecate the setting up of a new organized body in regions where a Church with apostolic ministry and Catholic doctrine offers religious privileges without the imposition of uncatholic terms of communion, more especially in cases where no difference of language or nationality exists; and, in view of the friendly relations referred to in the



previous Resolution, it would respectfully request the Archbishop of Canterbury, if he thinks fit, to bring this Resolution to the notice of the Old Catholic Bishops.

70. For the sake of unity, and as a particular expression of brotherly affection, we recommend that any official request of the *Unitas Fratrum* for the participation of Anglican Bishops in the consecration of Bishops of the *Unitas* should be accepted, provided that—

(i) Such Anglican Bishops should be not less than three in number, and should participate both in the saying of the Prayers of Consecration and in the laying on of hands, and that the rite itself is judged to be sufficient by the Bishops of the Church of our Communion to which the invited Bishops belong;

(ii) The Synods of the *Unitas* (a) are able to give sufficient assurance of doctrinal agreement with ourselves in all essentials (as we believe that they will be willing and able to do); and (b) are willing to explain its position as that of a religious community or missionary body in close alliance with the Anglican Communion; and (c) are willing to accord a due recognition to the position of our Bishops within Anglican dioceses and jurisdictions; and (d) are willing to adopt a rule as to the administration of Confirmation more akin to our own.

71. After the conditions prescribed in the preceding Resolution have been complied with, and a Bishop has been consecrated in accordance with them, corresponding invitations from any Bishop of the *Unitas Fratrum* to an Anglican Bishop and his Presbyters to participate in the ordination of a Moravian Presbyter should be accepted, provided that the Anglican Bishop should participate both in the saying of the prayers of ordination and in the laying on of hands, and that the rite itself is judged to be sufficient by the Bishops of the Church of our Communion to which the invited Bishop belongs.

72. Any Bishop or Presbyter so consecrated or ordained should be free to minister in the Anglican Communion with due episcopal license; and, in the event of the above proposals—i.e., Resolutions 1 and 2—being accepted and acted upon by the Synods of the *Unitas*, during the period of transition some permission to preach in our Churches might on special occasions be extended to Moravian Ministers by Bishops of our own Communion.

73. We recommend that the Archbishop of Canterbury be respectfully requested to name a Committee to communicate, as need arises, with representatives of the *Unitas*, and also to direct that the decision of the present Conference be communicated to the *Secretarius Unitatis*.

---

74. This Conference heartily thanks the Archbishop of Upsala for his letter of friendly greeting, and for sending his honoured colleague, the Bishop of Kalmar, to confer with its members on the question of the establishment of an alliance of some sort between the Swedish and Anglican Churches. The Conference respectfully desires the Archbishop of Canterbury to appoint a Commission to correspond further with the Swedish Church through the Archbishop of Upsala on the possibility and conditions of such an alliance.

75. The Conference receives with thankfulness and hope the Report of its Committee on Reunion and Intercommunion, and is of opinion that, in the welcome event of any project of reunion between any Church of the Anglican Communion and any Presbyterian or other non-episcopal Church, which, while preserving the Faith in its integrity and purity, has also exhibited care as to the form and intention of ordination to the ministry, reaching the stage of responsible official negotiation, it might be possible to make an approach to reunion, on the basis of consecrations to the episcopate on lines suggested by such precedence as those of 1610. Further, in the opinion of the conference it might be possible to authorize arrangements (for the period of transition towards full union on the basis of episcopal ordination) which would respect the convictions of those who had not received episcopal Orders, without involving any surrender on our part of the principle of Church order laid down in the Preface to the Ordinal attached to the Book of Common Prayer.

76. Every opportunity should be welcomed of co-operation between members of different Communions in all matters pertaining to the social and moral welfare of the people.

77. The members of the Anglican Communion should take pains to study the doctrines and position of those who are separated from it and to promote a cordial mutual understanding; and, as a means towards this end, the Conference suggests that private meetings of ministers and laymen of different Christian bodies for common study, discussion, and prayer, should be frequently held in convenient centres.



78. The constituted authorities of the various Churches of the Anglican Communion should, as opportunity offers, arrange conferences with representatives of other Christian Churches, and meetings for common acknowledgment of the sins of division, and for intercession for the growth of unity.

REPORT OF THE JOINT COMMITTEE ON REUNION.

Ven. Archdeacon Pentreath presented and read the Report on Message No. 13 from the Upper House which had been referred to a special committee. Whereupon it was moved by Vice-Chancellor Davidson, seconded by Mr. Matthew Wilson, K.C., and resolved,

That the Report be considered at once, and clause by clause.

Clause 1. Moved by Ven. Archdeacon Pentreath, seconded by Mr. Chancellor Worrell, and resolved,

That Clause 1 be held over till the other Clauses shall have been considered.

Clause 2. Moved by Ven. Archdeacon Pentreath, seconded by Mr. Chancellor Worrell, and resolved,

That Clause 2 be adopted.

Moved in amendment by Vice-Chancellor Davidson, seconded by Ven. Archdeacon Clark,

That paragraph 2 be replaced by the following: In so concurring the House shall not be understood as expressing any opinion at this stage as to the creation of a Central Consultative Body, referred to in the Resolutions of the Lambeth Conference, or as to its powers, or the representation of the Church in Canada therein.

It was moved in amendment to the amendment by the Very Rev. Dean Farthing, seconded by Rev. Canon Scott,

That this House cannot at the present in any wise recognize the Central Consultative Body of the Lambeth Conference.

Moved by Mr. Chancellor Worrell, seconded by Ven. Archdeacon Pentreath, and resolved,

That the report be referred back to the Committee for further consideration, and that some other members be added to the Committee by the Prolocutor.

The Committee was re-constituted as follows:—Rev. Canon Welch, Archdeacon Pentreath, Rev. Dr. Abbott-Smith, Mr. Chancellor Worrell, His Honor Judge Ermatinger, Mr. A. C. Fair-

weather, Ven. Archdeacon Armitage, Very Rev. Dean Coombes, Vice-Chancellor Davidson, Rev. Dr. Scott, Mr. Chancellor Martin, Mr. Matthew Wilson, K.C.

## MESSAGES FROM THE UPPER HOUSE.

## MESSAGE NO. 24.

The Prolocutor read the following Messages from the Upper House:

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been adopted by the Upper House:

That the Upper House concurs in Message P from the Lower House with the omission of section VI on the ground that the object desired therein is covered by the preceding section.

ARTHUR TORONTO, *President*.

## MESSAGE NO. 25.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the Upper House has adopted the following resolutions:

That the Bishop of Saskatchewan and the Bishop of Huron be the members of this House on the Committee on Statistics and the State of the Church.

ARTHUR TORONTO, *President*.

## MESSAGE NO. 26.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the Upper House has adopted the following resolution:

That the Bishops of Ottawa, Nova Scotia and Qu'Appelle be the members of the Upper House on the Joint Committee on Canons.

ARTHUR TORONTO, *President*.

## MESSAGE NO. 27.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been adopted by the Upper House:

That the Upper House concurs in the Report of the Joint Committee on the Observance of the Lord's Day, transmitted in Message "R."

ARTHUR TORONTO, *President*.



## MESSAGE NO. 28.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been adopted by the Upper House:

That the members of the Upper House on the Committee concerning the Celebration of the 200th Anniversary of the Church of England in Canada be His Grace the Primate, His Grace the Archbishop of Rupert's Land, the Bishop of New Westminster, the Bishop of Ottawa, the Bishop of Ontario, the Bishop of Nova Scotia and the Bishop of Fredericton.

ARTHUR TORONTO, *President*.

At 1 o'clock the House adjourned.

## AFTERNOON SESSION.

Wednesday, 30th September, 1908.

The Prolocutor took the chair at 2.30 p.m., and opened the proceedings with prayer.

## NOTICE OF MOTION.

Notice of Motion was given by Mr. Charles Jenkins.

## CONSIDERATION OF MESSAGE 21.

Moved by Ven. Archdeacon Lloyd, seconded by Rev. Canon Scott, and resolved,

That Message No. 21 be concurred in, and further that this House, with the concurrence of the Upper House, would welcome a well-considered plan (if sanctioned by the Bishops) which would help fill the vacant areas of the Dominion with our own people.

## MESSAGE NO. 29.

The Prolocutor read Message No. 29 of the Upper House.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been adopted by the Upper House:

The Upper House concurs in Message "W" of the Lower House, and appoints His Grace the Primate, the Bishop of Ottawa (convener), the Bishop of Huron, the Bishop of Saskatchewan, the Bishop of Caledonia, the Bishop of Quebec, the Bishop of Fredericton, as the members of the Upper House upon the Joint Committee on Social and Moral Reform.

ARTHUR TORONTO, *President*.

## REPORT OF SPECIAL COMMITTEE ON CHRISTIAN UNION.

Moved by Chancellor Worrell, seconded by Ven. Archdeacon Pentreath, and resolved,

1. That the report of the Special Committee on Christian Union at the morning Session of this Synod be withdrawn and that the Committee be permitted to substitute an amended report. (Appendix No. XXII.)

2. That the amended report of the Committee on Church Union be adopted and transmitted to the Upper House for concurrence.

## APPOINTMENT OF HYMNAL COMMITTEE.

The Prolocutor announced his appointment of the Joint Hymnal Committee as follows:

Rev. Canon Welch, Rev. Canon Hague, His Honour Judge McDonald, and Mr. J. Edmund Jones.

At the request of His Honour Judge McDonald, the name of Mr. F. Hodgins was substituted for his own.

## APPOINTMENT OF SPECIAL COMMITTEES.

With the consent of the House the following motion was introduced, moved by Mr. Matthew Wilson, seconded by Mr. Chancellor Martin,

That the Prolocutor make the appointment of the Special Committees of this House, and the members from this House of the Joint Committees.

The motion was carried.

## COMMITTEE OF LAW ENFORCEMENT.

With the consent of the House the Prolocutor struck out the name of the Bishop of Ottawa from Resolution 1, in the Report of the Special Committee on Law Enforcement in the Yukon, and inserted the following words after the word "be" in the sixth line, "the members of this House."

## UNFINISHED BUSINESS.

With the consent of the House the following Motions, being 3 and 4 on the Convening Circular under Unfinished Business, were dropped.

3. Moved by Rev. Dr. Langtry, seconded by Rev. John Pitt Lewis,



"That in order to preserve the Faith which it is our aim to maintain and propagate, this Synod, the Upper House concurring, enacts that no Professor shall be appointed to or continued in his office in any College or University under the Church's jurisdiction who accepts or teaches the conclusions of what is known as Higher Criticism."

(See page 94, Journal of the Fourth Session).

4. Moved by Mr. Francis H. Gisborne, seconded by the Rev. A. W. Mackay,

"That, the Upper House concurring, a Joint Committee of both Houses be appointed to consider the advisability of establishing a Church newspaper for the Church people of Canada."

(See pages 94 and 95, Journal of the Fourth Session).

#### REPORT OF THE COMMITTEE ON TEMPERANCE.

Moved by Rev. Canon Ingles, seconded by Rev. Rural Dean Belt, and resolved,

That the Report of the Committee on Temperance be considered Clause by Clause.

Moved by Rev. Canon Ingles, seconded by Rev. Rural Dean Belt,

That Clause 1 under "Legislation" be adopted.

It was moved in amendment by the Very Rev. Dean Coombes, seconded by Mr. E. G. Henderson,

"That the Report of the Committee on Temperance, having been received, be referred back to the Committee in order that their recommendations may be succinctly and clearly formulated, to be presented at this evening's Session of Synod."

The amendment was put to the House and declared carried.

The following Notices of Motion (6 and 7) on the Convening Circular were by Order of the House referred to the same Committee:

"(6) That the report of the Committee on Temperance be adopted, and the Committee re-appointed, but, in order that all matters relating to public morality and the social well being of the communities may be dealt with, the name of the Committee be changed to read as follows: 'Committee on Moral and Social Reform.'"

"(7) That this Synod rejoices to know of the effort that is being made in China for the suppression of the Opium Traffic,

and desires to express its deep sympathy with our Missionaries and others who are co-operating in this great work, and also hopes that the effort that is being made in England to arouse the Government to the limitation of the cultivation of this drug in India to the supply necessary for medical use, may be successful, and begs to urge upon the Dominion Government to prevent the manufacture of the drug in Canada and limit its importation and sale to that which is necessary for use as medicine: and that a copy of this Resolution be forwarded to the Government at Ottawa and to the Hon. Secretary of the Church Anti-Opium League, London, England, and to the Hon. Secretary of the Society for the Suppression of the Opium Traffic, in the same city."

#### CONSIDERATION OF MESSAGE NO. 22 FROM THE UPPER HOUSE.

Moved by Mr. Chancellor Martin, seconded by Mr. Chancellor Worrell, and resolved,

That the consideration of Message No. 22 be deferred until the consideration of the Report on Rules of Order.

#### CONSIDERATION OF MESSAGE NO. 24.

Moved by Rev. Canon Ingles, seconded by Mr. Chancellor Worrell, and resolved,

That Message No. 24 from the Upper House be concurred in.  
The House adjourned at 6 o'clock.

#### EVENING SESSION.

Wednesday, September 30th, 1908.

The Prolocutor took the chair at 8 o'clock, and opened the proceedings with prayer.

#### JOINT SITTINGS OF BOTH HOUSES.

Moved by Rev. Canon Welch, seconded by Mr. Chancellor Worrell, and resolved,

That in order to secure the adequate discussion of the question of Joint Sessions of the two Houses of this Synod, Notice of Motion No. 3, of the Convening Circular:

"1. That Section 2 of the Constitution be repealed, and the following substituted therefor:—

2. The Synod shall consist of two Houses, the Bishops constituting the Upper, and the Clergy and Laity together the Lower House.



Both Houses shall sit together, but each House shall vote separately, and the Upper House may, at its discretion, consider any matter in private.

The sittings of the Synod may be in public, or in private, as the Synod may order.

II. That Sections 7 and 8 be repealed, and the following be substituted therefor:—

7. The Primate shall preside at all meetings at which he is present.

8. In the absence of the Primate one of the other Bishops shall be elected to preside.

III. That all other alterations of the Constitution, Order of Proceedings and Rules of Order, which may be necessary to give effect to the above alterations, be made by a committee to be nominated by the Primate and Prolocutor."—To be left over as the first order of business at the next session.

#### REPORT OF COMMITTEE ON AMENDMENTS TO THE CONSTITUTION.

Moved by Mr. Chancellor Worrell, seconded by Rev. Canon Welch, and resolved,

That the Report of the Committee on Amendments to the Constitution be adopted (Appendix XXXVII.)

#### REPORT OF THE COMMITTEE ON TEMPERANCE.

The House called for the Report of the Committee on Temperance which had been referred back at the afternoon Session.

The Rev. Canon Ingles presented the Report and moved, seconded by Rev. Rural Dean Belt,

That the Report be received and the recommendations considered seriatim.—Carried.

#### CONSIDERATION OF RECOMMENDATIONS.

Recommendation 1 was on motion of Rev. Canon Ingles, seconded by Rev. Rural Dean Belt, adopted.

Moved by Rev. Canon Ingles, seconded by Rev. Rural Dean Belt.

That Recommendation 2 be adopted.

It was moved in amendment by Mr. Chancellor Martin, seconded by Mr. Chancellor Worrell,

That Recommendation 2 be struck out, and following substituted therefor:

"That where Local Option does not obtain the hours of sale be shortened by the Provincial authority."

The amendment was put to the Synod and declared carried. Recommendation 3 of the Report was adopted.

Moved by Rev. Canon Ingles, seconded by Ven. Archdeacon Ker,

That Recommendation 4 be adopted.

It was moved in amendment by Mr. Matthew Wilson, K.C., seconded by Rev. Rural Dean Dibb,

That the words "Until such time as the bar be abolished" be prefixed to Recommendation 4.

The amendment was carried.

It was moved by His Honour Judge McDonald, seconded by Mr. Justice Fitzgerald, and resolved,

That Recommendation No. 4 of the Report be amended by adding the following: "And that all bars should be in the front of the house and open upon the street."

The original motion as amended was then adopted by the House.

Recommendation 5, on "Anti-Treating": 6 on "Church of England Temperance Society": 7 on "The Opium Traffic," were adopted.

It was moved by Rev. Canon Ingles, seconded by Rev. Rural Dean Belt, and resolved,

That Recommendation No. 8 as to "Government Ownership," together with the motion of Ven. Archdeacon Ker, being Recommendation No. 9, be referred to the Committee to be appointed on Moral and Social Reform.

It was moved by His Honor Judge McDonald, seconded by Mr. Chancellor Worrell, and resolved,

That paragraph 11 on "Temperance Movements Abroad" be struck out.

The recommendations of the Report of the Temperance Committee, as amended, were then adopted as a whole, and the following added thereto: On motion of Rev. Canon Hogbin, seconded by Rev. Canon Dyson Hague:

"Also that it be an instruction to the Committee on Moral and Social Reform to take such steps as it may deem advisable to bring the recommendations relating to the sale of intoxicating



liquors to the attention of the authorities competent to legislate thereon, with the petition to make such legal provision as may be necessary to carry the same into effect."

RECOMMENDATIONS OF THE REPORT, AS ADOPTED.

1. That wherever it is not now the case, it should be made illegal for minors to enter a bar where intoxicants are sold.

2. That where Local Option does not obtain the hours of sale be shortened by the Provincial authority.

3. That full advantage should be taken, where practicable, of the adoption and putting in force of local option under the present License Law.

4. Until such time as the bar be abolished, that the proper authorities should be interviewed in every municipality and the request urged that "Windows should be uncurtained and all obstructions removed which would prevent persons seeing into the bar from the outside at all hours, and that all bars should be in the front of the house and open upon the street."

5. That wherever possible the members of the Synod should promote Anti-Treating Leagues or Societies in the endeavor to stamp out the evils of the treating habit.

6. Your Committee would urge upon the members of the Synod the desirability of promoting in our Parishes branches of the Church of England Temperance Society. With its dual basis it should be possible to enlist under its banner the services of every temperance man, thus enabling us to show the world a united front in combating the sin of intemperance. The multiplication of Societies is the great fear of most of our Parochial Clergy, the existence of societies is already overdone. Your Committee recommend that this work be placed in the hands of some already existing society as a branch of its work, *e.g.*, the A.Y.P.A., the Brotherhood of St. Andrew, or some other existing agency, the main object being that in every parish there may be a band of faithful men and women who will be ready to show a sympathizing spirit to all those overcome by this sin, and a willingness to help them up to something better. Nothing can be effective without prayer. Such a band of workers might be found ready to unite at stated times in corporate intercession at the Holy Communion, and at other times for those who have fallen victims to this sin, or who are struggling against it, or generally for the prevalence of true temperance sentiment.

7. That this Synod rejoices to know of the effort that is being made in China for the suppression of the Opium Traffic and desires to express its deep sympathy with our Missionaries and others who are co-operating in this great work: and also hopes that the effort being made in England to arouse the Government to the speedier limitation of the cultivation of this drug in India to the supply necessary for medical use, may be successful, and further that this Synod rejoices in the fact that at its last Session the Parliament of Canada passed an act prohibiting the importation, manufacture and sale of opium in Canada for other than medicinal purposes: and that a copy of the resolution be forwarded to the Government at Ottawa, the Hon. Secretary of the Anti-Opium League, London, England, and to the Hon. Secretary of the Society for the Suppression of the Opium Traffic in the same City.

The Prolocutor read the following Messages from the Upper House:

## MESSAGE NO. 30.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been adopted by the Upper House:

That a Joint Committee be appointed to consider the advisability of subdividing and readjusting the present Province of Canada, to report at the next meeting of the General Synod, and that the following be the members of the Joint Committee representing this House:

The Archbishop of Rupert's Land, the Bishops of Ottawa, Huron, Quebec, and the mover. The Bishop of Huron, convener.

ARTHUR TORONTO, *President*.

## MESSAGE NO. 31.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been adopted by the Upper House:

That this House concurs in Message BB, and that the Bishops of Ottawa (convener), and Huron be appointed to represent the Upper House on the Joint Hymnal Committee of the General Synod.

ARTHUR TORONTO, *President*.



## MESSAGE NO. 32.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been adopted by the Upper House:

That the Lower House be requested to send a Deputation to the Upper House to explain what action is contemplated in Message A.A.

ARTHUR TORONTO, *President*.

## MESSAGE NO. 33.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been adopted by the Upper House:

That the Constitution of the General Synod be amended by the addition of a clause to the effect that the General Secretary of the M.S.C.C. be a member *ex-officio* of the Lower House.

ARTHUR TORONTO, *President*.

## CONCURRENCE IN MESSAGE NO. 30.

It was moved by Mr. Chancellor Worrell, seconded by Mr. Chancellor Martin, and resolved,

That Message No. 30 from the Upper House be concurred in, and that the Prolocutor be requested to name the members of the House on the Joint Committee.

## CONCURRENCE IN MESSAGE NO. 32.

With the consent of the House, the Prolocutor appointed the following gentlemen a deputation to go to the Upper House as requested by Message No. 32, viz., Ven. Archdeacon Lloyd, Ven. Archdeacon Armitage, Rev. G. F. Scovil, and Mr. Spencer Page.

## CONSIDERATION OF MESSAGE NO. 33.

Moved by Mr. R. Campbell, seconded by Rev. Rural Dean Dibb, and resolved,

That this House regrets that it cannot concur in Message No. 33, as it is not practicable to make such alterations this session.

## MEMORIAL ON INDIAN WORK.

Moved by Ven. Archdeacon Tims, seconded by Rev. A. E. O'Meara, and resolved,

That the Memorial on Indian Work, and the Winnipeg resolutions therein mentioned be printed and distributed immediately.

#### SUNDAY SCHOOL COMMISSION.

The Prolocutor appointed the following members to represent the Lower House on the Sunday School Commission, viz.: Rev. Dr. Rexford, Rev. Canon Ingles, Mr. F. H. Gisborne and Mr. G. B. Kirkpatrick.

#### CONSIDERATION OF THE REPORT ON THE DIACONATE.

On the Report on the Diaconate being called for, it was moved by Ven. Archdeacon Pentreath, seconded by Rev. Canon Vroom, and resolved,

That the House do now adjourn till 10 a.m. to-morrow, the Report on the Diaconate to have precedence after routine business.

Confirmed.

Ottawa, October 1st, 1908.

J. C. FARTHING, *Prolocutor*.

#### EIGHTH DAY.

LAUDER HALL.

OTTAWA, October 1st, 1908.

The Prolocutor took the chair at 10 o'clock a.m. and opened the proceedings with prayer. The Minutes of the Seventh Day's proceedings were read and confirmed. Mr. J. Roy Campbell who had been absent during the Session took his seat.

#### APPOINTMENT OF COMMITTEES.

The Prolocutor appointed the following special Committees:

##### *Joint Committee on Beneficiary Funds.*

Very Rev. Dean Farthing, Very Rev. Dean Crawford, Very Rev. Dean Evans, Ven. Archdeacon Clark, Ven. Archdeacon Forneret, Ven. Archdeacon Balfour, Ven. Archdeacon Ker, Ven. Archdeacon Bogert, Ven. Archdeacon Small, Ven. Archdeacon Pentreath, Rev. Canon S. MacMoline, Rev. Canon Craig, Rev. Provost Macklem, Rev. G. R. Beamish, Mr. Justice Fitzgerald, Mr. James Mackinnon, Mr. Matthew Wilson, Mr. J. A. Machray, Mr. Chancellor Worrell, Mr. A. McC. Creery, Mr. W. M. Jarvis, G. W. G. Bonner.

##### *Joint Committee on Doctrine, Worship and Discipline.*

Very Rev. Dean Coombes, Ven. Archdeacon Raymond, Ven. Archdeacon Pentreath, Ven. Archdeacon MacMoline, Rev. Canon



Spragge, Rev. Canon Hague, Rev. Canon d'Easum, Rev. Canon Vroom, Rev. Canon Sutherland, Rev. F. W. Johnson, Rev. Prof. Abbott Smith, Mr. Chas. Jenkins, His Honour Judge McDonald, Dr. L. H. Davidson, Mr. L. S. Lake, M.P.

*Vital Statistics.*

Rev. Canon Simpson, Ven. Archdeacon MacMoline, Rev. A. J. Warwick, Rev. Scovil Neals, Mr. R. J. Carson, Mr. R. L. Newman, Dr. A. A. Weagant.

*On Incorporation of Synod.*

Dr. N. W. Hoyles, the Hon. S. H. Blake, Dr. J. A. Worrell, Dr. L. H. Davidson, Mr. Matthew Wilson, Dr. R. V. Rogers, Mr. J. A. Machray, His Honour Judge McDonald, Mr. G. O. Dickson Otty, Mr. F. H. Gisborne, Rev. Provost Macklem.

*Joint Committee on Lay Help.*

Ven. Archdeacon Armitage, Ven. Archdeacon Harding, Ven. Archdeacon Lloyd, Rev. A. W. Mackay, Rev. T. W. Powell, Rev. F. C. C. Heathcote, Rev. G. B. Sage, Rev. G. N. Dobie, Dr. Millman, Mr. F. M. Oldham, Mr. A. P. Tippet, Mr. J. R. Dargavel, M.P.P., Mr. A. H. Bachus.

*Joint Committee on Anglican Young Peoples' Association.*

Ven. Archdeacon Lloyd, Rev. Canon Brown, Rev. Canon Hague, Rev. Canon Starr, Rev. V. E. Harriss, Rev. R. A. Parrock, Rev. Frank Charters, Rev. A. D. Dewdney, Rev. F. H. Graham, Rev. S. G. Chambers, Mr. F. H. Gisborne, Mr. C. H. Cowan, Mr. G. E. Roper, Mr. H. J. Mudge.

*Joint Committee on Lord's Day Observance.*

Ven. Arch. Scriven, Ven. Arch. Armitage, Ven. Arch. Tims, Ven. Arch. Hill, Rev. Canon Stocken, Rev. Canon Scott, Rev. Canon Cody, Rev. H. G. Fiennes Clinton, Dr. N. W. Hoyles, Rev. F. C. C. Heathcote, Mr. Walter Taylor, Mr. E. L. Drury, Mr. Matthew Wilson, K.C.

*Joint Committee on Advisability of Sub-Division and Re-Arrangement of Dioceses in Province of Canada.*

Ven. Archdeacon Balfour, Ven. Archdeacon Webb, Ven. Archdeacon Naylor, Rev. Provost Macklem, Rev. Canon Kittson, Rev. Canon Boydell, Rev. Jno. Ridley, Rev. H. G. Fiennes Clinton, Mr. J. L. Jennison, Mr. Chancellor Worrell, Mr. Chancellor Mar-

tin, Dr. L. H. Davidson, His Honour Judge McDonald, Mr. Justice Fitzgerald, Mr. Matthew Wilson, Mr. W. M. Jarvis, Mr. J. A. Machray, Mr. Chancellor Lewis.

*Joint Committee on Christian Union.*

Very Rev. Dean Williams, Ven. Archdeacon Forsyth, Ven. Archdeacon Naylor, Ven. Archdeacon Mackenzie, Ven. Archdeacon Fortin, Ven. Archdeacon Harding, Rev. Canon Hogbin, Rev. Canon Cody, Rev. Canon Welch, Rev. C. E. Cooper, Rev. C. Carruthers, Rev. F. E. Pratt, His Honour Judge McDonald, Mr. Lansing Lewis, Mr. R. Campbell, Dr. R. V. Rogers, Mr. Justice Fitzgerald, Mr. Chas. Jenkins, Dr. L. H. Davidson, His Honour Judge Ermatinger, Mr. Spencer Page, Mr. Chancellor Worrell, Mr. F. M. Oldham, Mr. E. L. Drury.

*Joint Committee on Candidates for Holy Orders, Educational Work and Theological Colleges.*

Very Rev. Dean Coombes, Very Rev. Dean Evans, Ven. Archdeacon Gillmour, Ven. Archdeacon Pentreath, Ven. Archdeacon Bogert, Rev. Provost Macklem, Rev. Prof. G. Abbott Smith, Rev. Prof. Allnatt, Rev. Dr. Rexford, Rev. Canon de Cowie, Rev. Canon Craig, Rev. Canon Vroom, Rev. Canon Welch, Rev. Canon Cody, Rev. Canon Simpson, Mr. E. G. Henderson, Mr. John Hamilton, Mr. J. L. Jennison, Dr. L. H. Davidson, Dr. N. W. Hoyles, Mr. J. MacKay, K.C., Mr. W. J. Geddes.

*Press Committee.*

The Rules of Order having been suspended, it was moved by the Rev. Canon Starr, seconded by the Rev. F. H. Graham, and resolved,

That at the commencement of each Session of the General Synod, a small committee be appointed by the Prolocutor to be known as the Press Committee whose duty it shall be to assist the Press Representatives in preparing the reports of Synod Proceedings

*REPORT OF THE COMMITTEE ON MEMORIALS OF DECEASED MEMBERS.*

The Rev. Canon Welch presented and read the report of the Committee on the memorials of deceased members, whereupon it was moved by the Rev. Canon Welch, seconded by the Very Rev. Dean Crawford, and resolved,

That the report be received and adopted. The Prolocutor then led the House in prayer using the Collect for "All Saints' Day" and the prayer for the "Church Militant," adapting it to the occasion.



## NOTICE OF MOTION.

I. A Notice of Motion was given in by the Rev. A. E. O'Meara.

## REPORT OF COMMITTEE ON EXPENSES.

Judge McDonald presented and read the report on expenses. (Appendix No. XXXV.)

The Rules of Order having been suspended, it was moved by His Honour Judge McDonald, seconded by Mr. A. McC. Creery, and resolved,

That the Report of the Committee on Finance and Expenses be received and adopted.

The Prolocutor thereupon appointed the following Committee, His Honour Judge McDonald (convener), Dr. Worrell, His Honour Judge Ermatinger, Ven. Archdeacon Mackenzie, Very Rev. Dean Williams.

## RE CANON ON MARRIAGE AND DIVORCE.

The Prolocutor made the following statement regarding the necessity of confirming the Canon on Marriage and Divorce:

The Special Committee for which I asked, to consult with the Assessors and others, regarding the necessity of confirming the Canon on Marriage and Divorce, were unable to meet the Assessors owing to the absence of two members of the Committee. We were therefore unable to have their advice. I have asked the Assessors to give their opinion in writing. They have done this, and both agree that the Canon does not require confirmation. This is a matter of law, and I therefore rule as advised that the Canon on Marriage and Divorce does not require to be passed at two successive sessions but has been in force since it was passed at the last Session.

He also submitted the written opinion of his Assessors, as follows:—

To the Very Rev., the Dean of Ontario, Prolocutor of the Lower House of General Synod:

In reply to the question submitted to me as one of your Assessors, viz.: Does the Canon No. V. of this General Synod entitled "Marriage and Divorce" passed at the fourth Session require to be passed the second time, at the present Session of Synod. I beg to say most respectfully that I am clearly of the opinion that the said Canon does not require to be passed at two successive meetings of the General Synod and that it went into

operation as soon as passed and has been the definite law of the Church in Canada since its promulgation at the close of the Session at which it was passed.

The only Canons which under Sec. 31 of the Constitution require to be passed at two successive meetings of the General Synod are those "Dealing with Matters of Doctrine, Worship and Discipline." Manifestly this Canon does not come under the two classes named of, "Doctrine and Worship" and equally clearly in my humble judgment, it does not fall under that of "Discipline." It is the positive enactment by competent authority of a rule or direction to the Clergy of the Church in Canada. It enacts nothing whatever as to the consequence of disobedience, nor declares, nor inflicts any penalty. Breach of the Rule or Direction might or might not lead to Discipline; but even then not under any Canon or Rule of Discipline of the General Synod, but only under the particular Canon, Rules or Regulations on Discipline itself of each Diocese.

I venture to repeat that Canon V. on Marriage and Divorce is free from any intimation or hint of Discipline in the legal and true sense of the terms and needs not to be passed at a second meeting of Synod.

Ottawa, 24th Sept., 1908.

L. H. DAVIDSON.

The Very Rev. J. C. Farthing,  
Prolocutor, General Synod,

Dear Mr. Prolocutor,—In compliance with your desire for my advice as to whether Canon V. on Marriage and Divorce is a Canon on Discipline, such as requires to be passed at two successive meetings of the General Synod so that a motion to pass the same again at the present session of the Synod should not be ruled out of order, I beg now to say that in my opinion that this Canon is not one dealing with a matter of discipline under clause 31 of the Constitution which requires Canons dealing with matters of Doctrine, Worship and Discipline to be passed at two successive Sessions and which provides that all other enactments of the Synod shall come into operation as soon as passed.

It is evident from the expressed words of that clause that the Synod might pass other Canons than such as relates to Doctrine, Worship and Discipline; and I think that we must give to these words an accurate, limited meaning, rather than a loose and general interpretation which might include every enactment required by the Church.



The word "Discipline" is sometimes used to include the Rules for the breach of which the offender may be disciplined; but in such cases the writer will, I think, almost invariably be found to be expressing an idea by the use of few words, rather than giving a meaning to any of the words. In illustration, it may be said that "The Discipline of a School is excellent," while the intention is merely to convey the idea that the rules for the breach of which the scholars might be disciplined are excellently followed by them. They have been disciplined by kindness or chastisement to obey.

Various definitions of discipline are given by authors, and amongst such may be found in the Standard Imperial Dictionary the following:—

"The training to act in accordance with the rules" such as military discipline.

"The method of regulating principles and practice" as discipline prescribed by the Church.

"Correction: chastisement; punishment *inflicted by way of correction and training; instructions by means of misfortune, suffering and the like.*"

In the Roman Catholic Church it is defined to be "Chastisement or Bodily Punishment inflicted on a delinquent, or that chastisement or external mortification which a penitent inflicts upon himself."

"Without discipline the favorite child,  
Like a neglected forester, turns wild."—*Cowper*.

A sharp discipline of half a century had sufficed to educate us.—*Macaulay*.

In my opinion "Discipline" as mentioned in clause No. 31 of the Constitution refers to the investigation, trial of proceedings, and the inducement or pressure, whether through love, persuasion and advice, or through deprivation, chastisement and force, which leads or drives the offender (if so found) into obedience to the laws or rules of the church. The Law is one matter; and the discipline to bring obedience to that law is quite another matter. The Canon which enacts that no Clergyman shall solemnize the marriage of a divorced person merely makes the law. No penalty is attached and no method of investigation or trial is provided. Clearly such penalty or trial was not intended, but it was intended to enact that within the jurisdiction of the Church, it shall be unlawful to solemnize the marriage of a divorced person. The Canon does not discipline the clergyman, but makes a

law for the breach of which a Canon on the matter of discipline might be resorted to for the purpose of discipline by investigation, trial and judgment or such other method as the Canon on Discipline may prescribe. If a Municipal Law provided that no Council should in any year create a debt to be repaid in a future year unless the matter be submitted to the ratepayers, no one I think would suggest that that law was a matter of discipline of the Council. The provision is merely the same in effect as stating that it shall be unlawful for the Council to do so, so the Canon in question merely makes the Law, while a Canon on the matter of discipline would provide the method for ascertaining the offence and vindicating the law.

It is not unreasonable that the extraordinary deliberations of two sessions should be required before there should be any interference with the doctrines which have been pronounced and preserved with so much care, or with a practise or form of worship which is the fruit of experience and scholarship, or matters of discipline which touch the liberty of the subject, so dear to the British race. The liberty of Churchmen is further protected from any Canon on the matter of Discipline, which might provide in the event of a breach of the law for more than admonition or advice, or persuasion, by section No. 4 of the Basis of Constitution which enacts that no Canon of a coercive character or involving penalties or disabilities shall be operative until accepted by the Lower Synod. All these provisions in the General Synod's Constitution relating to matters of Discipline, point, in my opinion, to discipline as accurately defined to be the mode and procedure of enforcing obedience to the law and not to the law itself. If that mode of procedure under a Canon on Discipline result in merely admonition, advice or similar means to bring about a return to obedience then the Canon pursuant to which the trial takes place need not be accepted by the subordinate Synod, but if it may result in compulsion or penalty then it must go to the Synod below. In either event the Canon in my opinion, to be a Canon on a matter of discipline must be one relating to the investigation or trial of or judgment upon some alleged offence by a member of the Church and is not (as in my opinion Canon V. is) merely a Canon declaring or making the law of the Church. This Canon is, in my opinion not legislation upon a matter of discipline, but is legislation upon a matter of marriage and divorce. A Canon on the matter of Discipline might take up the regulation of a clergyman who would commit a breach of the Canon on Marriage and Divorce and provide a suitable method of investi-



gation, trial, judgment and enforcement of punishment; but the Canon in question does not do anything of that kind. There is now before this Synod a memorial from Niagara for a Canon on the Discipline of the Clergy. Believe me,

Mr. Prolocutor, faithfully yours,

MATTHEW WILSON, *Assessor*.

P.S.—Since investigating the matter in question, I have been informed that Mr. Chancellor Dunbar and Mr. Campbell, K.C., of Quebec Diocese came previously to the same conclusion, and I am now told that Mr. Chancellor Worrell, of Toronto, takes the opposite view.

#### REPORT OF THE REGISTRAR.

Mr. F. H. Gisborne presented and read the report of the Registrar. (Appendix No. XXXII.)

The Rules of Order having been suspended, it was moved by Mr. F. H. Gisborne, seconded by Judge McDonald, and resolved, that the report be adopted.

#### MESSAGES FROM THE UPPER HOUSE.

The Prolocutor read the following messages from the Upper House.

##### MESSAGE NO. 34.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been adopted by the Upper House:

That the Lower House concurring, permission be granted by General Synod for the erection of a Province west of the Rocky Mountains if the Dioceses involved shall desire to form such Province.

ARTHUR TORONTO, *President*.

Oct. 1st, 1908.

##### MESSAGE NO. 35.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been adopted by the Upper House:

That enquiry be made of the Lower House as to the present position of its business, and the probable time when the Lower House will be ready for prorogation.

ARTHUR TORONTO, *President*.

Oct. 1st, 1908.

## CONCURRENCE IN MESSAGE 34.

Moved by Rev. F. H. Graham, seconded by Rev. C. E. Cooper, and resolved,  
That Message No. 34 be concurred in.

## NOTICES OF MOTION.

Notices of Motion were given by the Rev. A. E. O'Meara, Ven. Archdeacon Ker, Mr. Chancellor Worrell, Mr. Matthew Wilson, K.C., and Mr. Chancellor Martin.

## CONSIDERATION OF THE REPORT ON THE DIACONATE.

It was moved by Mr. C. Jenkins, seconded by Rev. Canon Ingles, that the Report of the Lower House on the Diaconate be adopted.

It was moved in amendment by Mr. Chancellor Martin, seconded by Mr. G. B. Kirkpatrick,

That the recommendation of the Committee on the Diaconate be amended by adding the following: "and also to draft a form of ordering or appointing deacons of the second grade to be called Permanent Deacons, or otherwise appropriately designated."

With the consent of the House the following was substituted by Mr. Martin for his amendment.

Moved by Mr. Chancellor Martin, seconded by Mr. G. B. Kirkpatrick, that the recommendations of the Report of the Committee on the Diaconate be struck out and the following substituted therefor: "The Upper House concurring, it is recommended that a Joint Committee of both Houses be appointed to draft a canon for the establishment of an Order of Laymen for service in the Church to be called Sub-Deacons or otherwise appropriately designated and also to draft a form for the appointment of such men." A vote having been taken by orders, the amendment was declared lost.

It was then moved in amendment by the Ven. Archdeacon Lloyd, seconded by the Rev. F. E. Howitt,

That all the words after the word "Diaconate" in the third line be stricken out and the following words added: "With a view to widening the entrance to the Diaconate and strengthening the requirements to the office of the Priesthood."

The amendment was lost.

The original motion was then put to the Synod and declared lost.



## MESSAGE FROM THE UPPER HOUSE.

## MESSAGE NO. 36.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following Resolution has been adopted by the Upper House:

That this House concurs in Message A.A. from the Lower House after having heard the explanation regarding it given by the Deputation.

ARTHUR TORONTO, *President.*

## COMMITTEE ON MORAL AND SOCIAL REFORM.

The Committee appointed to nominate the members from this House upon the Joint Committee on "Moral and Social Reform" beg to report as follows:

They recommend that the following be the members from this House upon such Committee: The Very Rev. Dean Farthing, Ven. Archdeacon Ker, Ven. Archdeacon Armitage, Rev. Canon Ingles, Dr. N. W. Hoyles, K.C., Rev. C. W. McKim, Mr. Geo. H. Cowan, K.C., Rev. F. H. Graham, His Honour Judge Erma-tinger, Dr. T. Millman, Hon. G. R. Coldwell, Mr. J. L. Jen-nison, Rev. F. C. C. Heathcote, Mr. G. B. Kirkpatrick, Mr. M. Wilson, K.C., Rev. Canon Welch, Rev. A. E. O'Meara.

It was moved by the Rev. Canon Welch, seconded by the Rev. Dr. Bidwell and resolved, that the report be adopted.

## MEMORIAL OF THE CHURCH, BIBLE AND PRAYER BOOK SOCIETY.

Rev. Canon Welch presented and read the memorial of the Church Bible and Prayer Book Society when it was moved by the Rev. Canon Welch, seconded by Mr. G. B. Kirkpatrick and resolved,

That the prayer of the Memorial of the Church, Bible and Prayer Book Society be granted, and that, the Upper House con-curring, this Synod do give the Society its hearty endorsation and do commend its efforts to carry out its objects to the mem-bers of the church.

The Prolocutor read the following message from the Upper House:

## MESSAGE NO. 37.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following Resolution has been adopted by the Upper House:

That the Upper House withdraws from Message No. 13 the words "And the Central Consultative Body of the Lambeth Conference" and asks concurrence in Message No. 13 as amended.

ARTHUR TORONTO, *President*.

Oct. 1st, 1908.

It was moved by the Very Rev. Dean Coombes, seconded by Ven. Archdeacon Clark "That this House concurs in Message No. 37 of the Upper House with the understanding that this House expresses no opinion of, or opinion in regard to the reference to "The Precedents of 1610" mentioned in the 75th Resolution of the Lambeth Conference.

On its being proposed that a Deputation should proceed to the Upper House and consult it with reference to Message No. 13 as amended by Message No. 37, the above motion moved by the Very Rev. Dean Coombes was withdrawn, and at the request of the House the Prolocutor appointed a Deputation consisting of the Very Rev. Dean Coombes, Rev. Canon Scott, Chancellor Worrell, Vice-Chancellor Davidson and His Honour Judge Ermatinger to consult the Upper House with regard to Message No. 37 regarding Church Union.

#### REPORT OF THE COMMITTEES ON EDUCATIONAL WORK, ETC.

It was moved by the Rev. Dr. Abbott-Smith, seconded by the Rev. Canon Welch, and resolved,

That the combined report of the Committees on "Educational Work of the Church," "Maintenance of Theological Colleges" and "Candidates for Holy Orders," be printed in the Journal of the proceedings of this Session. (Appendix No. XXVI.)

It was moved by the Rev. Dr. Abbott-Smith, seconded by the Rev. Canon Welch and resolved,

That the Primate be requested to invite the governing bodies of the Church Universities and Theological Colleges at present associated under the provisions of the Canon of the Provincial Synod of Canada on Divinity Degrees, to take steps to consider the advisability of securing the voluntary co-operation of the said Universities and Colleges, (and to consider the addition to their number of such other Church Universities and Colleges as may be in a position to co-operate with them), for the purpose of aiming at greater uniformity in curriculum, as well as of carrying on in the Dominion at large such examinations as have been heretofore conducted in the Ecclesiastical Province of



Canada under the Canon of the Provincial Synod of Canada, and for obtaining the necessary Legislation for continuing to confer degrees under the altered conditions.

#### REPORT OF THE COMMITTEE OF THE COLONIAL CLERGY ACT.

The Report of the Committee on the Colonial Clergy Act was presented and read by the Rev. Canon Simpson, who moved, seconded by Mr. R. J. Carson, that the Report of the Committee on the Colonial Clergy Act be adopted. (Appendix No. XXVII.)

It was moved in amendment by the Very Rev. Dean Evans, seconded by the Very Rev. Dean Crawford,

That the General Synod of the Church of England in Canada, the Upper House concurring, do memorialize His Grace the Archbishop of Canterbury respectfully praying that he take such steps as may be necessary to have such changes made in the Act as shall remove the disabilities presently laid thereby upon Colonially ordained clergy desiring to officiate in Great Britain.

With the consent of the House the Very Rev. Dean Evans withdrew his amendment, whereupon the original motion was put to the Synod and declared carried.

#### REPORT OF THE COMMITTEE ON DOCTRINE, WORSHIP AND DISCIPLINE.

The Rev. Canon Brown presented and read the report of the Committee on the Doctrine, Worship and Discipline of the Church (Appendix No. XXIX.), and moved, seconded by the Ven. Archdeacon Armitage,

That the report of the Committee be adopted.—Carried.

#### THE REPORT OF COMMITTEE TO WATCH LEGISLATION.

Rev. Canon Simpson presented and read the report of the Committee to Watch Legislation, (Appendix No. XXX.), and moved, seconded by the Ven. Archdeacon Armitage, that the report of the Committee to watch legislation be adopted.—Carried.

#### COMMITTEE ON COLONIAL CLERGY ACT.

The Prolocutor named the Committee on the Colonial Clergy Act as follows:—

Rev. Canon Simpson, Ven. Archdeacon Raymond, Ven. Archdeacon Pentreath, Ven. Archdeacon Harding, Rev. Canon Cody, Mr. Matthew Wilson, Dr. Worrell, K.C., His Honour Judge McDonald and Mr. R. I. Carson.

## REPORT OF THE COMMITTEE ON VITAL STATISTICS.

Rev. Canon Simpson presented and read the report on Vital Statistics, (Appendix No. XXVIII.), whereupon it was moved by the Rev. Canon Simpson, seconded by His Honour Judge McDonald, and resolved,

That the Report of the Committee on Vital Statistics be adopted.

## REPORT OF THE COMMITTEE OF BENEFICIARY FUND.

Mr. Matthew Wilson read the report of the Committee on Beneficiary Funds, (Appendix No. XXXIV.), and moved, seconded by Rev. Canon Welch,

That the Upper House concurring, it be referred to a Special Joint Committee of the Synod to enquire into the possibility and practicability of carrying out the objects of the proposition set forth in the memorandum upon Beneficiary Funds as set forth in the Convening Circular, with power (if the expenses thereof be provided) to seek and obtain any necessary incorporation and to procure to be made any agreements between any or all Diocesan Synods and incorporations or bodies having management or control of beneficiary funds, as referred to in that memorandum or otherwise as the Committee or proposed Corporation and the individual Dioceses or Synods may agree;

And that the Synod express to Prof. Mackenzie its high appreciation of the voluntary services and assistance given and offered by him to assist in putting the beneficiary funds of the various Dioceses on a better footing and more just to those clergymen who may remove from one Diocese to another.—  
Carried.

## MESSAGES FROM THE UPPER HOUSE.

The Prolocutor read the following messages from the Upper House:

## MESSAGE NO. 38.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been adopted by the Upper House:

That this House concurs in Message C.C. from the Lower House.

Oct. 1st, 1908.

ARTHUR TORONTO, *President*.



## MESSAGE NO. 39.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been adopted by the Upper House:

That in the Report on Christian Union, after the words "General Synod" and in substitution of the words "And the Central Consultative Body of the Lambeth Conference of 1908" the following words be inserted, "Acting in full accord with the Anglican Communion throughout the world."

ARTHUR TORONTO, *President*.

Oct. 1st, 1908.

## MESSAGE NO. 40.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been adopted by the Upper House:

That this House heartily concurs in Message I.I. from the Lower House.

ARTHUR TORONTO, *President*.

Oct. 1st, 1908.

The House adjourned at 6 o'clock, p.m.

## EVENING SESSION.

Thursday, October 1st, 1908.

The Prolocutor took the chair at 8 o'clock p.m. and the session was opened with prayer.

The Rules of Order having been suspended the report of the Committee to which was referred the matter of a testimonial to the Rev. Dr. Bethune, the late Hon. Clerical Secretary, was presented by Judge McDonald. (Appendix No. XXXVI.)

Whereupon it was moved by His Honour Judge McDonald, seconded by His Honour Judge Senkler, and resolved,

That the Report of the Special Committee to which was referred the matter of a testimonial to the Rev. Dr. Bethune be received and adopted, and that the Upper House concurring, the Treasurer of this Synod be authorized to pay the sum of \$100 for the purpose of the testimonial mentioned in the said Report.

## RESOLUTION RE BENEFICIARY FUNDS.

The consideration of Mr. Matthew Wilson's resolution re beneficiary funds was resumed.

It was moved by Vice-Chancellor Davidson, seconded by the Rev. Canon Scott in amendment,

That all words in the original motion after "Convening circular" down to the word "agree" be struck out and the following substituted therefor: "With power to communicate the memorandum to the several Dioceses under this General Synod, as also any proposed scheme which may be suggested by the Committee and actuary for the consideration and opinion of the several Synods, and report the result with a fully matured scheme or plan at the next meeting."

The amendment was put to the Synod and declared carried. And the original motion, as amended, was then adopted.

The Rules of Order having been suspended, it was moved by the Very Rev. the Dean of Quebec, seconded by the Rev. Dr. Bidwell,

That the Upper House concurring, the cordial thanks of the Synod are due and are hereby tendered to the Committee "On a General Hymnal for the Church in Canada," for their untiring and devoted labour during the past three years, which has under the guidance of the Holy Spirit led to such a remarkably successful result; and more particularly to J. Edmund Jones, Esq., the originator of the idea of having a General Hymnal, to whose ability, zeal and unremitting labours, are largely due the carrying forward to a successful issue of this important work which will undoubtedly prove of inestimable value to the Church.

#### MEMORIAL FROM THE M.S.C.C.

It was moved by Mr. C. Jenkins, seconded by the Ven. Archdeacon Lloyd, and resolved,

That the M.S.C.C. Memorial be referred to the Sunday School Commission.

#### REPORT OF THE COMMITTEE ON ANGLICAN YOUNG PEOPLES' SOCIETY.

Rev. Canon Brown presented the report of the Committee on the Anglican Young Peoples' Society, (Appendix No. XL.), and moved, seconded by the Ven. Archdeacon Armitage.

That the report of the Committee on a general Anglican Young Peoples' Society as printed in the appendix to the Convening Circular be amended by striking out the words "That of" in the eighth line on page 20 and substituting the following therefor: "In organizations formed to do some definite and specific



work or in societies which do not properly come within the term of Young Peoples' Societies such as," and that the report as amended be adopted and that this Synod expresses its approval of the principles and aims of the A.Y.P.A., and commends it as a means for combining the young people of the church on a common basis for common ends.

It was moved in amendment by the Rev. Canon Hogbin, seconded by Ven. Archdeacon Gillmor that the words "Without depreciating in any way the work done and still being done by the other societies mentioned in the report in many particular directions" be inserted after the words "this Synod" of the resolution.

The amendment was put to the Synod and declared carried. The original motion, as amended, was then adopted.

THE REPORT OF THE COMMITTEE OF STATISTICS AND THE  
STATE OF THE CHURCH.

The report of the Committee on Statistics and the State of the Church was read by the Ven. Archdeacon Ker, whereupon, it was moved by the Ven. Archdeacon Ker, seconded by Vice-Chancellor Davidson that the Report of the Committee on Statistics and State of the Church be received and adopted.

It was moved in amendment by His Honour Judge Ermainger, seconded by the Ven. Archdeacon Hill,

That the following words be inserted after the words "Dioceses of Huron," on the next line to the last on page 4, "Where, however, Huron Theological College continues its work in connection with the now undenominational Western University."

The amendment was put to the Synod and declared carried. The motion, as amended, was adopted.

It was moved by Mr. Chancellor Martin, seconded by Mr. C. Jenkins, and resolved,

That the question asked by the Committee on Statistics in suggestion 5, page 8, be determined by the Committee and that the Committee also determine all other questions arising as to the character and forms of the returns—their action in such matters be reported to the House.

The House adjourned at 10.30 p.m.

Confirmed this 2nd day of October, 1908.

J. C. FARTHING, *Prolocutor*.

## NINTH DAY.

LAUDER HALL,  
October 2nd, 1908.

The Prolocutor took the chair at 10 o'clock a.m. and opened the proceedings with prayer.

The Minutes of the Eighth Day's Proceedings were read and confirmed.

## SPECIAL JOINT COMMITTEES.

The following were named by the Prolocutor as members of special joint Committees.

## BENEFICIARY FUNDS.

Very Rev. Dean Farthing, Very Rev. Dean Crawford, Very Rev. Dean Coombes, Mr. Chancellor Worrell, K.C., Mr. Vice-Chancellor Davidson, K.C., Mr. F. E. Hodgins, K.C., Mr. Matthew Wilson, K.C., Mr. Chancellor Lewis.

## JOINT COMMITTEE ON RECORDS.

It was moved by Mr. F. H. Gisborne, seconded by Mr. Chancellor Worrell, and resolved,

That in accordance with the recommendation in the report of the Registrar of the General Synod, the Upper House concurring, a Joint Committee be appointed to be called "The Committee on the Records of the General Synod" and that the members to be appointed by the Lower House be named by the Prolocutor.

Whereupon the Prolocutor named the following: Mr. F. H. Gisborne, K.C. (Registrar), Mr. Chancellor Worrell, K.C., Ven. Archdeacon Clark, Mr. R. Campbell, K.C.

## JOINT COMMITTEE ON CHRISTIAN UNION.

It was moved by His Honour Judge Ermatinger, seconded by His Honour Judge McDonald, and resolved,

That the Joint Committee referred to in the latter part of the Report of the Special Committee on Christian Union and Christian Co-operation, adopted by this House and concurred in by the Upper House, be composed of the Members of the Committee on Christian Union already named, the convener being the same, and that this Resolution be transmitted to the Upper House for concurrence.

The House adjourned at 1 o'clock.



## AFTERNOON SESSION.

Friday, October 2nd, 1908.

The Prolocutor took the chair at 2.30 o'clock p.m. and opened the proceedings with prayer.

## CONVENERS OF JOINT COMMITTEES.

It was moved by Ven. Archdeacon Harding, seconded by His Honour Judge Ermatinger, and resolved,

That a deputation be named by the Prolocutor to wait upon the Upper House to arrange for the appointment of the conveners of all joint Committees.

Whereupon the Prolocutor named the following as the deputation: Very Rev. the Dean of Ontario, Vice-Chancellor Davidson, Ven. Archdeacon Harding, and His Honour Judge Ermatinger.

## REPORT ON RULES OF ORDER.

Mr. Chancellor Worrell presented and read the Report of the Committee on Rules of Order and gave notice that he would move for its adoption at the proper time.

## CONSIDERATION OF MESSAGE NO. 39.

It was moved by Mr. Chancellor Worrell, seconded by Mr. Matthew Wilson, K.C., and resolved,

That Message No. 39 of the Upper House be concurred in.

## NOTICE OF MOTION.

Rev. Canon Ingles gave a Notice of Motion.

## REPORT OF JOINT COMMITTEE ON LAY HELP.

Rev. G. N. Dobie presented and read the Report of the Joint Committee on Lay Help, and moved, seconded by the Rev. A. W. Mackay,

That the Report be printed in the Journal and in the Convening Circular, and stand over as unfinished business for the next Session.—Carried.

## REPORT OF THE COMMITTEE ON RULES OF ORDER.

Mr. Chancellor Worrell presented and read the Report of the Committee on Rules of Order, and moved, seconded by Mr. Justice Fitzgerald,

That the Report of the Committee on "Rules of Order" be adopted, and that, the Upper House concurring, the mornings of the first Thursday and the first Monday of each Session be devoted to the sitting of Committees.—Carried.

It was moved by Mr. Chancellor Worrell, seconded by Mr. Justice Fitzgerald, and resolved,

That the Upper House be asked to concur in the recommendation of the Committee on Rules of Order as to the members of Joint Committees and the transmission of Reports to the Secretary for the Convening Circular.

#### CONSIDERATION OF MESSAGE NO. 22.

It was moved by Mr. Chancellor Worrell, seconded by Mr. Justice Fitzgerald, and resolved,

That Message No. 22 of the Upper House be not concurred in, as this House has already otherwise dealt with the subject matter therein.

The Prolocutor read the following Messages from the Upper House:

#### MESSAGE NO. 43.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been passed by the Upper House,

That the Synod do prorogue at the hour of 5 p.m. to-day.

ARTHUR TORONTO, *President*.

#### MESSAGE NO. 45.

The President of the Upper House, begs to inform the Prolocutor of the Lower House that the following resolution has been adopted by the Upper House.

That this House concurs in Message T.T. on Temperance.

ARTHUR TORONTO, *President*.

#### MESSAGE NO. 46.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the Upper House has adopted the following resolution:

That Message R.R. be concurred in.

ARTHUR TORONTO, *President*.

October 2nd, 1908.



## CONSIDERATION OF MESSAGE NO. 43.

It was moved by Mr. Chancellor Worrell, seconded by Ven. Archdeacon Forneret, and resolved,

That Message No. 43 of the Upper House be concurred in.

## MESSAGE NO. 47.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been adopted by the Upper House:

That this House concurs in Message L.L. of the Lower House.

ARTHUR TORONTO, *President*.

October 2nd, 1908.

## MESSAGE NO. 41.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been adopted by the Upper House:

That all memorials sent for consideration by the General Synod shall be in duplicate in order that they may be submitted to both Houses at the opening of the Synod.

ARTHUR TORONTO, *President*.

## MESSAGE NO. 48.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been adopted by the Upper House:

That this House concurs in Message M.M. of the Lower House.

ARTHUR TORONTO, *President*.

Oct. 2nd, 1908.

## MESSAGE NO. 49.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been adopted by the Upper House:

That Message No. N.N. be concurred in.

ARTHUR TORONTO, *President*.

## MESSAGE NO. 44.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been passed by the Upper House:

That the Bishops of Niagara and Ontario be the members of this House on the Committee of the Synod suggested by the Registrar.

ARTHUR TORONTO, *President*.

MESSAGE NO. 42.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been adopted by the Upper House:

That the following report of the Nominating Committee be adopted.

ARTHUR TORONTO, *President*.

REPORT.

Your nominating committee beg to submit the following names of Bishops to act on the Joint Committee mentioned in Message H.H. from the Lower House.

1.—*Joint Committee on Beneficiary Funds.*

The Primate, the Metropolitan of Rupert's Land, The Bishop of Calgary.

2.—*Joint Committee on Doctrine, Worship and Discipline.*

The Primate, the Archbishop of Rupert's Land, the Bishop of Ottawa, the Bishop of Calgary, the Bishop of Quebec, the Bishop of Columbia, the Bishop of Ontario.

3.—*Joint Committee on Anglican Young People's Association.*

The Bishop of Huron, the Bishop of Ontario, the Bishop of Keewatin, the Bishop of Fredericton.

4.—*Joint Committee on Lord's Day Observance.*

The Bishop of Saskatchewan, the Bishop of Niagara, the Bishop of Nova Scotia, the Bishop of Moosonee.

5.—*Joint Committee on Christian Union.*

The Bishop of Quebec, the Bishop of Ottawa, the Archbishop of Rupert's Land, the Bishop of Columbia, the Bishop of Qu'Appelle, the Bishop of Huron.



6.—*Joint Committee on Candidates for Holy Orders, Educational Work and Theological Colleges.*

The Primate, the Archbishop of Rupert's Land, the Bishop of Quebec, the Bishop of Niagara, the Bishop of Nova Scotia.

7.—*Joint Committee on Moral and Social Reform.*

The Bishops have already been appointed.

J. A. SASKATCHEWAN,  
GEORGE ALGOMA.

CONSIDERATION OF MOTIONS, ETC., RE ENRICHMENT AND ADAPTATION OF THE BOOK OF COMMON PRAYER.

It was moved by Mr. Matthew Wilson, K.C., seconded by Vice-Chancellor Davidson, and resolved,

That the Upper House concurring, the motion of which the Dean of Ontario has given notice, and the motion of which Canon Hague has given notice, and the Memorial from the Diocese of Huron, all relating to the Enrichment and Adaptation of the Book of Common Prayer be referred to a Special Joint Committee for consideration and report at the next Session, keeping, however, in any recommendation, within the lines laid down in the resolutions of the Lambeth Conference.

MESSAGES FROM THE UPPER HOUSE.

The Prolocutor read the following Messages from the Upper House.

MESSAGE NO. 50.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been adopted by the Upper House:

That Message O.O. be concurred in.

Oct. 2nd, 1908.

ARTHUR TORONTO, *President.*

MESSAGE NO. 51.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been passed by the Upper House:

That this House concurs in Message P.P. from the Lower House and that the Primate, the Archbishop of Rupert's Land and the Bishop of Calgary be the representatives from this House.

Oct. 2nd, 1908.

ARTHUR TORONTO, *President.*

## MESSAGE NO. 52.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the Upper House has adopted the following resolution:

That Message Q.Q. be concurred in.  
Oct. 2nd, 1908.

ARTHUR TORONTO, *President*.

## MESSAGE NO. 41.

It was moved by the Rev. F. H. Graham, seconded by the Very Rev. Dean Crawford, and resolved,

That Message No. 41 of the Upper House be concurred in.

## CONSIDERATIONS OF MOTIONS ON THE CONVENING CIRCULAR.

## MOTION NO. 5.

It was moved by Mr. Chancellor Worrell, seconded by the Very Rev. Dean Crawford, and resolved,

"That the following motion of which notice was given by Mr. Frank E. Hodgins, viz.:

That this Synod, the Upper House concurring, would heartily approve of any action which might be taken by the several Dioceses looking towards the creation and official recognition of Boards of Laymen in each Parish to further the Missionary and extra-Parochial Benevolent Work of the Church in Canada and recommends the subject to the attention of the various Diocesan Synods."

Be referred to the Board of Management of the M.S.C.C.

## MOTION NO. 9.

It was moved by Mr. Chancellor Worrell, seconded by Dr. Millman,

That the following motion of which notice was given by Mr. Frank E. Hodgins, viz.:

"That the Constitution of this Synod be amended and that the first sentence of clause 4 of the Constitution be struck out and the following substituted therefor:—

"4—The representation by Clerical and Lay delegates shall be as follows:

"Dioceses having fewer than twenty-five licensed clergymen shall be represented by one delegate from each order, and  
"Dioceses having 25 and fewer than 50 licensed clergymen, by four  
"delegates from each order, and Dioceses having 50 and fewer



"than 100 licensed clergymen, by six delegates from each order, "and Dioceses having 100 licensed clergymen and upwards, by "eight delegates from each order, and Dioceses having 150 "licensed clergymen and upwards, by 12 delegates from each "order, and that clause I (C) of the Basis of Constitution be "similarly amended"; and the memorial of the Synod of Toronto (Appendix XII), on the same subject be referred to the Committee on Amendments to the Constitution for consideration.

It was moved in amendment by the Rev. F. H. Graham, seconded by the Rev. A. W. Mackay,

"That the motion be laid on the table."

The amendment was withdrawn by the consent of the House and the original motion was declared carried.

MOTION NO. 20 IN THE APPENDIX TO THE CONVENING CIRCULAR.

It was moved by Mr. Chancellor Worrell, seconded by the Very Rev. Dean Crawford, that the following motion of which notice was given by Mr. J. Edmund Jones be adopted, viz.:

- "1. That (the Upper House concurring) an Executive Committee be appointed which shall discharge such duties as the Synod may from time to time direct.
2. Such committee shall consist of nine members, of whom three shall be members of the Upper House, three shall be clergy, and three laymen of the Lower House.
3. The Prolocutor shall *ex-officio* be a member and shall appoint the remaining five members from the Lower House.
4. Such committee shall have general supervision over the work of all other committees and shall give directions to the Secretary of the Synod as to the printing of reports and communications.
5. Such committee shall exercise all powers heretofore conferred upon the Hymnal Committee.
6. It shall determine in what manner any moneys shall be expended which may be received from royalties payable on account of the sale of the hymn book.
7. The travelling expenses of the committee shall be a first charge on all such royalties.
8. Such committee may permit the payment to other committees of Synod, out of such royalties, such sums as may appear to the Executive Committee to be proper for printing, stationery, postage and clerical expenses reasonably incurred by such other committees in prosecuting their work.

9. Subject to such changes as the Synod may direct and subject to the constitution and rules of the Synod the committee shall arrange the order of proceedings at meetings of Synod."

It was moved in amendment by Mr. Matthew Wilson, K.C., seconded by Mr. Charles Jenkins,

That motion No. 20 be referred to the Committee on Amendments to the Constitution. The motion was put to the Synod and declared carried.

#### MOTION NO. 23.

It was moved by the Rev. Canon Ingles, seconded by Mr. Chancellor Martin that the following motion (being No. 23 in the appendix to the Convening Circular) be adopted, viz.:

"That inasmuch as the M.S.C.C. is the Church in Canada engaged in her Missionary work, and not a Voluntary Society, all missionary work should be included within her scope, and therefore, be it

*"Resolved*, that the future missionary work among the Jews in our own, and when possible, in other lands, shall be recognized as an important part of the work of the Society in fulfilment of our Lord's command, "Beginning at Jerusalem."

It was moved in amendment by Very Rev. Dean Crawford seconded by the Rev. A. W. Mackay,

That the question of the inclusion of missionary work among the Jews as within the scope of the M.S.C.C. work be referred to the Board of Management of the M.S.C.C. for consideration. The amendment was put to the Synod and declared carried.

---

The Prolocutor read the following messages from the Upper House:

#### MESSAGE NO. 53.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been adopted by the Upper House:

That the following be elected as the members of the Judicial Committee of the Upper House:—The Rt. Rev. The Bishop of Ottawa, the Rt. Rev. the Bishop of Calgary, the Rt. Rev. the Bishop of Quebec, the Rt. Rev. the Bishop of Saskatchewan, the Rt. Rev. the Bishop of Columbia.

Oct. 2nd, 1908.

ARTHUR TORONTO, *President*.



## MESSAGE NO. 54.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the Upper House has adopted the following resolution:

That the following be appointed as Assessors of the Supreme Court of Appeal:—Mr. Chancellor Worrell, Vice-Chancellor Davidson, Mr. Matthew Wilson, K.C., His Honour Judge McDonald and Mr. Chancellor Machray.

ARTHUR TORONTO, *President.*

Oct. 2nd, 1908.

## CONSIDERATION OF MESSAGES NO. 53 AND 54.

It was moved by Mr. Chancellor Martin, seconded by Dr. Millman and resolved,

That Message No. 53 be concurred in.

It was moved by Mr. Chancellor Martin, seconded by Dr. Millman, and resolved,

That the Assessors proposed by the Upper House in Message No. 54 be accepted and that that message be concurred in.

---

The Prolocutor read the following messages from the Upper House:

## MESSAGE NO. 55.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been adopted by the Upper House:

That this House concurs in Message R.R. from the Lower House.

ARTHUR TORONTO, *President.*

Oct. 2nd, 1908.

## MESSAGE NO. 56.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been adopted by the Upper House:

That the next Session of this Synod be held in Victoria, Vancouver or London, as may be decided by the Lower House.

ARTHUR TORONTO, *President.*

Oct. 2nd, 1908.

## CONSIDERATION OF MESSAGE NO. 56.

It was moved by Judge McDonald, seconded by Mr. Charles Jenkins, That the Message No. 56 from the Upper House be concurred in and that the next Session of the General Synod be held in the City of London, Ont.

It was moved in amendment by Rev. H. G. Finnies-Clinton, seconded by Mr. Justice Fitzgerald, that the next General Synod meet in Vancouver.

It was moved in amendment to the amendment by the Rev. C. E. Cooper, seconded by Mr. R. L. Newman, that the next Synod be held at Victoria.

The amendment to the amendment was put to the Synod and declared lost.

It was moved in amendment to the amendment by Mr. R. Campbell, K.C., seconded by Rev. Canon Hogbin,

That Message No. 56 be concurred in and this House favors the holding of our next Session at Vancouver if reasonable rates can be obtained for transportation, and if not then it be held at London, Ont., the question to be left to the Primate, the Prolocutor and the Bishop of New Westminster.

The amendment to the amendment was put to the Synod and declared carried.

## MESSAGES FROM THE UPPER HOUSE.

The Prolocutor read the following messages from the Upper House:

## MESSAGE NO 57.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been passed by the Upper House:

That this House concurs in the Message V.V. from the Lower House.

ARTHUR TORONTO, *President*.

Oct. 2nd, 1908.

## MESSAGE NO. 58.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been passed by the Upper House:

That Message W.W. of the Lower House be concurred in.

ARTHUR TORONTO, *President*.

Oct. 2nd, 1908.



## MESSAGE NO. 59.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been passed by the Upper House:

That in the appointment of Joint Committees of Synod the convener shall be named by the House which last appoints its contingent to the Committee.

ARTHUR TORONTO, *President*.

Oct. 2nd, 1908.

## MESSAGE NO. 60.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the Upper House has adopted the following resolution:

That this House concurs in Message X.X. from the Lower House.

ARTHUR TORONTO, *President*.

## MESSAGE NO. 61.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been adopted by the Upper House:

That this House concurs in Message No. Y.Y. from the Lower House.

ARTHUR TORONTO, *President*.

Oct. 2nd 1908.

## MOTION NO. 25.

It was moved by Mr. Chancellor Martin, seconded by the Very Rev. Dean Crawford, that the following motion in the appendix to the Convening Circular, being No. 25, standing in Mr. F. E. Hodgins' name, be adopted, viz.:

"As the time of the Synod is of great value it is expedient  
"to enlarge the powers of the standing committee on unfinished  
"business and printing so as to provide that it shall be directed  
"to arrange, after consultation with the Prolocutor, the order of  
"precedence for each day of all business to come before the Lower  
"House and have the same printed daily, and to alter the present  
"daily order of business by enacting that after routine all matters  
"should be taken up as set out in such printed order of precedence  
"and that for that purpose the following be enacted:

"1. Section 32 of the Rules of Order for the Lower House is repealed and the following substituted:

"32. The Standing Committee on Unfinished Business and Printing shall after consultation with the Prolocutor, arrange for each day the order of precedence of all matters coming before the Lower House for action, and have the same printed under the heading "Orders of the Day." All notices of motion, petitions, memorials and reports shall be printed and distributed before appearing upon the said order of precedence.

"2. Section 8 of the Order of Proceedings of the Lower House is repealed and the following substituted:

"8. After this the daily order of business shall be as follows:—

1. Reading, correcting and approving the minutes of the previous meeting.
2. Appointing committees.
3. Presenting and referring memorials and petitions.
4. Presenting, but not reading, reports of Committees, of Treasurer or Auditors.
5. Giving notices of motion.
6. Taking up matters in the order in which they appear upon the orders of the day.
7. Before final adjournment of the Synod, reading, correcting and approving the minutes of the last day's proceedings.
- 8 (a) The above shall be deemed a rule of order and all orders of proceedings and rules of order shall be read as subject to the same.
- 8 (b) A motion for recommitment of a report shall only be in order upon the consideration of the report being reached in due course.
- 8 (c) Section 29 of the Rules of Order for the Lower House is repealed.
- 8 (d) Section 31 of the Rules of Order of the Lower House is amended by striking out the words "Which business and notices shall stand first on the order of the day."

It was moved in amendment by Mr. Chancellor Worrell, seconded by Dr. Millman that the notice of motion No. 25 in the appendix to the Convening Circular standing in Mr. F. E. Hod-



gins' name respecting certain changes in the order of proceedings be referred to the Committee on Rules of Order. The amendment was carried.

#### CONSIDERATION OF MESSAGE NO. 59.

Moved by Mr. Chancellor Worrell, seconded by Mr. Chancellor Martin, and resolved,

That Message No. 59 be concurred in.

#### REVISION OF THE ORDER OF PROCEEDINGS.

It was moved by Mr. C. Jenkins, seconded by His Honour Judge Ermatinger,

That a Committee be appointed to report such a revision of the Order of Proceedings of the Lower House and Rules of Order for the Lower House as will facilitate the House in disposing of its business; such Committee to consist of the Very Rev. Dean Crawford, the Rev. Canon Welch, Mr. Chancellor Worrell, Vice-Chancellor Davidson, Mr. Robert Campbell, K.C., Mr. Matthew Wilson, K.C., Mr. W. N. Jarvis, Mr. E. G. Henderson and the mover, Mr. Chancellor Worrell to be convener.

It was moved in amendment by Mr. Chancellor Martin, seconded by Mr. F. H. Gisborne, that the resolution of Mr. Jenkins be referred to the Committee on Rules of Order.

With the consent of the House both the motion and amendment were withdrawn.

#### MESSAGES FROM THE UPPER HOUSE.

The Prolocutor read the following messages from the Upper House:

##### MESSAGE NO. 62.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been adopted by the Upper House:

That the Lower House concurring, this House would express its sincere appreciation of the hospitality extended to the members of Synod by the Church people of Ottawa and offer to them its hearty thanks for same.

ARTHUR TORONTO, *President.*

Oct. 2nd, 1908.

## MESSAGE NO. 63.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been adopted by the Upper House:

That the Lower House be informed the Upper House has recorded the fact that the name of the Diocese of Selkirk (as formerly known) has, since the last meeting of General Synod, been changed by the Provincial Synod of Rupert's Land after Session held in Regina in August, 1907, to that of "Yukon" and requests the Lower House to record that fact.

ARTHUR TORONTO, *President*.

Oct. 2nd, 1908.

## COMMITTEE ON PRAYER BOOK ENRICHMENT AND ADAPTATION.

The Prolocutor named the following Committee on Prayer Book Enrichment and Adaptation:

Very Rev. Dean Farthing, Very Rev. Dean Crawford, Very Rev. Dean Evans, Very Rev. Dean Coombes, Ven. Archdeacon Armitage, Ven. Archdeacon Lloyd, Ven. Archdeacon Harding, Ven. Archdeacon Gillmour, Ven. Archdeacon Pentreath, Ven. Archdeacon Bogert, the Rev. Canon Scott, the Rev. Canon Welch, the Rev. Canon Cody, the Rev. Canon Hague, the Rev. Canon Sutherland, the Rev. Canon d'Easum, the Rev. Canon C. Cooper, the Rev. Canon S. Neals, the Rev. Provost Macklem, the Rev. Canon Vroom, the Rev. Dr. Allnatt, the Rev. Canon Craig, the Rev. Dr. Abbott-Smith, the Rev. H. G. F. Clinton, Mr. Justice Fitzgerald, Mr. R. Campbell, K.C., Mr. N. W. Hoyles, K.C., Mr. Chancellor Worrell, K.C., Mr. W. M. Jarvis, Vice Chancellor Davidson, Mr. Matthew Wilson, K.C., Mr. E. G. Henderson, His Honour Judge McDonald, Mr. Chancellor Martin, Mr. John F. Orde, K.C.; Mr. J. A. Machray, Mr. F. M. Oldham, Mr. H. S. Grotty, Mr. A. Mc. Creery.

## REVISION OF RULES OF ORDER.

Moved by Mr. Chancellor Worrell, seconded by Mr. C. Jenkins, and resolved, that the Committee on Rules of Order be requested to revise the Order of Proceedings and Rules of Order and report at the next Session of Synod.

## RESOLUTION OF THANKS.

It was moved by the Very Rev. Dean Crawford, seconded by the Rev. Fiennes Clinton, and resolved,



That this Synod desires to express to the Mayor and citizens of Ottawa their high appreciation of the hospitality shown to the members of the Synod, both in the reception so generously offered them in the Carnegie Library and also in the private hospitality of the citizens.

#### CONCURRENCE IN MESSAGE NO. 62.

It was moved by Ven. Archdeacon Armitage, seconded by Mr. Justice Fitzgerald, and resolved, that Message No. 62 of the Upper House be concurred in.

#### THANKS TO PRESS.

It was moved by the Very Rev. Dean Coombes, seconded by His Honour Judge McDonald,

That the hearty thanks of this Synod be tendered to the newspapers for their reports of the proceedings day by day.

#### THANKS TO THE CATHEDRAL AUTHORITIES.

It was moved by the Ven. Archdeacon Armitage, seconded by the Very Rev. Dean Coombes, and resolved,

That the Upper House concurring a very hearty vote of thanks be tendered to the Corporation of Christ Church Cathedral for the use of the Cathedral, Lauder Hall and Rectory for the sessions and meetings.

#### EDUCATION AND WELFARE OF THE INDIANS.

It was moved by the Rev. A. E. O'Meara, seconded by the Ven. Archdeacon Tims,

That the Upper House concurring, this General Synod hereby approves of the general principles of policy regarding the education and welfare of the Indians outlined in eight resolutions, adopted by a Conference representing the Church of England, the Presbyterian Church, and the Methodist Church, held at the City of Winnipeg in the month of December, 1906, and subsequently presented to the Indian Department as the united mind of the three churches named.

It was moved by Mr. Chancellor Martin, seconded by Mr. F. H. Gisborne,

That the motion of the Rev. A. E. O'Meara be referred to the Special Indian Committee of the M.S.C.C.

The amendment was put to the Synod and declared carried.

## PROPOSAL TO INCREASE THE EXECUTIVE COMMITTEE OF THE M.S.C.C.

It was moved by Mr. Chancellor Worrell, seconded by Mr. Chancellor Martin,

That in pursuance of the requirements of the Board of Missions, section 5 of the Canon No. 11, on "The Missionary Society," be amended by substituting the words "Three Clergymen and three laymen" for "Two Clergymen and two laymen" where they occur in the clause providing for the composition of the Executive Committee.

It was moved in amendment by the Ven. Archdeacon Balfour, seconded by the Rev. G. N. Dobie, that Chancellor Worrell's motion contained in the Canon on the M.S.C.C. be referred to the Committee on Canons.

The amendment was put to the Synod and declared carried.

## APPORTIONMENT FOR INDIAN WORK.

It was moved by Mr. Matthew Wilson, K.C., seconded by the Ven. Archdeacon Tims, that the Upper House concurring, this General Synod declares that, while every possible effort should be made to encourage self-support on the part of Christian Indians, and while as much financial aid as possible more especially for evangelistic work should be secured from the Church Missionary Society and other English sources, the remaining responsibility for Missionary work among the Indians belongs to the Church in Canada; and this Synod trusts that the Board of Management of the Missionary Society will find a way to apply so much money as may from time to time be required to meet such responsibility, either as part of the annual apportionment or from monies raised by separate appeals or otherwise as may be thought advisable.

The motion was put to the Synod and declared lost.

## MESSAGES TO AND FROM UPPER HOUSE.

It was moved by Mr. Chancellor Martin, seconded by the Rev. Canon Hogbin,

That with a view to avoid the interruption of business, in both Houses, caused by the delivery of messages, this House proposes to the Upper House that until further order, it would be well if the right to send messages at any time should, except in special cases, only be exercised on the last hour of every sitting.

It was moved in amendment by Mr. Chancellor Worrell, seconded by the Very Rev. Dean Coombes,



That Mr. Chancellor Martin's motion respecting the mode of communicating messages from the Upper House be referred to the Committee on Amendments to the Constitution and Rules of Order.

The amendment was put to the Synod and declared carried.

THANKS TO THE C.C.C.S.

It was moved by the Ven. Archdeacon Lloyd, seconded by the Ven. Archdeacon Armitage, and resolved,

That the Upper House concurring, that the warmest thanks of this General Synod be tendered to the C.C.C.S. for the invaluable assistance they are now giving in such a generous way both in men and money to the vast missionary needs of the Canadian Church.

THANKS TO THE S.P.G.

It was moved by the Ven. Archdeacon Lloyd, seconded by the Ven. Archdeacon Armitage, and resolved,

That the Upper House concurring, that the warmest thanks of this General Synod be tendered to the S.P.G. for the invaluable assistance the Society is rendering in such a large-hearted way both in men and money to the great Missionary areas of the Canadian Church.

THANKS TO THE ORGANIST AND CHOIR OF THE CATHEDRAL.

It was moved by His Honour Judge Ermatinger, seconded by Mr. C. Jenkins, and resolved,

That a very hearty vote of thanks be tendered to the Organist, Choir Master and Choir of Christ Church Cathedral.

THANKS TO S. P. C. K.

It was moved by the Ven. Archdeacon Lloyd, seconded by the Ven. Archdeacon Armitage, and resolved,

That the Upper House concurring, the warmest thanks of the General Synod be tendered to the S.P.C.K. for the invaluable assistance they are so heartily giving in the great mission fields of this country.

THANKS TO C. M. S.

It was moved by the Ven. Archdeacon Lloyd, seconded by the Ven. Archdeacon Armitage, and resolved,

That the Upper House concurring, the warmest thanks of this General Synod be tendered to the C. M. S. for the generous support so long extended to our Missionary work.

## THANKS TO THE BIBLE SOCIETY.

It was moved by the Ven. Archdeacon McKay, seconded by the Ven. Archdeacon Lloyd, and resolved,

That the Upper House concurring, the thanks of this General Synod be tendered to the British and Foreign Bible Society for printing and publishing the Bible in the Cree Indian language.

## APPRECIATION OF MRS. JOHN TILTON'S SERVICES.

It was moved by the Ven. Archdeacon Bogert, seconded by Rev. Canon Elliott, and resolved,

That this House having heard with sincere regret that Mrs. John Tilton, the originator of the Woman's Auxiliary of this Church, has retired from the office of President of that Society—an office which she has filled with remarkable ability and success from its beginning—desires to embrace this opportunity to express its appreciation of her laudable services, and to pray that the great Head of the Church may grant to her in this life that rest which she needs, that peace which she deserves, and that happiness which a well spent life alone can furnish, and in the world to come life everlasting.

## MESSAGES FROM THE UPPER HOUSE.

The Prolocutor read the following Messages from the Upper House:

## MESSAGE NO. 64.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the Upper House has adopted the following resolution:

That the General Synod of Canada, now in session, desires to express its gratification at the welcome extended to it by the Mayor of Ottawa, and thanks the Mayor and Aldermen of this City for the Conversazione given in its honor, and that the Lower House be asked for its concurrence.

ARTHUR TORONTO, *President.*

## MESSAGE NO. 65.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been passed by the Upper House:



That this House concurs in Message C.C.C. of the Lower House and appoints the members of the House of Bishops as members of the Joint Committee, with the Bishop of Quebec as convener.

ARTHUR TORONTO, *President*.

Oct. 2nd 1908.

MESSAGE NO. 66.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been passed by the Upper House:

That in view of the recent action of the Archbishops of Canterbury and York with reference to the administration of the Colonial Clergy Act, this House feels it to be unnecessary to take such action as is suggested by the Lower House, and for this reason declines to take part in the Joint Memorial proposed in Message D.D.D.

ARTHUR TORONTO, *President*.

Oct. 2nd 1908.

MESSAGE NO. 67.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the following resolution has been passed by the Upper House:

That this House concurs in Message F.F.F. of the Lower House.

ARTHUR TORONTO, *President*.

Oct. 2nd 1908.

MESSAGE NO. 68.

The President of the Upper House begs to inform the Prolocutor of the Lower House, that this House heartily concurs in Message G.G.G. of the Lower House.

ARTHUR TORONTO, *President*.

Oct. 2nd, 1908.

---

It was moved by the Rev. Canon Welch, seconded by the Very Rev., the Dean of Montreal,

That the Lower House of the General Synod of the Church of England in Canada desires to express to the Prolocutor, the Very Rev. The Dean of Ontario, its high appreciation of the patience, dignity, courtesy and good judgment with which he has

discharged the duties of his office; and that a copy of this resolution be sent by the Secretary of this House to the Prolocutor.

This motion was carried by a standing vote.

It was moved by the Rev. Canon Welch, seconded by the Very Rev. The Dean of Montreal, and resolved,

That the most cordial thanks of this House be given to the Deputy Prolocutor, the Clerical and Lay Secretaries, the Assessors, the Treasurer, the Auditors and the Registrar for the admirable manner in which they have discharged their duties.

The Prolocutor read the Schedule of the Acts of the Synod received from the Upper House (Page 149).

The Minutes of the ninth day's proceedings were then read by the Clerical Secretary and confirmed.

The House closed its Session at 6 o'clock, and adjourned to meet at 8 o'clock p.m. for prorogation.

Minutes confirmed.

J. C. FARTHING, *Prolocutor.*

W. R. CLARK, *Hon. Clerical Secretary.*

R. CAMPBELL, *Hon. Lay Secretary.*

2nd October, 1908.



## UPPER HOUSE.

OTTAWA, September, 1908.

The Upper House of the General Synod of the Church of England in Canada held its meetings in the Rectory of Christ Church Cathedral from Wednesday, September 23rd, to Friday, October 2nd.

## PRESENT:

The Most Reverend the Lord Archbishop of Toronto, Metropolitan of the Province of Canada and Primate of All Canada.

The Most Reverend the Lord Archbishop of Rupert's Land, Metropolitan of the Province of Rupert's Land.

The Right Reverend the Lord Bishop of Ottawa.

The Right Reverend the Lord Bishop of Calgary.

The Right Reverend the Assistant Bishop of Toronto.

The Right Reverend the Lord Bishop of Quebec.

The Right Reverend the Lord Bishop of Saskatchewan.

The Right Reverend the Lord Bishop of New Westminster and Kootenay.

The Right Reverend the Lord Bishop of Niagara.

The Right Reverend the Lord Bishop of Algoma.

The Right Reverend the Lord Bishop of Ontario.

The Right Reverend the Lord Bishop of Nova Scotia.

The Right Reverend the Lord Bishop of Caledonia.

The Right Reverend the Lord Bishop of Huron.

The Right Reverend the Lord Bishop of Yukon.

The Right Reverend the Lord Bishop of Fredericton.

The proceedings of the Upper House are not open to the public but the results appear in the Messages transmitted to the Lower House.

At 8 o'clock p.m. on Friday, October 2nd, their Lordships entered the Lower House and His Grace the Primate took the Chair.

His Grace reviewed the business transacted by the Synod, and commented on its importance as Church legislation. He expressed the opinion that while many important ends had been

attained, the additions to Canon Law had been very slight. The Adoption of a new Hymnal and the unanimity with which it had been received was a matter for special gratification.

His Grace then read the following schedule of measure passed by both Houses of the General Synod at its present Session, viz.:

#### SCHEDULE OF ACTS OF THE SYNOD.

1. Resolution respecting the Lord's Day Alliance.
2. Resolution respecting Tithe-giving.
3. Appointment of Committee re 200th Anniversary of Church Service in Canada.
4. Adoption of Report and Resolutions on Hymn Book and appointment of Joint Committee.
5. Adoption of Report, Resolutions and Committee on Christian Union.
6. Resolutions in regard to spiritual care of Immigrants.
7. Resolutions and appointment of Committees on subject of Lay Help.
8. Appointment of Joint Committee on Statistics, etc.
9. Adoption of Canon VII and resolutions in regard to Sunday School work and appointment of Sunday School Commission.
10. Appointment of Joint Committee on Moral and Social Reform.
11. Resolutions regarding readjustment of Provinces.
12. Adoption of Report regarding Reciprocity of Beneficiary Funds.
13. Resolution commending Church Bible and Prayer Book Society.
14. Appointment of Joint Committee on Beneficiary Funds.
15. Appointment of Joint Committee on Doctrine, Worship and Discipline.
16. Appointment of Joint Committee on A. Y. P. A.
17. Appointment of Joint Committee on Lord's Day Observance.
18. Appointment of Joint Committee on Candidates for Holy Orders, etc.
19. Appointment of Joint Committee on Canons.
20. Appointment of Joint Committee on duties of Registrar.



21. Adoption of Report on Temperance.
22. Adoption of Report on Vital Statistics.
23. Adoption of Report on Doctrine and Worship.
24. Adoption of Report on Education work of the Church.
25. Adoption of Report on General A. Y. P. A.
26. Appointment of Judicial Committee of Supreme Court.
27. Appointment of Assessors to Supreme Court.
28. Adoption of Report on Statistics, etc.
29. Appointment of Joint Committee on Records of General Synod.
30. Resolutions as to meetings of Committees during Session.
31. Appointment of Joint Committee on Prayer Book Adaptation and Enrichment.

After prayer and the singing of the Doxology, His Grace pronounced the Benediction and declared the fifth Session of the General Synod prorogued.

## APPENDICES.

### (I)

SERMON PREACHED AT THE OPENING SERVICE OF THE FIFTH SESSION OF THE GENERAL SYNOD OF THE CHURCH OF ENGLAND IN CANADA, AT CHRIST CHURCH CATHEDRAL, OTTAWA, ON WEDNESDAY, SEPTEMBER 23, A.D. 1908, BY THE RT. REV. SAMUEL COOK EDSALL, D.D., BISHOP OF MINNESOTA.

EPHESIANS IV., VERSES 1 TO 6.—*"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. With all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."*

St. Paul is setting forth the vocation to which the members of Christ's Church are called. He sets forth God's purposes in the revelation of Himself and in the establishment of His Church, "that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him." While reminding them thankfully of their privileges He prays that God may give unto them the spirit of wisdom and revelation in the knowledge of Him, that the eyes of their understanding being enlightened they may know what is the hope of His calling. They are recipients of Divine grace. "You hath He quickened who were dead in trespasses and sins." Through Him who came and preached peace to them that were far off and to them that are nigh, they all had access by one Spirit unto the Father. They were no more strangers and foreigners but fellow citizens with the saints and of the household of God. As such they were built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief corner stone. "In whom"—(and his words still ring through the centuries for us)—"ye also are builded together for an habitation of God through the Spirit." It is not surprising, then, with this wondrous vocation set before them, that he cries out with all



the passion of His soul, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called."

There has no change taken place in the essential character of the vocation of the Apostles, Elders and brethren of the Church of Christ. But as we assemble to invoke God's blessing upon the deliberations of a Synod of that same Church, having jurisdiction in this new world over a vast Dominion which stretches from ocean to ocean, and from the line of the United States far away to the frozen North, we, who live South of that line, and whose heritage and problems are so largely the same as yours, are rejoiced to be able to join with you in our prayers that together we may be given light to understand and to face manfully those especial duties of our vocation which are most immediately and locally before us.

We come together at a time when all loyal Canadians are still thrilling with that new sense of nationality combined with loyalty to the Motherland evoked by the celebration of the tercentenary at Quebec; just as a few months ago representatives of your own number rejoiced with us in common thankfulness for the three hundred years of English speaking Christianity upon this continent which began at Jamestown, Virginia. We come together, moreover, the hearts of many of us still pulsating with the renewed sense of unity and strength infused into our veins by the great Pan-Anglican Congress in London and the deliberations at Lambeth of over two hundred and forty bishops of the Anglican Communion throughout the world. How appropriate is it then for us, at such a time, that, filled as was St. Paul, with thankfulness for the glories of our heritage, and while chastened by a sense of humiliation at our own personal shortcomings and failures, we should take as the burden of our prayers and the inspiration of our efforts, this message, also based on thankfulness for an heritage, "Walk worthy of the vocation wherewith ye are called."

#### OUR FAULTS AND FAILURES.

As in a spirit of vision, we look out over the broad expanse of this American continent, and the state of Christianity from the Atlantic to the Pacific and from Hudson's Bay to the Gulf of Mexico, our first realization will be that while the Spirit of God has been working mightily in the hearts of men, we, as human co-workers with God, are largely failing in bringing to bear upon the great mass of the teeming population of our continent the sustaining peace and cleansing power of the Blood of Christ, and

in making all men see what is the fellowship of the mystery through which they might be strengthened by His Spirit in the inner man.

The primary reason for the failure of organized Christianity to leaven in adequate measure the whole lump of human society is not hard to find. It is because of the weakness caused by division and the lack of that strength which can only come from unity. It is because through the mistakes, the bitternesses, the prejudices of men, there has been a failure of Christians to bend themselves to God's supreme purpose for his co-workers, "that in the dispensation of the fulness of times He might gather together in one all things in Christ." Hence it is that we see warring sects, or if not always that, feeble and divided detachments, largely failing in the work that can only be done by Christ's united army. Hence it is that many smaller communities have several struggling Christian congregations, absorbed in a strife for self preservation, where, instead, all the power of the organization should be centred in a common effort to leaven the life of the community. Hence it is that missionary funds are overtaxed, and, so far as our own branches of the Church are concerned, the hearts of Bishops, Priests and earnest Laymen are oftentimes made heavy.

#### METHODS OF ALLEVIATING OUR DIVISIONS AND PROMOTING ULTIMATE UNITY.

Well, granted that this is so, what is it, you may say, that we can do to remedy matters? Does it mean that we should start out, or expect others to start out, in a rash search for unity through human compromises at the expense of what we believe to be fundamental principles? Nay, God forbid. Not in a torrential destruction which ruthlessly sweeps away old landmarks may we expect the Holy Spirit to work in establishing a permanent unity built upon the rock of common principle. We should realize our responsibility for the promotion of ultimate unity more keenly than most of us do. We should realize that our responsibility is very great. But we will also do well to remember that responsibility is ever limited by opportunity. What, then, are some of the things which we can do toward alleviating the evils of division and promoting a gradual progress toward ultimate unity? In the spirit of what was done and said, at Lambeth, I think there are certain propositions upon which we may all agree:—

1. We ourselves should make and strive to keep keen our realization of the dangers we are in by our unhappy divisions;



and we should, in a kindly way, lose no opportunity of calling upon our fellow Christians to join with us in that same realization and in common prayers that the Holy Spirit may lead us to be of one mind in an house.

2. A second duty, quite within our power of performance, is that we should strive in a prayerful spirit to discriminate between such things as are vitally essential, and those things which are matters of mere preference or expediency; and if we succeed in doing this in a spirit of love and meekness ourselves, we can consistently call upon our fellow Christians to do the same.

There is something in nature which makes like beget like. This is as true of human nature as it is of all nature. It is astonishing how love and gentleness and tolerance beget a response of love and gentleness and tolerance. In this very passage St. Paul tells us of what will be the effect of speaking the truth in love. "But speaking the truth in love, may grow up into him in all things which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

You will notice the Divine method of promoting unity. There is not a word about reckless compromise or the surrender of vital principles. It is a growth. It is, moreover, a gradual growth. Perhaps slow, from the human standpoint, and scarcely perceptible. The growth is a work of the Holy Spirit. It may not always come with observation. But men are called upon to do their part,—to "speak the truth in love." Men are called upon to remove the barriers caused by their human prejudices. They are called upon to hush their words of jealousy, their whispers of suspicion, their sarcasms, their criticisms, their taunts, their fierce and partisan delight in demolishing an adversary. When we study the history of that branch of theology called "polemics," is it not startling to read the very first words of St. Paul's description of what he means by walking worthy of the vocation wherewith ye are called? "With all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace."

If these words describe the first elements of our walking worthy of our vocation, it becomes important to notice the rest of the vocation as St. Paul describes it in this passage. Meekness and lowliness are the prelude and accompaniment of the vocation, but they are not the whole of the calling,—they are not

the whole of the message in the grand chorus of our vocation. "There is one body, and one Spirit,—one Lord, one faith, one baptism." The one body, the church, has its one faith, its ~~one~~ sacramental life. There is something which is stated here as a positive and essential truth. It is to be taught in love, in lowliness and meekness, but it is not to be weakly surrendered or compromised away. With this vocation of standing for the truth of the one great Body, the Church, with its one faith, and its one sacramental life, how, then, may we, amid the divisions of Christianity which confront us, go forth to walk worthily of this vocation in meekness and lowliness, in the spirit of St. Paul? Let a few examples teach us.

If we go forth and find those who share with us in a common acceptance of the great fundamental truths, not only of the Fatherhood of God, but of the Incarnation and Atonement of our Lord Jesus Christ,—let us rejoice in the fact, and regard and treat all such as being to that extent brothers. If we find that not only are these great truths held and enshrined in their confessions, but that there is a growth among them of the custom of declaring these truths by a recitation of the Apostle's Creed in their public worship,—let us rejoice in that fact, and not minimize its importance as a contribution to ultimate unity. If again we go forth and find among fellow Christians an observance of the one Baptism and the Supper of the Lord, with His words of institution and a desire through obedience to seek a deeper union with Him,—let us rejoice in this fact, thinking more of the joy that so many others are uniting with us in a common effort to obey our common Lord and Master, than we do of the regret that there is lacking, here and there, what we may deem a more perfect perception of what Christ meant these sacraments to be.

Again, if we go forth and find a body of our fellow Christians who unite with us in holding that the continuity of the Body has been handed down in succession through a ministry ordained by the laying on of hands with prayer, let us not lose sight of the value of the fact that we hold this principle in common, in our regret that they do not share with us in the conviction that this transmission should have been continued through a third and highest order of the ministry. Nor let us fail to pray that in God's good time some way may be found whereby those who unite in a common principle may be brought, without sacrifice of principle, to an observance of a common method. In this connection, the



Resolution numbered 75 of the Lambeth Conference, and the report of the Commission on Reunion, should receive the careful study of all our clergy.

Or yet again, if we find among some fellow Christians a growing conception of the practical utility of a system of superintendency, or of permanent moderatorship,—or find such a system established and in operation among them,—let us rejoice that we share with them in an appreciation of the practical utility of episcopacy. For, on its practical side, that is what it is.

Or yet again, if where once there were violent prejudices against the use of any forms of public worship, we find a growing use of responsive readings of the Psalter, recitation in concert of the Creed and Lord's Prayer, the occasional chanting of canticles, and even here and there the introduction of a form of Confirmation,—let us rejoice,—not in the supposed fact that they are adopting customs like our own,—(that would be pharisaical, and would alienate any brethren to whom such a remark might be made),—but rather, more humbly, that with us they are growing “up into Him in all things; which is the Head, even Christ.”

Or yet again, if we find that there is something, whether it be of philanthropic work, civic improvement, Christian effort, or even of some occasional public service or worship, in which, without any possible danger of the sacrifice of principle, we can co-operate with those with whom we are not in all respects agreed, let us at least be ready to give such opportunities, when they arise, our calm, unprejudiced, humble and prayerful consideration. Resolutions 76, 77, and 78, of the Lambeth Conference, representing, if I remember correctly, the unanimous sentiment of the bishops present, may well afford us a common platform of action, as opportunities arise.

As a first step toward promoting kindlier relations with our fellow Christians of other names, we must ever remember the primary necessity of cultivating this same spirit of love and unity within our own household of faith. I speak with diffidence here, as I am only familiar with conditions in the United States, and what I say may not apply to the Church in Canada. But in the United States at least, one has only to read some of the controversial correspondence in the columns of our Church newspapers to be saddened by the way in which all too frequently men mingle with their arguments for their respective points of view imputations of wilful disloyalty, insincerity and sinister motive on the part of others. And sometimes, too, it seems as if the only

genuine enthusiasm which some men express is in behalf of some partisan shibboleth or custom, while they apparently ignore that unity in the great truths of our common faith, apostolic ministry, sacraments and Prayer Book, which should bind every member of the Anglican Communion to his fellow Churchmen by golden chains of fellowship and love.

THE IMMEDIATE CALL TO GREATER DEVOTION AND ENERGY,  
AND MISSIONARY ENTHUSIASM.

But while I have tried to follow St. Paul in first laying emphasis upon this duty of promoting unity in our endeavor to walk worthy of the vocation wherewith we are called, I cannot conclude without including his summons to a deeper spirit of prayer and devotion and to an ever increasing self sacrifice and energy in that great work which Christ has given us to do. "He gave some, apostles, and some prophets, and some evangelists, and some pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

In our common Christian faith, and in our heritage of the distinctive principles of Catholic faith and Apostolic ministry, sacrament and worship, for which we believe Christ has set the Anglican Communion especially to stand among English speaking people, we have a contribution of tremendous value to make to the future Christianity of this North American continent. Not to mention other elements of our heritage, a Church which stands for the mingled comprehensiveness and definiteness of the Apostle's Creed in doctrine and the mingled breadth and definiteness of the Ten Commandments as explicated in "The Duty to Our Neighbor" of the Church Catechism, in ethics, is admirably adapted to be a conserving force and a rallying point of reconciliation amid the divers waves of theory and fanaticism which sweep from time to time with desolating force over the life of our new communities.

This fact—that we have been entrusted with a contribution of such tremendous value to our community—should inspire us to a lofty sense of our vocation, and, in attempting to walk worthy of it, to a burning enthusiasm and missionary zeal in our dioceses and parishes and mission fields.

Are we ever tempted to become discouraged; to become careless, indifferent and perfunctory in our duties; to become cold and lax in our prayers or faith?

Does a pastor in some town or village in this new land, with its scattered sheep, its unchurched hundreds, its people tempted



to indifference and non-attendance at church by the breaking of old ties and the absorption of fierce material struggle or search for pleasure, ever presume to settle himself down in his study and refrain from active pastoral visitation? Does he dare to set himself up aloof on an imaginary pillar, to say that it is the duty of people to come to church if they want to hear what he has to say, that he can't spend his precious time in making calls, that if people want to be confirmed or to have their children baptized they must come and tell him so? Does he say this, or something like this; or, if not saying it, does he act as if this were his platform of missionary energy? Have you any laymen in Canada, as we have so many thousands in the United States, who are generally absent from church service, who are unwilling to contribute in proper measure to parochial and diocesan support, and who seem almost hostile to the effort to obey Christ by extending the Church through missions? Possibly so; and yet it is worth while to remember that there were some of this same kind of half-hearted ministers and laymen in the time of Christ and the first Apostles.

But you too have your missionary heroes whose daily lives are witnesses for Christ and His Church. Heroes among your bishops, whose courage and patience amidst the lonely isolation of the frontier have thrilled the heart of Christendom. Heroes among your missionary clergy, riding over the prairies in heat and storm, ministering in lonely cabin, seeking the scattered sheep in the wilderness. Yea, in many a seemingly quiet life of bishop, clergyman and faithful layman, in your older and more settled communities, your cities and towns, there is a persistent sacrifice of strength and vital force, or perhaps of pecuniary sacrifice, of which the world, even the religious world never knows the half.

Yet in our sorrowing hearts as is meet this day there is present the image and memory of one who was a shining example of walking worthily of our vocation. We had looked forward to meeting him at this Synod, feeling the grasp of his kindly hand, receiving the welcome from his kindling eye, hearing words of instruction and courage from his lips. Quickly comes the Master's summons, the eloquent tongue is still in death, the hand ever raised to bless is folded on the breast: but the life has been worthily lived, the vocation worthily fulfilled, for God, for Church, for country,— and so to-day, as we face the duties of present and future, it is true that "he being dead yet speaketh."

Oh, Apostles, Elders, Brethren of the laity,—there is a lesson for us all. Christ has given us our vocation. If it were an easy one at all times, He would not have given it. It would not be His. He came not to find things easy. He came not to be ministered unto. He came not to find the world already converted. He came to a world of sinners. He found people indifferent, cold, sometimes bitterly hostile. Shall you and I, to whom He has transmitted His vocation, shrink from the task because we find it as He found it? Nay, God forbid. Let us fall upon our knees in prayer. Let us pray for a strengthening of our faith; for a deepening of our repentance. Let us strive for more consecrated lives. Let us know no fatigue or discouragement which can cast us down. In every lonely missionary field, in every crowded city with its indifference and sin, let us, as St. Paul bids us, be ready to surrender our very lives, if need be, that we “may walk worthy of the vocation wherewith we are called.”

For it is in the full recognition of this principle of service, with all that involves, that there rests the fulfilment of our vocation, as a Church, and as individual ministers and members of that Church.

In proportion as we adapt ourselves to meet the rules of modern life,—in proportion as we make ourselves sharers in the actual life of the community,—in proportion as we spend out ourselves unselfishly in the effort to be a saving leaven in the life of the people,—in that proportion will we make the church fulfil its divinely given vocation, and be seen that we ourselves walk worthily of the vocation wherewith we are called.

---

## (II)

### MEMORIAL OF THE CHURCH BIBLE AND PRAYER BOOK SOCIETY.

The Memorial of the Church Bible and Prayer Book Society for official recognition by the Church in Canada through General Synod in Session assembled sheweth.

1. That the Society was organized and incorporated in 1898 with the object:—The spread of Christian knowledge by free grants of Bibles, Prayer and Hymn Books, etc., to the poor, sailors, immigrants, charitable institutions, etc., in the missionary districts of the country.



2. That the list of officers includes the patron, the Archbishop and Primate of all Canada; the Hon.-President, His Grace the Archbishop of Rupert's Land, and Hon-Vice-Presidents the Bishops, Deans, Archdeacons and other dignitaries, both Clerical and Lay, of the Church in Canada.

3. That up to the present time upwards of 575 grants have been made in accordance with the object of the Society, totalling at the close of the last financial year (April 30th, 1908), \$6,796.87. These have included thousands of Bibles, Prayer Books, Lectern and Office Books, Choir and Sunday School Library Books.

4. That as an evidence of the growth of the Society the Board shows that whereas the grants for the first year amounted to \$278.95, last year they amounted to \$1,500.37, an increase of nearly \$1,300, and, as an evidence of the usefulness of the Society, among the special grants of the Society have been Bibles and Prayer Books given to troops going to South Africa, grants to prisons, hospitals, poor houses, and a grant of Greek Testaments for the Student Work in the Diocese of Saskatchewan.

5. That finally, their Lordships the Bishops of both Ecclesiastical Provinces have placed themselves on public record as to the value of the work of the Society, and have, many of them, expressed at annual meetings of the Society, as well as on other occasions, their appreciation of the good being done by it.

For these reasons the Board of Management humbly prays that the Church in General Synod assembled shall encourage the work of the Society by giving it its hearty endorsement and by commending its effort to carry out its objects to the members of the Church.

The Petitioners will ever pray,

On behalf of the Board of Management,

ARTHUR TORONTO,

*President.*

J. FIELDING SWEENEY,

*Vice-President.*

## (III)

## MEMORIAL FROM THE DIOCESE OF NEW WESTMINSTER.

At the late meeting of the Synod of the Diocese of New Westminster, Nov. 8th and 9th, 1905, the following resolution was passed:—

"That a Memorial be sent from this Synod to the General Synod of the Canadian Church, asking that the Organizing Secretary of the M.S.C.C. be definitely recognized as an ex-officio member of the Lower House of the General Synod, with all rights appertaining to an elected delegate."

HAROLD UNDERHILL,  
*Clerical Secretary of Synod.*

## (IV)

## MEMORIAL FROM M.S.C.C.

I was instructed at the last meeting of the Board of Management of M.S.C.C. to forward to you, with the endorsation of the Board, the following resolution from the Synod of the Diocese of New Westminster:—

"That a Memorial be sent from this Synod to the General Synod of the Canadian Church asking that the Organizing Secretary of M.S.C.C. be definitely recognized as an ex-officio member of the Lower House of the General Synod with all rights appertaining to an elected delegate."

The Board of Management request that steps be taken to bring the matter before the General Synod with a view to carrying out the resolution of the Diocese of New Westminster.

Yours most truly,  
L. NORMAN TUCKER,  
*General Secretary M.S.C.C.*

## (V)

## MEMORIAL OF THE SYNOD OF THE DIOCESE OF MONTREAL.

At the Forty-eighth Session, February, 1907, it was on motion Resolved:—

"That a Memorial be presented to the General Synod praying that this Synod request the General Synod of the Church of England in the Dominion of Canada to appoint at its next Ses-



sion a General Secretary for Sunday Schools to act under the direction of the S. S. Committee of the General Synod, whose duty shall be to promote in all possible ways the Sunday School work of the Church, his stipend to be fixed by the General Synod and paid through the Sunday School Committee of the General Synod."

J. GILBERT BAYLIS,  
*Clerical Secretary*

W. L. BOND,  
*Lay Secretary.*

Montreal, June 1st, 1908.

---

### (VI)

#### MEMORIAL OF THE SYNOD OF THE DIOCESE OF MONTREAL.

At the last Session, February, 1908, it was on motion Resolved, that the following be a Memorial to the General Synod of the Church of England in Canada at its next Session:—

"That the Synod of the Diocese of Montreal prays the General Synod to take into careful consideration the importance of devising some more effective means of bringing the influence of our Sunday Schools and our Day Schools to bear upon the moral and religious training of the children of the rapidly increasing population of our growing Dominion."

J. GILBERT BAYLIS,  
*Recording Secretary.*

W. L. BOND,  
*Lay Secretary.*

Montreal, June 1st, 1908.

---

### (VII)

*To the Bishops, Clergy and Laity of the Church of England in Canada in General Synod assembled:—*

This Memorial from the Synod of the Diocese of Huron humbly sheweth,

That there is a great necessity and a general desire for a Weekly Sunday School Paper for the Anglican Church in Canada and humbly petitions the General Synod to take such steps as in its wisdom it shall deem best to secure the publication of such a paper and your Memorialists will ever pray.

RICHARD HICKS,  
*Hon. Clerical Secretary.*

London, May 29th, 1908.

DAVID HURON.

(VIII)

*To the Bishops, Clergy and Laity of the Church of England in Canada in General Synod assembled:—*

This Memorial from the Synod of the Diocese of Huron humbly sheweth,

That this Synod do Memorialize the General Synod to invite such Christian churches or bodies as such General Synod may deem proper to co-operate in the furthering of the following objects:—

(a) More effective co-operation in Christian and moral reform work.

(b) The defining territorially or otherwise of the fields of missionary and other efforts of the respective churches or bodies.

(c) The promotion of necessary legislation for objects of common interest.

(d) Such other objects as the General Synod may deem proper.

And your memorialists will ever pray.

RICHARD HICKS,  
*Hon. Clerical Secretary.*

DAVID HURON.

London, May 29th, 1908.

---

(IX)

*To the Bishops, Clergy and Laity of the Church of England in Canada in General Synod assembled:—*

This Memorial from the Synod of the Diocese of Huron humbly sheweth,

That it is the prayer of this Synod that the General Synod should authorize and extend the work of the Anglican Young People's Association, and to adopt the manual and badges used by the Association in the Diocese of Huron as the authorized symbols and badges of the Association throughout the Church.

And your memorialists will ever pray.

RICHARD HICKS,  
*Hon. Clerical Secretary.*

DAVID HURON.

London, May 29th, 1908.



## (X)

## PRAYER BOOK ADAPTATION.

*To the Bishops, Clergy and Laity of the Church of England in Canada in General Synod assembled:—*

This Memorial from the Synod of the Diocese of Huron humbly sheweth,

That this Synod views with regret but not discouragement the failure of the committee of the General Synod to so adapt the Prayer Book to the needs of the Church in Canada as to meet the approval of the General Synod; and that this Synod respectfully petitions the General Synod to continue its effort to procure and authorize a Canadian edition of the Prayer Book, for use throughout British North America, such Prayer Book to contain conveniently arranged all prayers and forms of service applicable to and authorized for the use of the Church services in Canada together with authorization for shortened or alternative services and prayers; and your memorialists will ever pray.

RICHARD HICKS,  
*Hon. Clerical Secretary.*  
DAVID HURON.

London, May 29th, 1908.

## (XI)

## MEMORIAL FROM THE RURAL DEANERY OF VANCOUVER, B.C.

The following resolution was adopted by the Rural Deanery of Vancouver:—

“Resolved that this Rural Deanery strongly approves of the formation of a general Superannuation Fund and a general Widows and Orphans’ Fund for the Church of England in Canada.”

H. G. FIENNES-CLINTON,  
*Rural Dean.*

## (XII)

## MEMORIAL OF THE DIOCESE OF TORONTO.

We have the honor to forward to you the following Memorial which was passed at the last session of the Synod of the Diocese of Toronto:

*To the Archbishops, Bishops, Clergy and Laity of the Church of England in Canada in General Synod assembled:*

This Memorial from the Synod of the Diocese of Toronto humbly sheweth:

That the Synod of the Diocese of Toronto, being of the opinion that the present method of representation to the General Synod is unjust to some of the Dioceses of Canada, appointed a Committee at the Synod of 1906 to examine into the matter.

That the Committee brought in the following report at the Synod of 1907, which was adopted by the Synod:

That they had held meetings and corresponded with representatives of other Dioceses on the subject referred to them, and as a result it became evident to the Committee that the representation of the Diocese of Toronto and Huron is unequal as compared with other Dioceses. Thus, while Toronto has at present only one representative for every 23.7 Clergy, and Huron only one for every 20.25, Montreal has one for every 14.8, Rupert's Land one for every 13.06, Nova Scotia one for every 14.5, Niagara one for 13, Quebec one for 12.5, Ottawa one for 11.5, and Ontario one for 11.2.

The representation for some of the smaller western Dioceses is even larger than this, though in their cases special consideration would seem to be advisable. The Committee recommend that a Memorial be presented to the General Synod, setting forth the above inequality and asking that the Constitution of the General Synod be so amended as to make the basis of representation one of each order for every 12 Clergy licensed in the Diocese, or for any fraction thereof.

Your Memorialists therefore pray that you will take the matter up at the coming meeting of the General Synod and make such amendment as in your wisdom you may consider just to all the several Dioceses.

C. L. INGLES,  
*Hon. Clerical Secretary.*

W. S. BATTIN,  
*Hon. Lay Secretary.*

W. D. REEVE,  
*Assistant Bishop.*



## (XIII)

## RECIPROCITY IN BENEFICIARY FUNDS.

We have the honor to send you herewith, for the consideration of the General Synod, the report of a Sub-Committee, made in reply to a communication received from the Diocese of Niagara, respecting reciprocity between the Dioceses in regard to beneficiary funds; also copy of a Resolution passed at the last session of the Synod of the Diocese of Toronto.

*To the Executive Committee of the Synod of the Diocese of Toronto:*

The Sub-Committee appointed at the quarterly meeting held in November, to consider the communications received from the Diocese of Niagara in respect of Reciprocity and Consolidation of Beneficiary Funds (namely, Widows and Orphans' Fund and Superannuation or Aged and Disabled Clergy Fund) beg to report as follows:

1. Your Committee have directed the Secretary-Treasurer to furnish the Diocese of Niagara with all the information asked for by them as it was in his power to give.

2. In the communication from the Niagara Synod, the Synod of Toronto was asked whether any action had been taken in this Diocese towards reciprocity or consolidation of Diocesan funds.

Your Committee find that by amendments to the Canons respecting the Widows and Orphans' Fund and Superannuation Fund made at the Session of the Synod in 1902 (see Journal, p. 48), and confirmed at the Session held in 1903 (see Journal, p. 68), provisions exactly similar to those existing in the Diocese of Niagara were made, so that an agreement may be entered into with any Diocese that desires to do so, whereby Clergymen moving from one Diocese to the other may have their services in the one Diocese counted in the other as regards their standing on either of those funds.

3. An expression of opinion is also asked on the following points:

- (a) Are you in favour of an extension of the principle of reciprocity throughout the ten Dioceses in the Ecclesiastical Province of Canada?

- (b) Are you in favour of a consolidation of the Beneficiary Funds of the said Dioceses?

(c) Are you in favour of a consolidation of all the Funds in the said Dioceses?

Your Committee are of opinion that the Executive Committee has no authority to express any opinion in respect of these matters on behalf of the Synod. The subject would have to be brought up at and dealt with by the Synod in Session before a reply can be given, as requested by the Diocese of Niagara.

Your Committee would point out, however, that the Synod has already recognized the principle of reciprocity based on an equality of service, by adopting the amendments of the Canons before referred to.

They would also point out that a very large measure of the centralization of management so much desired by the Synod of Niagara could be brought about by the creation of a Provincial Synod for the Civil Province of Ontario, so strongly advocated for a number of years by the Synod of Toronto, but which failed to meet with sympathy from the Eastern Dioceses.

In this connection the following letter from Professor Mackenzie was laid before your Committee:

"The University of Toronto,

"Toronto, November, 1907.

"My Dear Welch:

"As a thankoffering for the honour recently conferred upon me by the Institute of Actuaries, and in deference to the wishes of my father, Archdeacon Mackenzie, of Brantford, I wish to place my services as Actuary at the disposal of the Canadian Church, to value and report upon the several Diocesan Widows and Orphans' Funds and Superannuation Funds, and in particular to report upon a scheme for the consolidation of these separate funds into one fund applying to and supported by the whole Anglican Church in Canada.

"Will you please see that this offer is brought to the notice of the proper officials.

"Faithfully yours,

"M. A. MACKENZIE."

Your Committee think that this very generous offer of Professor Mackenzie should be communicated to the Committee of the General Synod, and feel sure that the acceptance of his pro-



posals would very greatly assist that Committee and the General Synod in coming to an intelligent conclusion in regard to a subject which has been now for so many years under consideration by them, as well as by the Provincial and several Diocesan Synods.

It is recommended that a copy of this report be forwarded to the Synod of the Diocese of Niagara, and that it be also brought before the Synod at its next Session.

All of which is respectfully submitted.

J. A. WORRELL, *Chairman.*

Dated January 21, 1908.

#### RESOLUTION.

Moved by the Chancellor, seconded by Hon. S. H. Blake and resolved,

"That a copy of the report of the Sub-Committee of the Executive Committee be transmitted to the General Synod with a recommendation that that body avail itself of Professor Mackenzie's generous offer."

C. L. INGLES,  
*Hon. Clerical Secretary.*  
W. S. BATTIN,  
*Hon. Lay Secretary.*  
W. D. REEVE,  
*Assistant Bishop.*

### (XIV)

#### TO THE CHURCH OF ENGLAND IN CANADA IN GENERAL SYNOD ASSEMBLED.

THE MEMORIAL of the undersigned clerical and lay representatives of Western and Northern Dioceses respectfully sheweth as follows:—

1. The missionary work of the Church has been placed by the General Synod under the charge of the Board of Missions, and is carried on by means of the Board of Management, but the General Synod is the only body through which the Church of England in Canada can speak upon matters of policy.
2. The General Synod in 1905 adopted, in part, a policy regarding Indian education, which will be found at page 72 of the Journal of that Session.
3. In December, 1906, at the City of Winnipeg, a fuller policy regarding Indian education was approved by a Conference of

representatives of the Church of England, the Presbyterian Church and the Methodist Church. The particulars of the policy so approved will be found at page 12 of a pamphlet presented to the Board of Management in April, 1907. These Winnipeg resolutions were subsequently presented to the Department of Indian Affairs as being the united mind of the three Churches named.

4. As a result of negotiations carried on between the Special Indian Committee appointed by the Board of Management and the Indian Department, that Committee, on the 25th inst., submitted, through the Board of Management, for consideration by the Board of Missions, a "new policy" regarding the Indians, in the following language, quoted from the Triennial Report then laid before the Board of Missions:—

"It has collected a mass of valuable information on the subject, and has secured from the Government the promise of active co-operation. And it is deeply thankful to be able to state that a "new policy" is being inaugurated that promises to turn to better account the efforts of the past, and enable the Church to reap in larger measure the fruit of her labours, and to carry the Indian one stage nearer the desired goal of making him a self-supporting member of the Church and a self-reliant citizen of the Dominion."

5. On the same day, the Board of Management reported that the Board had provided for the appointment of a "Western Council" for the purpose of carrying into effect such "new policy," as will appear from page 2 of the Report of the Special Indian Committee.

6. The "new policy" thus laid before the Board of Missions differs in several very important respects from that approved at Winnipeg, as above stated, as will appear from the correspondence and other material submitted from time to time.

7. After very full discussion, the Board of Missions, by a large majority and for various reasons stated in the course of such discussion, did not approve such "new policy," and struck out from the Triennial Report the words above quoted.

8. In the judgment of the undersigned, the "new policy," which, as above stated, the Board of Missions did not approve, was seriously unsatisfactory, both because the same was incomplete, experimental and indefinite, and because the carrying of the same into effect was made contingent upon its being accepted by the Roman Catholic Church.



9. Both the correspondence submitted and the action so far taken by the Department under the "new policy" afford strong reason for believing that the present intention of the Indian Department is to secure to the utmost possible extent, and as soon as possible, the closing of residential schools.

10. The Triennial Report of the Board of Management correctly states that the whole Indian work has been "brought to a critical condition" by the withdrawal of the Church Missionary Society.

11. The Provincial Synod of Rupert's Land, at its Session held in 1907, passed a strong resolution appealing to the whole Church to meet this "critical condition" by increased support of the Indian work, and communicated the same to the Board of Management, upon which resolution no definite action has been taken by that Board.

12. It is the firm conviction of the undersigned that it is of vital consequence to the whole future of missionary and educational work among the Indians that the matters herein set forth should be fully considered by the General Synod at the present Session, and that at least as regards the most important of the matters dealt with at Winnipeg, the mind of the Church should be declared.

All of which is respectfully submitted.

Dated at the City of Ottawa, the 28th day of September, 1908.

NAME.	DIOCESE.
J. W. TIMS,	Calgary.
ALFRED E. COWLEY,	Rupert's Land.
H. W. GIBBON-STOCKEN,	Calgary.
F. W. GODSAL,	Calgary.
A. E. O'MEARA,	Yukon.
F. W. OLDHAM,	Calgary.
GEO. H. HOGGIN,	Calgary.
G. C. d'EASUM,	Calgary.
ARTHUR J. WARWICK,	Athabasca, representing Mackenzie R
JOHN A. MACHRAY,	Rupert's Land.
EDWARD L. DREWRY,	Rupert's Land.
C. R. WEAVER,	Athabasca.
J. A. MACKAY,	Saskatchewan.
G. NELSON DOBIE,	Qu'Appelle.
J. P. SARGENT,	Qu'Appelle.
F. E. PRATT	Qu'Appelle.

## WINNIPEG RESOLUTION.

RESOLUTION PASSED BY A CONFERENCE OF THE REPRESENTATIVES.

Resolution passed by a Conference of the Representatives of the English, Methodist and Presbyterian Churches in Manitoba College, Winnipeg, December 1st, 27th and 28th, 1906. The Representatives of the various Churches were:—

English Church:—The Most Rev. the Archbishop of Rupert's Land, Ven. Archdeacon Phair, Rev. E. A. Cowley, W. A. Sweatman, Esq., and Rev. W. A. Burman.

Methodist Church:—Rev. Dr. Woodworth, Rev. J. H. Morgan and Rev. T. Ferrier.

Presbyterian Church:—Rev. Dr. Hart, Rev. Dr. Patrick, Rev. Dr. Baird, Dr. Farquharson.

(1) That the Government be requested to create an Advisory Board of Indian Education, to which all churches and organizations engaged in Indian work shall have the privilege of nominating representatives.

(2) That in addition to the elements of an English education, the Indian boys shall be trained in agricultural pursuits in their different branches as may be possible where the school is situated, and also in such manual pursuits as may be useful to them in an outdoor life in the district to which they belong.

Similarly with the girls, that they may be trained for domestic life and elementary nursing.

(3) That the present system is not the best possible to attain the ends desired; that instead of there being three distinctive institutions, Industrial Institutes, Boarding Schools and Day Schools, there are but two classes, First, *The Industrial Boarding School*, to be so constituted, equipped and conducted that the policy briefly outlined in the above clause may be most perfectly realized. Second, *The Day School*, for which the Government wherever it regards this class of schools as preferable should provide a suitable building and equipment, and an adequate salary for the teacher.

(4) That pupils as a rule shall be discharged at the age of eighteen, but it should be arranged that in exceptional cases pupils may be retained longer on the recommendation of the Church in charge of the school and with the consent of the Indian Commissioner. Also it should be made possible for specially promising pupils to receive extra training for any special vocation at the expense of the Government, such pupils meantime to be under the supervision of the school.



(5) While realizing the difficulties of administering a policy of *compulsory education* we are convinced that such a principle is in the best interests of all concerned,—of the parents, of the children, and of the State,—and should be enforced so far as can be wisely and rightly done. If this becomes the accepted policy of the government, is it too much to expect that the influence of Government employees be brought to bear in the kind but firm enforcement of the law.

The policy of funding the treaty money for children attending Boarding or Industrial Schools, having been found to operate against securing pupils for these schools should be discontinued and all Government donations in excess of Treaty obligations should be withheld from such parents as refuse to send their children to school.

(6) That whereas the Indians are wards of the Government, and their education at least in part secured by treaty, it is only reasonable that the Government should bear all expenses involved in such training as is contemplated in Industrial Boarding schools except, perhaps, that which naturally falls within the sphere of the church obligations. The churches willing and anxious to continue to co-operate with the Government in the civilization and Christianization of the Indians are convinced that the moral and spiritual side of education cannot be hoped for except by the appointment of teachers in every way qualified for a work so peculiar and important. The request is therefore made that the appointment of teachers be entrusted to the churches that are willing to pay a reasonable amount of money toward the expense of what may be termed religious instruction as distinguished from secular education. The details as to the amount chargeable to the church could be therefore agreed upon,—perhaps the salary of the Principal or a percentage of the annual expenditure for maintenance, or that the church be responsible for all expenses in excess of a reasonable per capita grant. Any one of these might constitute a basis of agreement between the Government and the Church.

(7) That sanitarium equipment be provided in central, or suitable locations for the treatment of tubercular and other contagious diseases.

(8) DANCING:—We would ask that the clauses of the Indian Act of the Indian treaties or of regulations of the Indian Department forbidding dances of Indians known as the War-dance, the Sun-dance, the Ghost-dance and other similar cere-

monies having reference to old and evil tribal customs, should be as far as possible strictly enforced on the Reserves as being detrimental to morals and progress.

They should be absolutely forbidden to Treaty Indians outside their own Reserve, and especially as attractions at public gatherings. It is scarcely necessary to point out the inconsistency of public officials and the community at large in devoting labour and spending public funds in the effort to civilize the Indians and to make them good citizens while encouraging them at the same time to keep customs which tend only to degradation.

Signed on behalf of the Conference by

T. FERRIER, *Chairman.*

*Per J. F.*

JAMES FARQUHARSON, *Secretary.*

### (XV)

*To the Church of England in Canada in General Synod Assembled:*

The Board of Management of the Missionary Society of the Church of England in Canada begs to hand to the Synod for consideration the report of the Special Committee appointed by the Board to investigate and report upon certain matters of law enforcement in the Yukon and British Columbia.

Dated at the City of Ottawa this 30th day of September, 1908.

L. NORMAN TUCKER,

*General Secretary M.S.C.C.*

#### REPORT OF SPECIAL COMMITTEE ON LAW ENFORCEMENT IN THE YUKON AND BRITISH COLUMBIA.

1. It is important at the outset to point out that, while in a Province under the British North America Act responsibility for enforcing the Criminal Law rests upon the Provincial Government in the case of the Yukon that responsibility rests wholly upon the Government of Canada.

2. It is recorded with thankfulness that in the summer of 1907, the Yukon Council repealed the legislation under which the Dawson Dance Halls, one of the worst and most dangerous developments of the business of prostitution, had been licensed, and that in July of the present year such dance halls were finally suppressed. All who had any part in bringing about this change are to be heartily congratulated.



3. In the months of November and December, 1907, two representative deputations waited upon the Prime Minister of Canada urging that in respect of definitely ascertained cases of violation of the provisions of the Criminal Law intended to prevent the business of prostitution, explicit instructions be given to the Royal North-west Mounted Police for the enforcement of that law.

4. Upon the second of those occasions the answer made by the Prime Minister is reported to have been as follows:—

"In respect to the Yukon, Sir Wilfrid said that he understood "that the law was administered in the Yukon the same as elsewhere, but since it had been so confidently affirmed to the contrary, he would see that an enquiry is made.

"The Government, the Premier added, was under as great an "obligation to maintain proper moral conditions in the Yukon as "to look after the material welfare of the country."

5. There is strong reason for believing that, notwithstanding the facts above stated, the business of prostitution continues to be carried on in the Klondyke District and elsewhere in the Yukon.

6. On the 4th August last, as reported in the Dawson "News" of that date, a judge of the Territorial Court of Yukon addressing from the bench nine women who had been charged with keeping common bawdy houses in Klondyke City, a suburb of Dawson, and had pleaded guilty, spoke as follows:—

"I shall take into consideration your plea of guilty, and the "sentence will not be as heavy as it might have been if it were "not for that, and if there were not some other reasons which I "have no hesitation in explaining.

"I understand that there are here many other women who "unfortunately are leading similar lives to yours. I understand "also that you have to a certain extent been relegated to Klondyke "City, and that although you are all acting—all existing—against "the law, still there is a certain toleration which is given to women of your character, and you have had, perhaps, reason to believe that you would not be molested provided you created no "public scandal. I was told yesterday when I asked why only several of you had been arrested, that the intention was to reach men "who are qualified under a certain name which I hate to repeat. "I mean those who are your particular friends; as it is known "generally that all of you have.

"Although there is against you, I may say, some disgust, "contempt for your mode of life, yet it is nothing compared to

"the disgust and contempt which exist against what are known to be friends of that kind. It was the intention, I am told, to reach them when this prosecution was taken against you. Understand well that you are only tolerated, that you are not licensed, nor regulated—you are only tolerated. And the police authorities have a constant eye upon you, and they have a right to prosecute you as they have done whenever they consider it necessary to interfere with you."

7. The Committee also secured information concerning the enforcement of those provisions of the Criminal Law in British Columbia, which in view of the recommendations herein made the Committee does not consider necessary to submit to the Board.

8. The Committee recommends that this Report be handed by the Board to the General Synod with the following recommendations:—

(1) That the Synod appoint a Standing Committee on Moral and Social Reform, and that such Committee be authorized to appoint a sufficient number of persons who shall represent the Church of England in the Moral and Social Reform Council of Canada.

(2) That the situation in the Yukon as above reported be referred to the Standing Committee on Moral and Social Reform, when appointed, for immediate action.

(3) That the information regarding British Columbia so secured be handed to the same Committee for consideration and for such action as may be considered advisable.

Respectfully submitted,

N. W. HOYLES, *Chairman.*

22nd Sept., 1908.

## (XVI)

### MEMORIAL FROM M. S. C. C.

#### REPORT OF THE COMMITTEE ON THE PROMOTION OF AN INTEREST IN MISSIONS AMONG THE YOUNG PEOPLE OF THE CHURCH.

In submitting this Report your Committee are moved to say how deeply they are impressed with the importance of the subject referred to them. They are profoundly convinced that the hope and the best interests of the Church at large, and especially of its Missionary work, are bound up with the right training of the young people of the Church and that very much remains to be



done to give the subject of Missions its proper place in their thoughts and efforts. As a material contribution to this end they would submit the following recommendations :—

1. To hold Missionary Institutes and to form model Mission Study Classes with a view to training leaders who shall in time be qualified themselves to conduct Mission Study Classes.

2. To bring to the notice of the Clergy the urgency of appointing leaders in every Parish and Mission who shall seek to conduct Mission Study Classes; and to this end, to introduce this subject for discussion before Rural Deanery and other meetings of the Clergy.

3. To extend as far as possible branches of the Anglican Young People's Association, and to secure a more prominent place to the subject of missions in the programmes of the Association.

4. To use the text-books of the Young People's Missionary Movement, adapted as far as possible to the needs of the Church of England in Canada.

5. To extend the circulation of the "Canadian Church Juvenile" in all the Sunday Schools of the Church by the preparation of an appeal to the Clergy and Sunday School Superintendents on this behalf.

6. To make provision for a quarterly missionary lesson in the Sunday School Schemes of the Church, and to see that such lesson be made as effective as possible.

7. To urge on the Clergy and Superintendents of Sunday Schools the making of a wise selection for their S. S. Libraries of missionary books for the use of the children of the Sunday School.

8. To make a more effective use of the Children's Lenten Letter by repeated reading and frequent reference to the same and by pressing the use of the Mite Boxes during the Season of Lent.

9. To seek to enlist the interest and aid of the Junior Auxiliaries.

10. And to give full effect to the above recommendations, your Committee would urge the appointment of an official whose duty it shall be to promote throughout the Dominion the aims and objects set forth in this Report.

Respectfully submitted,

J. FIELDING SWEENEY, *Convener.*

## (XVII)

## REPORT OF THE TREASURER.

*To the General Synod of the Church of England in Canada:*

The undersigned has the honor to report as follows:—

In and by paragraph No. 30 of the Constitution it is enacted that the expenses of the Synod,—including the necessary travelling expenses of the members,—shall be provided for by an assessment of the several Dioceses represented in the Synod, proportioned to the number of licensed Clergymen in them,—Dioceses having less than ten Clergymen being exempted.

It having been considered that the sum of nine thousand and five hundred dollars, or thereabouts, should be obtained from the Dioceses liable to be assessed,—and the total number of licensed Clergymen in them being 1269 the rate of assessment was fixed at \$7.50 per clergyman, which produced \$9,517.50. Appended hereto is a schedule showing the Dioceses assessed, the number of licensed Clergymen in each, the assessment made upon each, the amounts received and when received, and the amounts paid to Dioceses for expenses of their delegates and when paid. Also a list of the Dioceses having less than ten licensed Clergymen and the sums paid for expenses of their delegates.

There is also submitted a detailed statement showing the sum paid to each delegate for his expenses.

At the fourth session held in Quebec in September, 1905 it was provided that in computing the expenses of the Synod there should be provided the sum of \$500.00 to be advanced from time to time to the Convener of the Committee towards the necessary outlay in connection with the compilation of the Hymnal, the same to be repaid to the General Synod from the royalties received from the sale of the book, or otherwise, as may be arranged. Advances were accordingly made until the said sum of \$500.00 was exhausted.

There has been paid by Mr. Henry Frowde, under the terms of his contract for publication of the Hymnal, £405.00, equal to \$1,961.33,—making the total receipts for what may be called the Hymnal fund \$2,461.33. The expenditure has been \$2,310.31, leaving a balance of \$151.02 at credit of the fund,—a special account for which is kept in the Molsons Bank at Brockville.



There has been duly audited and is now submitted a detailed statement of the receipts and expenditures made on account of the Hymnal.

The Treasurer's account of receipts and expenditures has been duly audited and is now presented to the Synod. It shows a balance on hand of \$1,917.59, which is on deposit in the Molsons Bank, Brockville, Ontario, in trust. Of this sum there is in the Savings Bank Department \$1,727.96, bearing interest at three per cent. per annum from the 30th of June last, at the credit of current account \$38.61, and at the credit of the Hymnal account the before mentioned sum of \$151.02.

All of which is respectfully submitted.

HERBERT S. McDONALD,

*Treasurer of the General Synod.*

Dated 22nd day of September, 1908.

### SCHEDULE.

Schedule referred to in the Report of the Treasurer of the General Synod presented in September, 1908:—

Name of Diocese.	Number of Clergy.	Amount paid by Dioceses	When received by the Treasurer.	Amount paid to Delegates from Diocese.	When paid by Treasurer.
Nova Scotia.....	120	\$ 900 00	July 14, 1906	\$286 07	July 14, 1906
Quebec.....	74	555 00	Feb'y 13, 1906	5 00	Feb. 13, 1906
Toronto.....	183	1372 50	Feb'y 16, 1906	278 11	Feb. 16, 1906
Frederict on.....	75	562 50	Feb'y 3, 1906	168 79	Feb. 5, 1906
Montreal.....	118	885 00	Feb'y 22, 1906	118 64	Feb. 24, 1906
Huron.....	157	1177 50	March 24, 1906	502 00	Mar. 27, 1906
Ontario.....	72	540 00	Feb'y 15, 1906	198 03	Feb. 19, 1906
Niagara.....	67	502 50	March 3, 1906	318 16	Mar. 6, 1906
Ottawa.....	71	532 50	March 2, 1906	100 75	Mar. 2, 1906
Algoma.....	38	285 00	March 10, 1906	125 05	Mar. 19, 1906
Rupert's Land...	93	697 50	Feb'y 12, 1906	687 45	Feb. 19, 1906
Saskatchewan....	25	187 50	March 20, 1906	398 15	Mar. 20, 1906
Qu'Appelle.....	40	300 00	Feb'y 10, 1906	710 70	Feb. 19, 1906
Calgary.....	32	240 00	Feb'y 14, 1906	920 92	Feb. 26, 1906
Columbia.....	26	195 00	Feb'y 21, 1906	619 75	Feb. 27, 1906
New Westminster	28	210 00	Feb'y 20, 1906	840 50	eb.-Mch. '06
Kootenay.....	16	120 00	March 10, 1906	296 70	Mar. 13, 1906
Moosonee.....	10	75 00	Oct. 18, 1906	163 85	Oct. 20, 1906
Keewatin....	14	105 00	Feb'y 23, 1906	197 40	Feb. 27, 1906
Caledonia.....	10	75 00	March 10, 1906	533 25	Mar. 13, 1906
	1269	\$9517 50		\$7463 27	

Amounts paid to Dioceses having less than ten Clergymen and therefore not assessed:—

Diocese.	Number of Clergymen.	Paid to Delegates.
Athabasca . . . . .	6	\$ 95 10
Mackenzie River . . . . .	5	157 85
Selkirk . . . . .	6	
	17	\$252 95

HERBERT S. McDONALD,

*Treasurer of the General Synod.*

E. J. B. PENSE, *Auditor of Synod.*

Dated at Ottawa this 24th day of Sept., 1908.

# RECEIPTS AND DISBURSEMENTS.

(Condensed for publication.)

1905.

Sept. 5.	Balance on hand . . . . .	\$ 1,308 48
	Offering at Synod service, Quebec . . . . .	99 22
Nov. 1.	Refund, session's expense fund . . . . .	15 00
Dec. 31.	Savings Bank, interest . . . . .	16 32

1906.

## APPORTIONMENT FOR SYNOD EXPENSE.

Feb. 3.	From Diocese of Fredericton . . . . .	562 50
10.	" " Qu'Appelle . . . . .	300 00
12.	" " Rupert's Land . . . . .	697 50
13.	" " Quebec . . . . .	555 00
14.	" " Calgary . . . . .	240 00
15.	" " Ontario . . . . .	540 00
16.	" " Toronto . . . . .	1,372 50
20.	" " New Westminster . . . . .	210 00
21.	" " Columbia . . . . .	195 00
22.	" " Montreal . . . . .	885 00
23.	" " Keewatin . . . . .	105 00
Mar. 2.	" " Ottawa . . . . .	532 50
3.	" " Niagara . . . . .	502 50
10.	" " Kootenay . . . . .	120 00
	" " Caledonia . . . . .	75 00
	" " Algoma . . . . .	285 00
20.	" " Saskatchewan . . . . .	187 50
24.	" " Huron . . . . .	1,177 50
July 14.	" " Nova Scotia . . . . .	900 00
Oct. 18.	" " Moosonee . . . . .	75 00

## IN GENERAL.

Mar. 2.	Refund on delegate's expenses, Qu'Appelle..	11 65
Dec. 31.	Savings Bank, Interest, 1906 . . . . .	29 62



1907.		
Dec. 31.	Savings Bank, interest, 1907. ....	50 01
1908.		
June 30.	Savings Bank, interest, to date .....	25 63
		<hr/> \$11,073 43

## DISBURSEMENTS.

1905.		
Sept. 21.	Secretaries' sundries, stationery, postage, printing, attendants, etc. ....	\$ 127 15
Oct. 3.	Wm. Learmounthe, stenographer .....	50 00
	Chronicle Printing Co., acct. ....	17 00
4.	Account for advances, Archbishop's crozier..	22 80
7.	Arthur Talbot, engrossed address .....	10 00
	Rent of hall for sessions .....	20 00
9.	London Printing Co., acct. ....	6 00
11.	Globe, St. John, printing proposed appendix to Common Prayer .....	107 05
Dec. 8.	Gowanlock Printing Co., acct. for hymnal printing . . . . .	83 40
1906.		
Jan. 19.	Talbot & Co., for printing .....	54 00
Feb. 5.	Secretary's travelling expenses .....	28 20
8.	F. E. Hodgins, sundry expenses, hymnal....	92 86
13.	R. J. Driver, Brockville, typewriting.....	3 00
Mar. 21.	British Whig Pub. Co., printing Journal, freight, express, etc. ....	599 98
May 1.	Secretaries' expense account .....	30 71
25.	British Whig Publishing Co., printing.....	3 38
July 25.	F. E. Hodgins, expenses, hymnal .....	50 72
Dec. 14.	Armour & Nickle, counsel fees, hymnal. ....	40 00
26.	Hymnal Compilation Committee, expenses..	233 02
1908.		
Jan. 20.	John Lovell & Son, printing .....	10 00
	Exchange on cheques .....	1 37

## PAYMENT OF DELEGATES' TRAVELLING EXPENSES.

Feb. 5.	Diocese of Fredericton .....	168 79
Feb. 13.	" Quebec .....	5 00
16.	" Toronto .....	278 11
19.	" Ontario .....	198 03
	" Rupert's Land .....	687 45
	" Qu'Appelle .....	710 70
24.	" Montreal .....	118 64
26.	" Calgary .....	920 92
	" New Westminster .....	840 50
27.	" Columbia .....	619 75
	" Keewatin .....	197 40
Mar. 2.	" Ottawa .....	100 75
6.	" Niagara .....	318 16
13.	" Kootenay .....	296 70
	" Caledonia .....	533 25
19.	" Algoma .....	125 05

## TREASURER'S REPORT.

181

Mar. 20.	Diocese of Saskatchewan . . . . .	398 15
27.	" Huron . . . . .	502 00
Apr. 17.	" Mackenzie River . . . . .	157 85
"	" Athabasca . . . . .	95 10
July 14.	" Nova Scotia . . . . .	280 07
Oct. 20.	" Moosonee . . . . .	163 85
	Cash on hand, June 30, 1908. . . . .	1,766 57
		<hr/> \$11,073 43

Audited and found correct.

EDW. J. B. PENSE,  
LANSING LEWIS, *Auditors of Synod.*

Ottawa, Sept. 24th, 1908.

## SEPARATE ACCOUNT, RESPECTING BOOK OF COMMON PRAISE.

## RECEIPTS.

Advanced by General Synod . . . . .	\$ 500 00
From Henry Frowde, publisher . . . . .	1,961 33
	<hr/> \$ 2,461 33

1905.

## DISBURSEMENTS.

Dec. 8.	Gowanlock Pub. Co., printing . . . . .	\$ 83 40
1906.		
Feb. 8.	Executive Committee, printing, post- ages, telegrams, expressage, adv'g	92 86
July 26.	Executive Com., sundry expenses. . .	50 72
Dec. 14.	Armour & Nickle, legal services. . .	40 00
26.	Compilation Committee, expense of meetings. . . . .	233 02
		<hr/> \$ 500 00

(Being amount of General Synod's Grant.)

Dec. 26.	Compilation Committee, expense of meetings	453 78
1907.		
April 3.	Expense, meeting at Toronto, January. . . . .	415 25
July 2.	Publisher's circular, advertising . . . . .	3 80
Nov. 2.	Expense, meeting at Gananoque, July. . . . .	459 55
1908.		
May. 1.	Expense, meeting at Toronto, February. . .	477 93
	Balance on hand special account for hymnal . . . . .	151 02
		<hr/> \$ 2,461 33

Audited and found correct.

EDW. J. B. PENSE,  
LANSING LEWIS, *Auditors of Synod.*

Ottawa, Sept. 24th, 1908.



## (XVIII)

REPORT OF THE COMMITTEE ON SUNDAY SCHOOLS  
OF THE GENERAL SYNOD OF THE CHURCH  
OF ENGLAND IN CANADA.

1. Your Joint Committee was appointed to have charge of the Sunday School work of the Church, to promote in all possible ways the general interests of that work and to report to this Synod.

The Committee consists of: His Grace the Archbishop of Toronto, His Grace the Archbishop of Rupert's Land, the Lord Bishop of Niagara, the Lord Bishop of Saskatchewan, the Lord Bishop of Nova Scotia, and one clergyman and one layman from each diocese.

*I. Organization.*

Immediately after the General Synod adjourned at Quebec a few members of the Committee met and elected the following officers provisionally: The Rev. Dr. Rexford as chairman, the Rev. Canon Ingles as secretary, and a corresponding-secretary was appointed for each diocese. This action was confirmed at the first regular meeting of the Committee held in Toronto in April, 1906, at which meeting Mr. R. W. Allin was appointed treasurer.

*II. Meetings.*

Five half-yearly meetings of the Committee have been held, and a conference between a sub-committee of this Committee and a sub-committee of the Board of Management of the M.S.C.C. re the appointment of a Field Secretary for Sunday schools. Meetings were also held of sub-committees re Schemes of Lessons. The most important subject with which your Committee has had to deal has been the scheme of lessons for each year. A yearly scheme has been prepared, being an adaptation to the needs of the Church in Canada of the International Scheme of Lessons. For two years a scheme of daily Bible readings, illustrating the Lessons, was also prepared, but finding this a source of expense to the committee, it was found necessary to discontinue its publication, though we are pleased to note that the editors of our Lesson Helps continue to edit such a scheme together with their Helps.

Your Committee has carried on the annual examinations each year since the last meeting of the General Synod, without any

expense to the Committee or the Synod. The S. S. Committee of the Diocese of Toronto having provided the prizes, and the fees for the examinations having more than covered all other expenses. A statement of the expenses is appended (Appendix A).

Three examinations are conducted each year :

Two for teachers: (a) On the Lessons of the Scheme for the year just closed; (b) An honour examination on a selected book or books.

One for scholars on the Lessons of the Scheme for the year just closed.

These examinations are held on the same day in each year, viz., the Saturday before Advent Sunday, wherever there are candidates for examination. The Honour Examination is a course covering three years consecutively, and when completed entitles the successful candidate to a diploma certifying to the standing obtained, signed by the Primate and countersigned by the Bishop of the Diocese to which the Candidate may belong.

Only three teachers have so far completed this examination, viz., Miss Allan, of Holy Trinity Sunday School, Toronto; Miss Knott, of St. Paul's Cathedral Sunday School, London; Miss Gwatkin, of Holy Trinity Sunday School, Toronto, each in the first class, i.e., with over 75 per cent. of the total number of marks. No diploma has yet been issued owing to the lack of funds.

The subjects for the next three years in this examination will be found appended to this report (Appendix B).

Your Committee hope that a much wider interest will be taken in the future in these examinations as well as in the examinations for scholars and teachers on the lessons of the year. If each diocese and Sunday school therein would enter candidates the standing of the schools in work accomplished would be much improved, the fees for the examinations would cover all the expenses necessary for the issue of diplomas, certificates and prizes. The fee is only 25 cents per candidate or \$2.00 for eight or more candidates from each school. The next examination will be held on Saturday, Nov. 28th. All applications to write on the examinations must be sent to the Secretary, Rev. Canon Ingles, 15 O'Hara Ave., Parkdale, Ont., not later than Wednesday, October 28th.



## A PERMANENT OR FIELD SECRETARY.

Your Committee has given much attention to the subject of the appointment of a permanent or field secretary for Sunday schools for the Dominion. The memorials which came before the Synod at its last session were referred to them for consideration. One from the Diocese of Huron, one from Toronto, and one from the Board of Management of the M.S.C.C., and subsequently one from the Diocese of Montreal.

## A SUNDAY SCHOOL PAPER.

The question of a Sunday School paper was referred to your Committee for consideration, and the following resolution was adopted:

*"Resolved, that as the amount of time available in our Sunday schools is necessarily so limited, this Committee would recommend the publication of a Sunday School paper to the most serious consideration of the General Synod and would further recommend that the General Secretary for Sunday Schools, when appointed, should consider the editing of such a paper a part of his work."*

## CANDIDATES FOR HOLY ORDERS.

The following resolution was forwarded to the principals of the several Theological Colleges in the Dominion:

*"Resolved, that this Committee desire respectfully to urge upon the authorities of our theological seminaries the importance of requiring all candidates to take a thorough course in the art and science of teaching in order that the Church may be provided not only with an educated ministry but with a ministry of educators."*

The replies indicate that the principals of these colleges are alive to the importance of this matter and are anxious to meet the requirements suggested by your Committee. In most of the colleges steps have been already taken in this direction and before long will have been taken in all.

## FINANCES.

Your Committee regret that their work has been hampered by the fact that while the Synod appointed them to carry on the work of Sunday schools, no funds were provided to meet necessary expenses. A financial statement is appended (Appendix

C), which will show that the voluntary contributions from dioceses is very unsatisfactory from the point of view of efficient work.

If the work of the Committee is to be efficiently carried on, some definite share in the expenses of the Synod must be granted the Committee for that work.

### III. *The Sunday School World.*

#### I. THE MOTHER CHURCH.

The attention of the mother church in England, during the past three years, has been very forcibly directed to the consideration of questions concerning religious education by the discussions of the Education Bills which have been before Parliament. This discussion has naturally led to very careful consideration of the importance of religious training of the young and of the best methods to be employed. The possibility of the adoption of a system of secular education in the day schools naturally led to a careful study of the possibilities of the Sunday school. Hitherto the Mother Church has regarded the Sunday school as an institution for a certain class of the community—a kind of philanthropic appendage to the day school. But looking out from the possibilities of the present educational crisis, many leaders of the Church, like the Bishop of Manchester, are contrasting the high position which the Sunday school holds in the estimation of non-conformist bodies with the comparatively unimportant position it holds in the minds of churchmen, and they have decided to place the Sunday school work of the Church on a more satisfactory basis.

The results of this awakening are quite apparent in several directions. Hitherto Church Sunday school workers have been too generally satisfied with a study of the Bible and the catechism. Now, however, special attention is directed to the study of the child and the best methods of adapting Bible and Prayer Book teaching to the several stages of the child's spiritual development. The organizing secretary of the Church of England Sunday School Institute has been sent to visit the Sunday schools of this continent in order to bring under the notice of the Sunday school workers in England those principles and methods which have proved eminently successful on this continent.

One practical result of this visit has been the addition to the reference library of the Institute of representative volumes from the Sunday school literature of this continent.



The Sunday Schools of the Church in England to-day are represented by 208,608 teachers, 2,448,193 scholars and 574,336 members of the Bible classes.

In the organization of this great Sunday school army of the Church, the Church of England Sunday School Institute stands at the head. This Institute has its offices, museum and publishing house in Sergeants' Inn, under the direction of the Permanent Secretary, Rev. Henry Dawson, and also its organizing or field secretary, Rev. H. Hume Campbell. It publishes the Church Sunday School Magazine, with a circulation of 30,000, an inter-diocesan scheme of lessons, which is now largely used in the several dioceses, and also volumes of lesson helps for Sunday school teachers. The Institute also carries on an annual examination for Sunday school teachers at which about 600 teachers present themselves each year.

The Institute's organizing secretary is principally occupied in forming new Sunday school associations in large centres, in rural deaneries, and other convenient groups of parishes, and in helping the work of those already in existence. There are thirty or forty of these organizations in the city of London. While these associations through their conferences take up all departments of Sunday school work, their attention has recently been directed to the absolute necessity for better equipment of Sunday school teachers. These efforts to increase the teaching power of the Sunday school teacher so that he may hold the attention of a Sunday school class, have taken various forms, each of which has received the cordial co-operation of the Secretaries of the Sunday School Institute. One favorite form of this work under an association is a series of lectures upon the principles and practices of teaching by an expert—frequently one connected with a training college. The Diocese of Ripon has provided \$1,000 for three years for the purpose of employing experts to give instruction in different parts of the Diocese. In Liverpool this work is receiving the assistance of the University. The Church and non-conformist associations have united in a system of university extension lectures under the principal of the training college at which 600 teachers presented themselves for examination on a two years' course. At Ripon and at Derby the training colleges have been thrown open to Sunday school teachers for a week at the close of the ordinary session, in order that they may come into residence and devote the whole time to the study of methods under the direction of experts. All these

facts indicate that there is a growing conviction that the well-equipped teacher is the controlling factor in Sunday School work.

The general question of method in the Sunday School continues to engage the attention of leaders in Sunday school thought. For a time the method of St. Sulpice was received with great enthusiasm, but the Archbishop of Canterbury, in a recent visitation charge, stated that he gathered that there was some modification of the enthusiasm which was felt for this method, and that if it was to be largely adopted it would need some more adaptation than it had hitherto received. The question of the graded course versus the uniform lesson scheme has also received careful attention, with the result that an outline of a progressive scheme of seven grades has been put forth by the Sunday School Institute and timidly recommended for adoption as an alternative to the uniform lesson for the main body of the school apart from the infant class and the Bible class.

The principles of a subject-graded scheme of lessons are making less progress in the mother country than on this continent.

#### *Peculiar Features.*

1. Important sections of this great Sunday School Army under leaders of originality have developed unique methods of solving the problems which present themselves. The Palestine exhibition in Agricultural Hall, Islington, held last summer, representing the life and occupations of the people in Palestine upon a scale never before attempted, attracted thousands daily.

2. One Bishop intimates his intention of making a special visitation in the interests of the children of his diocese in order to strengthen the hands of Sunday school workers and to awaken parents to a deeper sense of their responsibility.

3. One parish priest has devised the plan of preparing notes of lessons for parents and distributing them to each family in the parish. On Wednesday evening of each week a mothers' meeting is held at which the method of using these notes in teaching their children at home is carefully explained, and in this way the practical co-operation of the home with the Sunday school is secured.

4. The Diocesan Sunday School Institute of Liverpool has organized a scheme of children's services in school rooms at the time of morning and evening services in church by means of a



staff of voluntary helpers. In order to give system and point to the addresses a quarterly paper is issued giving appropriate subjects for each Sunday—140 services are held each Sunday on a scheme for three months in connection with this plan.

From the cursory view of Sunday school movements in the mother church, we recognize four important considerations:—

1. The educational controversy is forcing the mother church to take a more serious view of the functions and possibilities of the Sunday School as an agency of the church;

2. That a central committee with permanent secretaries to organize Sunday school work throughout the church on a common plan, and to co-operate with existing organizations in carrying out measures for the improvement of Sunday schools, has proved an effective method of Sunday school administration;

3. That in order to promote the interests of Sunday school work, a Diocesan organization is required with branches covering each rural deanery under which conferences and lecture courses on Sunday school work are regularly conducted;

4. That among the important topics of Sunday school work the attention of the church is being concentrated at present upon teacher-training as the most urgent need of our Sunday schools.

## 2. THE PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES.

The past three years have been most eventful ones for Sunday schools in the sister church of the United States. Diocese after diocese has re-organized its Sunday school work until a Federation of Sunday School Organizations has been formed covering the greater portion of the church. Under the leadership of the New York Sunday School Commission and of the splendid Sunday school organization of the Diocese of Pennsylvania a wave of enthusiasm in Sunday school work has been developed in the whole church.

At the General Convention of 1904 a joint commission of experts on Sunday school instruction was appointed. This commission consisted of seven bishops, seven presbyters and seven laymen, and it was charged to consider and report upon "How to make the Sunday school more effective for the religious instruction and church training of our people." This joint commission, organized in five committees, continued its labors during three years, and presented a report of over eighty pages at the General Convention of 1907. This remarkable report consists of a

general report of the whole commission together with detailed reports of committees upon the several departments of Sunday school work assigned and has been distributed by thousands throughout the Protestant Episcopal Church. Through the kindness of the Secretary of the Commission, Dr. Duhring, one hundred copies were secured for distribution among Sunday school workers of the Church in Canada.

This report is an epoch-making document in the history of Sunday school development in the Anglican Church and should be carefully studied by every one who would have an intelligent interest in present Sunday school movements. The report correctly reflects the general Sunday School attitude of the Church in throwing special emphasis upon the following points:—

1. The necessity of a joint committee representing the whole Church with an educational secretary to foster in every possible way the spiritual life of the youth of the Church through the Sunday school;

2. The necessity of an official organization on Sunday school work in each diocese, with a field secretary giving his whole time to the work;

3. The importance of a subject-graded course of lessons, especially for our larger and better organized Sunday schools.

4. That the thorough training of Sunday school teachers is the supreme need of the Sunday school, and that this must be provided for (a) by clergy-training in the theological schools, and (b) by provision for teacher-training in each Sunday school.

The Joint Diocesan Lesson Committee of the American Church has naturally been following with much interest the development of Sunday School opinion in favor of the subject-graded course as distinguished from the Joint Diocesan Uniform Series of Lesson. At their January meeting of this year it was decided to recognize the subject-graded series as an alternative series as provided in the following resolution:

*Resolved, That it be made known that the purpose of this Joint Diocesan Lesson Committee is to set forth Lesson Topics for the two systems: the uniform series of lessons, and the subject-graded series of lessons.*

Many valuable publications have been issued in connection with the Sunday School work of the Protestant Episcopal Church during the past few years. Three of these deserve special mention:



The American Church Sunday School Magazine (monthly),  
\$1.50.

New York Sunday School Commission Bulletin (quarterly),  
25 cents.

Butler's Churchman's Manual of Sunday School Methods,  
\$1.00.

### 3. OTHER RELIGIOUS BODIES.

The Sunday school movements in the great religious bodies outside our own communion cannot fail to be of special interest to students of Sunday school work. The past three years have been very fruitful years in the history of the International Sunday School work. The organization has been strengthened and centralized in Chicago. Missionary work, teacher training, courses of study, and adult Bible class work have engaged the chief attention of the organization. The most remarkable feature of the past year has been a series of conferences between leaders and experts in different departments of Sunday school work. From fifty to seventy-five ladies and gentlemen, who are recognized as experts and leaders in their respective departments, have been called together in conference for two or three days upon some special department of Sunday school work. As a specimen of these conferences, mention may be made of the Conference upon Lesson Schemes, the Conference upon Teacher training, and the Conference upon Work in Theological Seminaries. At the close of these conferences, the finding of each conference is published in the form of resolutions, which were circulated for the information of Sunday school workers.

One of the most interesting of these conferences was the Boston Conference, held 2nd and 3rd January last, upon the International Lesson System. It was attended by 54 persons, the Executive Committee, Lesson Committee, Lesson writers, editors and publishers—thoroughly representative of the various views concerning the uniform lesson scheme versus the subject-graded lesson scheme. After a conference of two days, extending over five sessions, the following resolutions were unanimously adopted:

(1) *"That the system of a general lesson for the whole school, which has been in successful use for thirty-five years, is still the most practicable and effective system for the great majority of the Sunday schools of North America. Because of its*

*past accomplishments, its present usefulness, and its future possibilities, we recommend its continuance and its fullest development."*

(2) *"That the need for a graded system of lessons is expressed by so many Sunday schools and workers that it should be adequately met by the International Convention to be held at Louisville, Ky., June 18-23, 1908, to continue the preparation of a thoroughly graded course covering the entire range of the Sunday School."*

The importance of this unanimous finding of a thoroughly representative conference of fifty Sunday school workers upon this vexed question of the Lesson Scheme for Sunday Schools cannot be overestimated.

#### 4. THE CHURCH OF ENGLAND IN CANADA.

Your Committee is thankful to be able to report that the Sunday school work of the Church of England in Canada presents many encouraging features. From the returns received from the different dioceses it is evident that there is a growing appreciation in most of the dioceses of the importance of more thorough and effective organization for Sunday school work. In each of the older dioceses of Eastern Canada, with one or two exceptions, there is now a regularly organized central committee under the sanction of Synod charged with the promotion of Sunday school interests throughout the diocese. In a few dioceses branch associations have been organized in large centres and in rural deaneries or other convenient groups of parishes, which are being worked with more or less success. The Diocese of Nova Scotia appears to have worked out the Diocesan branch organization with marked success. Superintendents of departments of Sunday school work have been appointed under sanction of Synod to promote the interests of these departments throughout the diocese. Eight local associations have been organized and are doing good work in stimulating the whole Sunday school work of the diocese. The Department of Teacher-Training, the Home Department, the Font Roll Department, and the Missionary Department of the Sunday schools are doing good service under the new organization.

The question of appointing an organizing secretary for Sunday schools has been carefully considered in several eastern dioceses and while no definite action has been taken except in the Diocese of Toronto, there is a growing feeling that the import-



ance of the work would justify the appointment of a special officer to give the whole or a large portion of his time to the Sunday school work of a diocese.

In the western dioceses the Church is confronted with serious problems in connection with Sunday school work, and it is evident from the returns received that these problems are being attacked with a courage and a determination born of a deep conviction of the importance of this work to the future development of the Church. The Dioceses of Rupert's Land, Calgary, and Saskatchewan appear to be giving special attention to this great work of providing for the children of the church in the midst of the difficulties raised by the enormous influx of population.

The Diocese of Rupert's Land occupies the proud position of being the first diocese of the Canadian Church to appoint an organizing secretary to give his whole time to diocesan Sunday school work. The results obtained even during the first year of provisional and preparatory work (see Report, Appendix D) amply justify the action of the Synod in assuming the additional financial burden involved in this appointment. At the recent meeting of the Synod of the Diocese of Toronto a resolution was unanimously adopted providing for the appointment of a field secretary for that diocese. But while your Committee notes with gratitude these indications of progress in the Sunday school work of the Church, it cannot close its eyes to the fact that in large sections of the Church the Sunday school is an isolated, inefficient agent, lacking that inspiration and enthusiasm so necessary for effective work which is developed by association, co-operation and organization. Your Committee cannot escape the conviction that the present condition of our Sunday schools calls for the most earnest consideration of the whole church. We require some effective and well considered organization, supported by the whole Canadian Church, by means of which the weaker Sunday school sections and the newly organized sections of the Church may secure information and inspiration for their work. Under existing conditions it appears well nigh impossible to obtain trustworthy statistics concerning the Sunday schools of the Canadian Church, but from the information available it appears that in round numbers there are 1,600 schools, 11,000 teachers and officers, and 110,000 scholars in our church Sunday schools. The report concerning Sunday school Lenten offerings during the past few years is a good illustration of the

results which flow from a little careful organization. Beginning with two thousand, the Lenten offering now exceeds ten thousand (Appendix E).

#### IV. COURSES OF STUDY AND LESSON SCHEMES.

In determining the character and extent of the work which should be undertaken in the average Sunday school it is of the first importance to bear in mind the limitations under which the work must be conducted.

The amount and extent of the work which may be covered in a Sunday school evidently depends primarily upon two factors—(1) the amount of time available, and (2) the teaching power of the teacher. As teachers are largely untrained amateurs, they cannot be expected to cover as much in a given time as a trained and experienced teacher.

Again, the time is very limited: Forty periods of forty minutes each is an outside statement of the time available for a year's Sunday school teaching. This is, roughly, thirty hours, or a little more than a week of continuous day school work. We have only to glance at these statements to realize that our Sunday School Course of Bible and Prayer Book teaching must be reduced to a minimum in order to be covered in our Sunday school.

There are many things which the child would be interested in—there are many things it would be well for him to know, there are many things that he ought to know, that cannot be given a place in our Sunday school curriculum because of the limitations of time and teaching power. If we keep these facts clearly before us we shall see at once that many of the ideal schemes and courses which have been put forth are quite impracticable in the average Sunday school, because they prescribe more work than can be covered under existing conditions.

We must be content to restrict our prescribed course of study to the absolutely necessary things in Bible and Prayer Book, and then bend our energies to do the best we can with what we have. Much light has been thrown upon the question of Sunday school courses during the past three years in the discussions upon the relative merits of the uniform course and the subject-graded course. While the subject-graded course has been strongly urged by the New York Sunday School Commission and by the report to the General Convention at Richmond, the three great committees which are in closest touch with the



practical working of the Sunday school, viz., the Sunday School Institute of England, the American Church Sunday School Institute, and the International Sunday School Workers, have all declared, after careful consultation and investigation, in favor of the plan of a general lesson for the whole school as the most practicable and effective system for the great majority of Sunday schools—while a subject-graded scheme of lessons is provided for the larger and better equipped schools. This conclusion, which has received the support of representative advocates of the subject-graded system, may safely be accepted as determining for present conditions the relative merits of these two schemes: A uniform lesson course for the great majority of our schools, a subject-graded course for the larger and better equipped schools which desire to make use of it.

In order to give more definiteness to the work in the Sunday school, there is a growing tendency to encourage the pupils to commit to memory important elements in the Scriptures and Prayer Book and to submit to periodic oral or written tests on the work covered. This work of committing to memory may not have been wisely used in the past, but we must recognize the fact that no thorough work can be done without a careful use of the memory—and this exercise of the memory will be greatly stimulated if the pupil knows that his work will be submitted to some reasonable test.

Your Committee has accordingly recommended:

1. A Beginner's Course for children under six.
2. A Uniform Lesson Course for main school.
3. A Special Course for Bible Classes.
4. For those schools which are so equipped that they are able to work out a Primary Course, your Committee recommends a graded primary course of three years—for the ages 6, 7, 8, to follow the Beginner's Course.

Your Committee recognizes with great satisfaction the marked improvement that has taken place in the Lesson Helps which are provided for use in the Canadian Church. This improvement has no doubt been made possible by the wider circulation of these helps in the Sunday schools of the church.

#### V. THE SUNDAY SCHOOL PROBLEM.

There are four great factors involved in the Sunday School Problem which press for consideration in any reasonable treatment of this question:—

1. The God-given institution of the home;
2. The God-given nature of the child;
3. The God-given Book of Revealed Truth;
4. The God-given Church and her Book of Common Prayer.

In studying this great problem of the Sunday school this God-given nature of the child is the central and determining factor. The organizations, the course of study, the method of the Sunday school, are determined by the interests, capacities and needs of the child at each stage of his development. The Sunday school finds the child related to his family and home by birth and to the Church by baptism, and the object of the Sunday school is to co-operate with the home (1) in developing in the child an intelligent, practical recognition of the duties arising from the four-fold personal relation (*a*) of God to the child, (*b*) of the child to God, (*c*) of the child to others, and (*d*) of the child to himself; and (2) to nurture the religious life of the child by appeals to the ideas and emotion of worship and by the practice of acts of devotion, so as to establish a vital and lasting connection between the child and the Church.

The Church has been faithful to our Lord's special injunction, "Feed My Lambs," and has outlined an admirable course of instruction for the children of the church for the guidance of her clergy—Baptism, Sponsors, Parental Instruction, Catechisms, Pastoral Instruction, Confirmation. A more complete and systematic scheme of instruction it would be difficult to conceive. The Sunday school is a pastoral agency employed by the incumbent to assist him in realizing for his children the Church's ideal of a Christian education. It is not a substitute, it is an auxiliary to the work of the parents, sponsors and pastors. But in order to be truly helpful, a Sunday school must have the pastor's enthusiasm, the pastor's presence, and the pastor's devoted care and sympathy.

The Church, recognizing the paramount importance of this work, has directed each incumbent to make the instruction of the young a regular and prominent feature of his work every Sunday and Holy Day. When through the multiplication of services for adults and parish organizations, the children are deprived of their prescribed share of the pastor's time, there is something radically wrong in the pastoral organization of the parish for which the incumbent is responsible.



## VI. TEACHER TRAINING.

If the God-given nature of the child is the determining factor in the constitution of a Sunday school, it must be evident that among the elements of the Sunday school which co-operate in the instruction and nurture of the child, the influence of the teacher is of paramount importance.

The teacher who is to bring the child into conscious relation with his God and Saviour and attach him to the Christian Church as his spiritual home must be a consecrated person himself. It is only an illuminated soul that can illuminate the souls of others. But while this is the primary and necessary prerequisite to successful work, yet in order to work to best advantage the teacher must have some acquaintance with the four great factors which are involved in the Sunday school problem—in other words, he requires training for his work. The importance of teacher-training in preparation for Sunday school work cannot be too strongly emphasized.

The Lambeth Conference of 1888, in an Encyclical letter, says: "The instruction of Sunday school teachers ought to be regarded as an indispensable part of the pastoral work of a parish priest."

The Sunday School Commission of the Diocese of New York, after careful investigation, issued the following statements as its first pronouncement upon the Sunday school problem:

- I.—That the efficiency of the Sunday school depends primarily upon the efficiency of the teachers and it is therefore of supreme importance that systematic effort be made to give teachers a thorough preparation for this work.
- II.—That the responsibility for the preparation rests in the first instance upon the clergy themselves who are urged to recognize this as an essential part of their work;
- III.—That if the ministry of the church is to fulfil this important function it must be not only an educated ministry but a ministry of educators; and that our theological colleges should therefore give their students systematic training in the art of teaching, and so qualify them to train teachers for their own schools.

If, therefore, the clergy are to be in a position to have their teachers effectively trained, it is evident that the principles and practice of religious education must form a regular part of their

theological course. This subject is now receiving attention in some of our theological schools, but more systematic teaching will have to be provided for candidates for the ministry before they will be able to take up teacher-training work to advantage in their own schools.

In order to give the candidates thorough preparation, this subject should form a regular part of the course for two years; but as a minimum this subject should form a regular part of the course for at least one year with every candidate. In order to encourage this work the subject should be included in the preliminary examinations for divinity degrees, and the Bishops of the Church might prescribe this subject in the scheme of examinations for deacon's orders. Butler's *Churchman's Manual of Methods in Sunday Schools* would be a good text-book for these examinations.

The importance of teacher-training has naturally led to very careful study of the best methods and courses which should be followed in teacher-training with the result that several syllabuses have been issued setting forth standard courses for this work. The Church of England Sunday School Institute has been conducting a teachers' examination on a prescribed syllabus for many years. The report of the General Convention of the American Church recommends a standard course of 120 hours, covering three years, and a shorter course of forty hours, covering one year. The International Workers have issued a standard course of 100 hours, and an elementary course of 50 hours. Your Committee has outlined a three-fold course for teacher-training covering elementary work in Scripture, Prayer-Book, and the Principles and Practice of teaching leading up to a certificate signed by the Primate and countersigned by the Bishop of the Diocese.

Your Committee would urge the importance of encouraging this teacher-training work in every possible way.

- (1) Our theological schools could offer such courses to the several districts in which they are located;
- (2) In large centres training-classes for teachers could be organized and these leaders, when trained, could organize similar classes among the teachers of their respective schools;
- (3) The requirements of outlying and thinly settled districts could be met by reading courses and correspondence courses. At the close of any of these courses the results could be tested by examinations or by the presentation of theses;



- (4) The weekly preparation class in which the incumbent takes up the lesson appointed for the following Sunday and indicates the leading truths to be taught and the best methods of presenting them to the classes, should be considered an essential feature of every well-organized Sunday school.

#### VII. SUNDAY SCHOOL ORGANIZATION.

We have seen that in all recent Sunday school movements systematic organization is urged as of the first importance for successful work. And in this work of organization the diocese has come to be recognized as the unit of organization. A diocesan organization as the central authority, giving inspiration, guidance and leadership, and branch organizations covering all sections of the diocese, all working together on a common plan for common ends.

In order to unify the Sunday school work of the church and to secure that while providing for local needs and conditions, diocesan organizations shall work along common lines and take advantage of the general experience of the church, it has been found desirable to have a central committee or commission representing the Sunday School interests of the whole church. It is of special importance to the church in Canada, where a supreme effort has been made through the organization of the General Synod, to combine the diocesan units into one great church from the Atlantic to the Pacific, that the diocesan Sunday school organizations should be on similar lines so that they may enjoy the advantages of united action for the common ends which they have in view. This central Sunday School Committee has been organized under the General Synod. Your Committee, after experience of some years and after careful consideration of all the circumstances, have recorded their opinion that if any satisfactory progress is to be made in this important department of the Church's work, a permanent secretary must be provided who shall give his whole time to this work. He would be the executive officer of the Central Committee. His duties would comprise both secretarial and educational work. He would carry out the plans and schemes of the General Committee, which now fail to secure satisfactory results because there is no one to give them the necessary attention after they leave the hands of the committee. His educational work could not touch the individual school directly; but through Synods, Diocesan Associations and local associations he could give inspiration, guidance and encouragement to teachers and Sunday school workers

which would lift the whole work to a higher plane and unite the whole church on common lines of action, which would enable the central committee to devise plans and secure the issue of church Sunday school helps and materials which would command the support of the Sunday school workers, and raise the whole standard of the Sunday schools of the church.

The success which has attended the work of the Church of England Sunday School Institute, of the Joint Commission of the General Convention in the United States, and of the International Sunday School Association, has been due to the fact that each of these organizations has had the advantage of a permanent officer to carry out the plans which were formulated and adopted. Your Committee therefore recommends that the memorials from the Synod of the Diocese of Toronto, from the Synod of the Diocese of Huron, and from the Board of Management of the M.S.C.C. (and also from the Synod of the Diocese of Montreal), be granted and that a Permanent Secretary for Sunday schools be appointed by the General Synod to act under the direction of the Sunday School Committee of the General Synod, through which his stipend shall be paid. It is the opinion of your Committee that the appointment of a strong man to this position would result in a marked increased efficiency in our Sunday schools, and that the large increase in the contribution from our Sunday Schools, not only to missionary funds but also for local purposes, would amply justify the several dioceses in contributing their quota to the expenses of such an officer. To meet the salary and office expenses of a permanent secretary about three thousand dollars will be required, and it is suggested that the apportionment to dioceses might be arranged as follows:

Toronto . . . .	\$740	Fredericton . . .	\$140	Saskatchewan	\$21
Huron . . . . .	500	Rupert's Land .	100	Selkirk . . . . .	15
Montreal . . . .	425	Algoma . . . . .	54	Keewatin . . . . .	9
Ottawa . . . . .	235	Calgary . . . . .	36	Moosonee . . . .	6
Niagara . . . . .	235	New Westminster	36	Caledonia . . . .	6
Quebec . . . . .	220	Columbia . . . .	30	Mackenzie River	3
Nova Scotia . .	200	Qu'Appelle . . .	30	Athabasca . . . .	3
Ontario . . . . .	190	Kootenay . . . .	21		
					<hr/>
					\$3,255

The Diocesan organization for Sunday school work should also be provided for by a Canon of Synod, and an organizing secretary should be secured to devote the whole or a large portion of his time to promoting the interests of Sunday School



work, and some definite scheme should be devised under Synodical sanction to secure the funds for the necessary expenses. The Diocese of Rupert's Land has set a noble example to the Canadian Church in the courage and faith which it has manifested by the appointment of an organizing secretary to devote his whole time to the Sunday school interests of the diocese, while the Diocese of Nova Scotia has given us an excellent illustration of what may be done in the way of organization where an organizing secretary is not available. Sunday school workers will do well to make a careful study of the Sunday school movements in these two dioceses. When a central diocesan Sunday school committee has been provided in a diocese there are two great objects which it should set before itself: first, to bring its influence to bear by means of branch associations, conferences and institutes, upon every district of the diocese, and, secondly, it should seek to cover the whole Sunday school field by promoting each of the well recognized departments of Sunday school work.

In the hands of an organizing secretary these great objects will soon be realized, but in the absence of such a secretary there must be a division of labor, and the Central Sunday School Committee should secure the appointment of interested persons as superintendents of each of the great departments:

- A Superintendent of Teacher-Training;
- A Superintendent of Sunday School Literature;
- A Superintendent of Missionary Work;
- A Superintendent of Home Department;
- A Superintendent of Font Roll Department;
- A Superintendent of Primary Department;
- A Superintendent of Finance Department;
- A Superintendent of Statistics.

Each department will naturally be placed in the hands of one who has been particularly interested and successful in the work of this department. Each superintendent will gather and distribute information concerning the work of his department, and strive by all possible means to extend the work of his department throughout the diocese. The annual report to Synod will consist largely of the reports of the superintendents upon the work of their several departments.

Each branch association should organize its work by appointing a secretary to each of these Sunday school departments,

whose duty would be to co-operate with the diocesan superintendents in promoting the interests of his own department in the district covered by the branch association.

In the individual Sunday school the interests represented by these several departments will require special attention, but the organization will be determined by the size and conditions of the school. In a small school one person may be compelled to manage the whole work of the Sunday school. In this case the standard departments will indicate the different lines of work which he should strive to promote. In larger schools the different departments may be allotted to two or three officers, but in our larger schools each department should be in charge of an official with assistants, where necessary, who will be held responsible for the successful working of his department. The heads of the departments, with other officers under the incumbent, should form the Sunday School Council or the Executive for the management and improvement of the work of the school. Such detailed organization of an individual school may at first sight appear to be unnecessary, but experience proves that more enthusiasm can be developed among the members of a school by thorough organization than in any other way.

#### RECOMMENDATIONS.

Your Committee therefore submits the following recommendations for adoption by the General Synod:

I. That the General Synod of the Church of England in Canada directs the special attention of the clergy and laity to the importance of united and well organized efforts for the improvement of the Sunday school as an auxiliary agency for the religious instruction and Church training of the children of the Church.

II. That the General Synod strongly recommends the general and systematic organization of the Sunday school work of each diocese under Canon or Resolution of Synod.

III. That the following be enacted as Canon No.....

1. There shall be an organization for the Sunday school work of the church to be known as "the Sunday School Association of the Church of England in Canada."
2. This Sunday School Association shall consist of the Bishops of the Upper House and two presbyters and two laymen, elected by each Diocesan Synod at each regular meeting thereof, together with any executive officers who may be ap-



pointed by the association. In any diocese where there is no Diocesan Synod the diocesan representatives shall be appointed by the Bishop.

3. It shall be the duty of the Sunday School Association to study the problems of religious instruction and church training in connection with the Sunday school, as an auxiliary to the Church's ideal and method of Christian education, and to adopt such measures as the association may deem advisable to promote the efficiency of Sunday schools and to advance the cause of religious education, all in harmony with the authority of the Bishop of each diocese and of the incumbent of each parish.
4. The Sunday School Association shall meet at least twice in the year at such time and place as it may determine. The Primate shall be *ex-officio* president.
5. The association shall have power to fix its own quorum, to frame regulations for the orderly and convenient discharge of the business and duties entrusted to it, to appoint such officers as may be deemed expedient, and to regulate the powers, duties and emoluments, if any, of such officers.
6. The association may appoint an executive committee consisting of two bishops, two presbyters, and two laymen, together with such officers of the association as may be appointed for that purpose, to conduct the business of the association in the intervals of its meetings.
7. The Executive shall meet at such times and places as it may determine, and it shall report to the association at each meeting.
8. It shall be the duty of the Sunday School Association to submit a report to each Diocesan Synod, to each Provincial Synod, and to the General Synod, at their regular meetings.
9. It shall be the duty of the Sunday School Association to determine from time to time what money will be required for the work of the association and to arrange for the raising of the same either by agreement with the several dioceses in Canada or otherwise, as may be determined by the association.
10. The fourth day of each session of the General Synod shall be devoted to the consideration of the report of the Sunday School Association, and of problems connected with the religious instruction and church training of the youth of the Church in Canada.

11. Until the Synods of the several dioceses shall have had an opportunity of electing representatives, the Sunday School Association shall consist (a) of the Bishops of the Upper House, and (b) of two presbyters and two laymen from each diocese, to be appointed by the Prolocutor.

IV. That the General Synod desires to urge upon the authorities of our theological colleges the importance of requiring each candidate for the ministry to take a thorough course in the theory and practice of teaching as applied to Sunday school work in order to qualify him for this important department of church work.

V. That the General Synod desires respectfully to recommend that the Bishops of the Church make the art and science of teaching as applied to Sunday school work a part of the examinations for deacon's orders.

VI. That the General Synod recommends that the art and science of teaching as applied to Sunday school work be included in the preliminary examinations for the degree of Bachelor of Divinity.

VII. That the General Synod recognizing that the success of the Sunday school depends in large measure upon the efficiency of the teachers, recommends that every possible facility be provided to enable teachers to qualify for more effective work.

VIII. That the General Synod recommends that the course of study for Sunday schools be classified as follows:

1. A beginner's course for children under six.
2. A graded primary course for three years for pupils of 6, 7 and 8 years of age, for those schools which are able to use such a course.
3. A uniform lesson course for the main school.
4. A special course for Bible classes.

IX. That the amount of time available in our Sunday schools is so limited, the General Synod recommends for serious consideration the publication of a strong Sunday school paper to supplement the work done in the Sunday school.

X. That the General Synod recommends that the third Sunday in October and the following Monday be observed throughout the Canadian church as days of intercession for Sunday schools.



XI. That in accordance with the memorials received and with the request of the Sunday School Committee, the General Synod recommends that a permanent secretary for Sunday schools be appointed to act under the direction of the Sunday School Association as organizing and educational secretary.

Signed on behalf of the Committee,

ELSON I. REXFORD, *Chairman.*

CHAS. L. INGLES, *Secretary.*

#### APPENDIX A.—FINANCIAL STATEMENT—INTER-DIOCESAN

##### S. S. EXAMINATIONS.

1905-06-07.

Balance, 1904 . . . . .	\$ 4 29
Receipts 1905 . . . . .	19 05
“ 1906 . . . . .	11 65
“ 1907 . . . . .	11 25
	—————\$46 24
Expenditure 1905 . . . . .	\$17 48
“ 1906 . . . . .	9 50
“ 1907 . . . . .	6 68
Balance on hand, 1907 . . . . .	12 58
	—————\$46 24

CHAS. L. INGLES,  
*Sec.-Treasurer.*

June, 1908.

#### APPENDIX B.—HONOUR EXAMINATIONS FOR TEACHERS.

##### *Subjects.*

- 1908—(1) “The Seven Laws of Teaching.” John Gregory.  
 (2) “The Introduction to the Book of Common Prayer.”  
 Procter and Maclear.
- 1909—(1) A Paper on the Scripture Lessons of the Year 1908-9.  
 (2) “A Primer on Teaching.” John Adams.
- 1910—“How to Study the Life of Christ.” Rev. A. A. Butler.

APPENDIX C.—SUNDAY SCHOOL COMMITTEE OF GENERAL SYNOD  
TRIENNIAL FINANCIAL REPORT.*Receipts.*

Balance forward, from C. N. Vroom .....\$ 7 80  
 Received from Dioceses,—

	1905-6	1906-7	1907-8	Totals.
Algoma . . . . .	\$ 25	\$ 1 00		\$ 1 25
Calgary . . . . .		1 00		1 00
Fredericton . . . .	6 65	1 00		7 65
Huron . . . . .	7 20	1 00		8 20
Keewatin . . . . .	25	5 00		5 25
Montreal . . . . .	5 75	3 50	\$27 50	36 75
New Westminster & Kootenay . . . .	1 15	50		1 65
Niagara . . . . .	4 50	2 00	1 00	7 50
Nova Scotia . . . .	1 85	1 00		2 85
Ontario . . . . .	4 25	2 00	1 00	7 25
Ottawa . . . . .	1 75	1 00		2 75
Rupert's Land . . .	1 00	1 00		2 00
Saskatchewan . . . .		1 50		1 50
Toronto . . . . .	10 19	8 00	1 25	19 44
Yukon . . . . .			25	25
	<hr/>	<hr/>	<hr/>	<hr/>
	\$44 79	\$29 50	\$31 00	105 29
				<hr/>
				\$113 09

*Expenditure.*

Stationery and printing, R. W. Allin .....\$ 3 45  
 Payment on account, Church Book Room ..... 109 64  
 Still due Church Book Room on account, \$45.48. —————\$113 09

APPENDIX D.—REPORT OF FIELD SECRETARY FOR SUNDAY SCHOOLS,  
DIOCESE OF RUPERT'S LAND, JUNE, 1907, TO JUNE, 1908.

*Fields.*—The whole Province of Manitoba except an eastern strip  
 in Diocese of Keewatin. Area, 59,000 square miles.

*1.—General.*

Nearly 12,000 miles covered by roads or railw.  
 65 cures visited, or 113 different points.  
 Sermons, 133.



Addresses at Ruri-decanal meetings and S.S. conventions,	17-
Addresses at teachers' meetings (at which other adults in many cases were present) .....	53
Addresses at Young People's Gatherings .....	15
Addresses at S. S. Services, reaching over 2,000 pupils and teachers . . . . .	37
Private interviews in behalf of S. S. work.....	385
Letters of Advice (apart from other secretarial duties, such as circulars, notices, etc.) .....	85

## II.—Some Results.

Assistance has been given as follows:

- (a) 8 Ruri-decanal branches of the Diocesan S. S. Association have been organized, making 10 in all or one in each Rural Deanery.
- (b) 17 new schools set on foot.
- (c) 18 Anglican Young People's Societies established.
- (d) 35 Font Roll Departments in active operation with 46 workers.
- (e) 66 Sunday school workers (superintendents, teachers and officers), have been added to the staff of the Diocese.
- (f) 73 Sunday schools have received information resulting in a more or less thorough equipment in the matter of supplies of all kinds. The Field Secretary aims to show the merit of Anglican supplies and carries samples with this end in view.
- (g) Some advance has been made in Home Department work on Anglican lines.
- (h) Particular attention has been paid to the home as a moral and religious fence round the Sunday school. Sample copies of family prayers and prayers for children are carried, as also publications helpful to parents.

## III.—Notes.

At teachers' meetings and S. S. conventions addresses have been given on "The Art of Teaching, Grading, Practical Work of the S. S., the Church's Opportunity, the Church's Little Ones, S. S. Literature," etc.

A "Question Box" is a special feature. Free, informal criticism and discussion are invited.

The Field Secretary aims to help establish Sunday schools at every possible point. Also to give model lessons at teachers' meetings.

#### IV.—*The Financial Side.*

At date of writing returns show that full amount for salary and expenses will be made up by June 15.

#### V.—*Recommendations.*

A thorough S. S. system, from Font Roll to Bible Class and Home Department.

Bible Class work on most approved methods—bright and interesting.

Anglican papers and S. S. Library books in attractive style and varied subject matter.

Teachers' meetings, and teachers and pupils' examinations.

The claim of the Church Catechism, Prayer Book and Church History fully recognized.

Greater stress laid in our Anglican schools and parishes upon the missionary and temperance causes, both as regards papers and means of instruction.

S. S. institutes at convenient centres, and full use of the secular press in preparing for same. Thorough preparation.

The due observance in October of the Days of Intercession for Sunday schools.

Pupils taught individually to pray and work for, and give towards the Forward S. S. Movement.

All of which is respectfully submitted

W. A. FYLES,

*Field Secretary of Sunday Schools,  
Diocese of Rupert's Land.*

Portage la Prairie, Man., June 10th, 1908.

### (XIX)

#### REPORT OF THE EXECUTIVE COMMITTEE OF THE JOINT HYMNAL COMMITTEE OF THE GENERAL SYNOD OF CANADA.

This Executive Committee begs to report that after the adjournment of the last General Synod they took up the matter of calling for tenders for the publication of the proposed Canadian Hymnal. Advertisements were inserted in newspapers in England, Canada and the United States and special notices were sent to the firms in those countries who could undertake the work. Tenders were received in due course from: The Oxford Press, London, England; The Cambridge Press, London, England; Eyre & Spottis-



woode (King's Printers), London, England; The Musson Book Company, Limited, Toronto; William Clowes & Sons, Limited, London, England; Watson & Viney, Limited, 4-8 Kirby Street, Hatton Garden, E.C. In addition to the actual tenders communications were received from the following: Society Promoting Christian Knowledge, London, England, asking information and betraying an interest in the work.

The committee arranged that the tenders should be sent to the Bank of Ottawa in Toronto and should be delivered unopened to the chairman of the Executive Committee at the meeting of the Executive Committee. This was done and the committee in joint session opened the tenders. The tenders were referred to Mr. E. G. Henderson, a member of the Executive Committee, to analyze and report. This he very kindly did and submitted the result to a meeting of the Executive Committee held in Toronto. The three best tenders were those of Henry Frowde, of the Oxford University Press, London, England; Messrs. Eyre & Spottiswoode (King's Printers), London, England, and the Musson Book Company, Limited, Toronto. Of these the most favorable was that of Mr. Henry Frowde, to whom, subject to the making of a proper agreement, the contract was awarded. The committee then corresponded with Mr. Frowde and submitted to him a draft contract. After considerable negotiation an agreement was reached and the contract between themselves and Mr. Henry Frowde was signed, a copy of which accompanies this report. This contract in its draft form, and also in its complete form, was submitted for the revision of Mr. E. Douglas Armour, K.C., on behalf of the committee, who approved of its provisions, and was good enough in revising the contract to make suggestions which the committee adopted. They therefore think that the contract as come to will probably afford little opportunity for misunderstanding. Its chief features are as follows:—

(1) The Compilation Committee select the hymns and tunes and the publisher acquires the hymns, tunes and necessary copyrights at his own expense. He also secures copyright for the work on the same terms. The copyright is to be vested in the Primate of all Canada or in the Nominee of the General Synod.

(2) The publisher pays the entire cost of the preliminary and subsequent revision work done upon the hymn book, including the out-of-pocket expenses of the committee and the legal expenses of the contract and the entire cost of publication,

and if the General Synod decide not to publish the hymn book he bears the expenses without being reimbursed by the General Synod.

(3). The publisher has for ten years the exclusive right to print and publish the hymn book. It is to be printed and published in quality, finish and style equal to the present editions of Hymns Ancient and Modern, Hymnal Companion, Church Hymns and The Hymnary, and in such editions, sizes and bindings as may be selected by the Committee.

(4) The publisher will sell the various editions of the hymn book at retail in Canada at prices to be fixed by the Executive Committee (which Committee will in that regard be simply the mouthpiece of the Compilation Committee).

(5) The publisher will sell the sheets of the hymn book in England and Canada for the purpose of being bound up with the various editions of the Book of Common Prayer, at similar rates to those now charged in England by Messrs. Clowes & Sons for similar sheets, Ancient and Modern.

(6) The publisher will, at his own expense, keep a depot in Toronto supplied with a full stock of the various editions and sheets.

(7) The publisher agrees to pay royalties upon the retail sales of the hymn book as follows:—

1. Imperial 16mo. music edition, cloth, retail \$1.00 to \$1.25, royalty 15 per cent., to be increased to 20 per cent. if price fixed at \$1.00—25 per cent., increasing to 30 per cent., if price is fixed at or above \$1.25.
2. Smaller music edition from above, royalty 20 per cent., increasing to 25 per cent.
3. A 24mo. words edition, cloth, retailing at 30c., royalty 20 per cent., increasing to 25 per cent.
4. 18mo. edition, cloth, retailing at 15c., royalty 20 per cent.
5. 18mo edition, cloth, retail price 10c., royalty 20 per cent.
6. 32mo. edition, cloth, retail 5c., royalty 20 per cent.
7. 48mo. edition—royalty \$4.00 per hundred. This is sold invariably in combination with the Prayer Book.
8. Crown 8vo., retail price \$1.00, royalty 20 per cent., increasing to 25 per cent.



The above royalties are calculated for books on ordinary paper. On all copies printed on Oxford India Paper for binding with the Prayer Book or for separate issue, are to be increased by 50 per cent.

9. All other editions, 20 per cent. royalty, except those of quality or style superior to those of any standard hymn book, as to which special arrangements are to be made.

8. The contract runs for ten years from the date of the first publication of the hymn book, which date is to be fixed by the Executive Committee after consultation with the publisher.

It is a great satisfaction to be able to report that these royalties are very largely in advance of any royalties heretofore obtained on any similar work and that the publisher has been willing to bear the whole initial expense of the undertaking, thus making the royalties a clear net profit to the Church.

The Presbyterian hymn book was published upon the basis of a much lower royalty on the retail price, which however netted in the first nine months of 1897, \$11,904.71. From that year, 1897, and up to the end of 1904, the following were paid over by the Hymnal Committee to the Treasurer of the Presbyterian Church:

1897-1898.....	\$6,000.00	1901-1902.....	\$1,200.00
1898-1899.....	1,800.00	1902-1903.....	1,500.00
1899-1900.....	1,200.00	1903-1904.....	2,000.00
1900-1901.....	1,500.00		

If the Book of Common Praise is as successful as the Presbyterian hymn book the income from the royalties ought to be considerably larger, as there is no charge against the royalties, as was the case with Presbyterian Book of Praise.

The Committee recommend that if the General Synod is not incorporated, the copyright be vested in some permanent official of the General Synod, so as to avoid the use of the Primate's name. As the contract contains a clause providing that the General Synod may appoint a committee to represent it in connection with the contract and in the working out of the same, the Committee recommends that such a committee be appointed at the next meeting of Synod.

All of which is respectfully submitted.

(Signed) FRANK E. HODGINS,  
W. B. CARROLL,

Toronto, 1907.

ERNEST G. HENDERSON.

## (C)

THIS AGREEMENT made in duplicate the Fifteenth day of November, 1906.

BETWEEN,—

Henry Frowde of the City of London in that part of the United Kingdom of Great Britain and Ireland called England, Publisher, hereinafter called the publisher which term shall also include the person or persons for the time being acting as manager of the Oxford University Press in the City of London

Of the First Part,

—AND—

Frank Egerton Hodgins, W. B. Carroll and E. G. Henderson being the members of the Executive Committee of the Joint Hymnal Committee of the General Synod of Canada, and their successors elected or appointed as hereinafter provided, acting for and on behalf of and in trust for The General Synod of the Church of England in Canada,

Of the Second Part.

WHEREAS in the month of January last the Executive Committee invited tenders for the printing, binding, publishing and preliminary expenses of the hymn and tune book to be known as the Book of Common Praise and the publisher has been declared the successful tenderer subject to his entering into this contract with the Executive Committee,

NOW THESE PRESENTS WITNESS that the said parties hereto covenant, promise and agree each with the other, their and his executors, administrators and assigns respectively as follows:—

1. The General Synod of the Church of England in Canada being about to procure to be compiled by its Committee a hymn and tune book with all necessary titles, sub-titles, indexes, appendices, etc., hereinafter called the Hymn Book to be called "The Book of Common Praise" to be submitted to the said General Synod for its authorization, the same is to be undertaken and published under and subject to the provisions of this agreement.

2. The Compilation Committee of the said Synod are to select the hymns and tunes and all other necessary matter for such hymn book and furnish a copy thereof to the Publisher and the Publisher



is at his own sole costs, charges and expenses as soon as this contract becomes operative to acquire or arrange for the use of, in and for the purposes of the said hymn book and any and every edition thereof and so far as practicable for such revisions thereof as the Synod may direct the copyright of and in such hymns and tunes therein and in the hymn book itself and in its title. If the Publisher shall be unable to acquire or arrange for the use of any hymn or tune selected by the Compilation Committee he shall forthwith notify the same to the said Committee to the intent that some other hymn or tune may be substituted therefor by such Committee and if the reasons assigned are in the opinion of the said Committee or of the Chairman and Vice-Chairman of the Joint Committee of the General Synod sufficient to warrant the releasing of the Publisher from his obligation to procure the lawful use of such hymn or tune then the said Publisher shall be at liberty with the consent of the said Compilation Committee or the said Chairman or Vice-Chairman to substitute such other hymn or tune as may be so agreed upon.

3. The compilation of the proposed hymn book is to be submitted to the next meeting of the said General Synod for consideration and authorization if satisfactory and if the said General Synod shall authorize the same or any part thereof either by its direct action or through any Committee to which it may give power to approve and authorize on its behalf, then this contract shall when the said authorization is given, become operative as to so much as is authorized which shall be the Hymn Book herein referred to as "The Book of Common Praise," but if the same shall not be authorized, then this contract shall be inoperative, null and void, save and except that all the moneys which he agrees by Clause Seven of his contract to advance shall be advanced or paid by the Publisher as provided in the Seventh Clause of this Contract and no part of the same shall be repayable to the Publisher nor shall he be entitled to any equivalent therefor or to anything in consideration of or in exchange for or in consequence of such payment from any person or persons or body corporate whatsoever.

4. The Publisher will at his own costs, charges and expenses procure to be copyrighted in Great Britain and Canada and may also procure to be copyrighted in the United States or elsewhere so much of the following as may be the subject of copyright, that is to say the said Hymn Book, viz.: "The Book of Common Praise" and the said Hymn Book and the various editions thereof, and the hymns and tunes so selected and authorized if not already copyrighted, and if the same or any of them are or is not already copy-

righted to procure assignments of the copyright and to duly register and enter the same in the proper offices therefor or otherwise comply with the regulations respecting copyright in Great Britain and Canada or elsewhere if copyrighted elsewhere, so as to secure, so far as practicable the sole right of multiplying copies to the registered proprietor or assignee for and during the whole time that they shall remain the subject of copyright.

The said copyrights or such assignment or assignments as the case may be, to be made or done to or in the name of the Primate of all Canada or the nominee of the General Synod and where the Publisher can secure only the right to use hymns and tunes he shall when securing such rights so far as practicable secure them as that such hymns and tunes and as well the copyrighted book hymns and tunes may be used by the said General Synod or the person in whom the copyright shall be vested for the said General Synod or by its, his or their licensees or assignees in and for the purpose of the said Hymn Book and any and every edition thereof and any other purpose for which the said General Synod may desire at and after the expiration of the said ten years mentioned in Clause Six of this contract so long as they remain the subject of copyright.

5. The Publisher observing and continuing to observe in all respects the terms of this agreement shall have the sole and exclusive right to print and publish and shall and will print and publish and bind the said Hymn Book in such of the styles, sizes and bindings and in the manner set forth in the Schedule hereto annexed which is hereby made a part of this contract and according to the samples or models therein referred to or described as shall from time to time be prescribed by the Executive Committee of the said Joint Hymnal Committee of the General Synod and so that the same shall and may be sold by retail in Canada at such prices as may be fixed by the said Executive Committee, and will always use paper and print and will bind and publish in quality, finish and style equal to those of the present editions of Hymns Ancient and Modern, Hymnal Companion and Church Hymns and the Hymnary.

The said committee shall be at liberty from time to time to prescribe editions of papers, styles, sizes and bindings not described or referred to in the said Schedule either superior or inferior to those of the present editions of Hymns Ancient and Modern, Hymnal Companion and Church Hymns and the Hymnary and to fix the retail price thereof in Canada at such a rate as in the opinion of the Committee shall be mutually advantageous to the Church and to the



Publisher, and the Publisher agrees to print, publish and bind the same at and for the prices so fixed and to pay such royalty thereon upon the retail price thereof as may be fixed by the said Committee but the said editions shall not, unless with the consent of the Publisher, be of a quality or style superior to those in any standard Hymn Book.

6. The said right to publish and the obligation to print, publish and bind comprised in the next preceding paragraph hereof to be and exist for the term of ten years from the date of the first day of publication of the said Hymn Book which date is hereinafter provided for. Upon the termination of the said term of ten years if this agreement shall not be renewed the General Synod shall upon the settlement of accounts between the Executive Committee and the Publisher take and pay for the bound stock (if any) in the hands of the publisher at the ordinary trade rates less a discount equal to the royalty agreed to be paid and for the sheets at ordinary trade prices less ten per cent. provided bound and unbound copies shall not in the aggregate exceed in number the average number in the aggregate sold by the Publisher during the preceding two years and the said Publisher shall at the expiration of said ten years assign, transfer and set over all rights and interests acquired by him under the terms of this agreement or for the purposes thereof to the said General Synod or its appointee and will deliver, if required, to the said Executive Committee the stereotype and other plates used in the production of the said editions being paid for same two-thirds the original cost, and shall do all acts, matters and things, necessary to vest in the said Synod or its appointees the rights lawfully (and protected by copyright) to publish, sell and use the said hymn book and the said tunes and hymns.

7. The Publisher will procure all material for and will print, publish and bind and have for sale by retail in Canada the said hymn book as aforesaid at his sole cost, charges and expenses and will whether the same shall have been already performed in whole or in any part, pay for or procure at his own sole cost, charges and expenses all circulars, drafts of hymn book and copies of proposed hymn book to be submitted to the committees and to the members of the General Synod, advertising, printing, editorial, and clerical work and assistance including musical and literary revision and necessary disbursements connected therewith including the out-of-pocket expenses of the members of the Compilation and Executive Committee to attend meetings and will pay for such of said work and assistance as shall be done by or at the request of the Compila-

tion Committee of the General Synod or by the Executive Committee the parties of the Second Part as shall be certified as reasonable by the then Chairman and Vice-Chairman of the Joint Hymnal Committee and one member of the Executive Committee of the said Synod and will also pay the costs, charges and expenses of the negotiations leading up to this contract and the cost of its preparation, completion, execution and confirmation and will re-imburse the said General Synod or the Treasurer thereof for such payments as have been made by or through the said Treasurer on account or for any of such work, assistance or disbursements, as aforesaid, and will forthwith upon the execution of this contract forward to the Treasurer the sum of five hundred dollars to be applied to and upon the purposes aforesaid.

8. The Publisher agrees to pay to the parties of the Second Part, their executors, administrators or assigns or to the Treasurer for the time being of the said General Synod the royalties set out in the Schedules hereto attached for the respective editions and styles therein set forth as fixed royalties upon such books or sheets hereinafter mentioned as shall be sold and the royalties for such other editions or styles as may be prescribed under the latter part of Clause Five of this contract upon such books or sheets hereinafter mentioned as shall be sold without regard to the selling price or cost of production and will at the expiration of each year of the said ten years furnish the parties of the Second Part or the said Treasurer, with a just and true account of the number of Hymn Books and sheets sold, together with their style, size and such other information as will enable them to ascertain how many books and sheets and of which of the classes set out in the schedule or of the editions or styles prescribed under the second part of Clause Five aforesaid shall have been sold during the preceding year and will also upon request therefor allow some person or persons appointed by the parties of the Second Part of the General Synod or the Treasurer or any Committee thereof, to investigate the books of the Publisher for the purpose of ascertaining whether such accounts are correct, and will with such account once in each year pay to the parties of the Second Part, their executors, administrators, or assigns, or the said Treasurer the amount of royalties properly computed upon the number of books and sheets so sold. The first payment to be made at the expiration of one year from the beginning of the said term of ten years and the remaining payments yearly thereafter upon the same date.

9. The Publisher will sufficiently before the date of publication as hereinafter provided for to enable all who desire to do so to sell



on such dates and will at all times thereafter supply the sheets of the Hymn Book for the purpose of being bound in the various editions of the Book of Common Prayer both in Great Britain and Canada as may be desired to the Cambridge University Press, The King's Printers, and The Musson Book Company, Limited, at similar rates which are not to exceed those now charged in England by Messrs. Clowes for similar sheets of Hymns Ancient and Modern provided always that the houses purchasing sheets for this purpose do not sell the combined books at lower prices or compete unfairly with the Publisher and in case of a difference as to whether said rates do or do not conform to this provision then the same shall be settled by the Executive Committee.

10. The publisher will at his own expense keep supplied a depot or store in Toronto with full and sufficient supplies of the various editions so published and the said sheets so that orders may be filled therefrom as rapidly as possible and will allow full trade terms to booksellers who may desire to sell the said editions.

11. The parties agree as a term of this contract and as applicable to its provisions that wherever any power or discretion is given in or by this contract to the Executive Committee the same may be effectually exercised by the Executive Committee by a majority of its members, or by a majority of those from time to time acting as such executive committee (which committee shall always be three in number) whose decision shall be final and conclusive and the certificate of the Chairman or Vice-Chairman of the Joint Hymnal Committee as to who are or are acting as members of such Executive Committee shall be final and conclusive and for greater certainty and to avoid any question arising hereunder it is hereby agreed as a term of this contract that vacancies arising from any cause in such Executive Committee may be filled by election at any meeting of the Compilation Committee or by appointment in case such Compilation Committee is not then in session by the Chairman or Vice-Chairman of the Joint Hymnal Committee.

12. The date of first publication shall be arranged and declared by the Executive Committee after consultation with the Publisher.

13. The Publisher shall pay the said royalties yearly and shall supply the Executive Committee yearly with returns showing the sales made both of hymn books and sheets and shall verify the same by statements from the selling houses showing the amounts purchased by them during the year from the Publisher.

14. The stereotype or other plates are to be the property of the Publisher during the said term of ten years and are to be prepared of

the best quality by the Publisher at his own expense and are if required by the General Synod to be delivered over and to become the property of the Executive Committee at the expiration of the said term of ten years, upon payment to the Publisher of two-thirds the original cost as provided in Clause Six.

15. The Executive Committee shall have the right to terminate this contract upon breach of any covenant, stipulation or agreement herein contained but only after a six months' notice, specifying the breach complained of, but the Publisher shall have the right during the currency of such notice to repair or remedy such breach to the satisfaction of the Executive Committee. In case the Executive Committee shall not be so satisfied at the end of the time specified in any such notice they shall be entitled to such rights as if the full term of ten years had expired.

16. This contract shall not be assignable except with the consent of the Executive Committee which consent however shall not be unreasonably withheld.

17. It is agreed that the General Synod may appoint a Committee to represent it in reference to this contract and in the working out of the same and if such committee is appointed its acts shall be valid and binding as to the publisher as if done by the General Synod in session.

As witness the hands of the parties hereto.

(Sgd.) FRANK E. HODGINS,

(Sgd.) W. B. CARROLL,

(Sgd.) ERNEST G. HENDERSON.

Witness:

(Sgd.) M. E. WOODSTOCK,

(Sgd.) C. A. LEWIS.

(Sgd.) JNO. S. GALL.

---

#### SCHEDULE.

1. A music edition like the Imperial 16mo. edition of Hymns Ancient and Modern, (see sample marked 1) to be published in cloth so as to be sold at retail about (a) \$1.00 or (b) \$1.25. On this edition a royalty is to be paid of (a) 15 per cent. per copy, to be increased to 20 per cent. per copy as soon as 30,000 copies have been sold, if the publisher's price is fixed at below \$1.25, or (b) 25 per cent. per copy to be increased to 30 per cent. per copy as soon as 30,000 copies have been sold, if the publishing price is fixed at or above \$1.25.



2. A smaller music edition, size about  $6 \times 4\frac{3}{4}$  inches to be made by means of photography from the larger music book described above so as to be sold retail at or about 50c. per copy. A dummy copy of this book with a specimen page inside, has been marked 2. On this a royalty is to be paid of \$10.00 per 100 to be increased to \$12.50 per 100 as soon as 50,000 copies have been sold.
3. A 24mo. words edition like the long primer 24mo. (sometimes called 18mo.) edition of Hymns Ancient and Modern (see sample marked 3) to be published in cloth so as to be sold retail at or about 30 cents. On this edition a royalty is to be paid at the rate of \$6.00 per 100 copies, to be increased to \$7.50 per 100 copies as soon as 100,000 copies have been sold.
4. An 18mo. edition in type and size like the demy 18mo. edition of Hymns Ancient and Modern, to be published in cloth boards turned in, so as to be sold retail at 15 cents. On this edition a royalty is to be paid at the rate of \$3.00 per 100 copies.
5. An 18mo. edition in type and size like the demy 18mo. edition of Hymns Ancient and Modern, to be published in limp cloth cut flush so as to be sold retail at 10 cents. On this edition a royalty is to be paid at the rate of \$2.00 per 100 copies.
6. A 32mo. edition in pearl type, double columns, like the pearl 32mo. edition of Hymns Ancient and Modern, to be published in limp cloth, cut flush, so as to be sold retail at 5 cents. On this edition a royalty at the rate of \$1.00 per 100 copies is to be paid. (This is the size which binds with the popular Ruby 32mo. Prayer Book).
7. A 48mo. edition like the 48mo. edition of Hymns Ancient and Modern. This size is invariably sold in combination with the Prayer Book. On this a royalty at the rate of \$4.00 per 100 is to be paid.
8. A crown 8vo. size, like the gem music edition of the Church Hymnary. This edition is to be published so as to be sold retail at or about \$1.00. A royalty at the rate of \$20.00 per 100 to be increased to \$25.00 per 100, as soon as 50,000 copies have been sold, is to be paid.

9. The above royalties are calculated for books on ordinary paper. On all copies printed on Oxford India Paper for binding with the Prayer Book or for separate issue the royalties are to be increased by 50 per cent.

The royalties payable on all other editions which may be prescribed to be at the rate of one cent on every five cents in the publishing price subject to the provisions of Clause 5 of the contract as to those of a quality or style superior to those of any standard Hymn Book.

FRANK E. HODGINS,  
W. B. CARROLL,  
ERNEST G. HENDERSON.

#### SCHEDULE OF EDITION, PRINTING AND BINDING.

- Imperial 16mo. edition on ordinary paper bound in cloth.  
Imperial 16mo. edition on Oxford India Paper, bound in green morocco.  
Staff music edition on ordinary paper, bound in dark blue cloth.  
Staff music edition on Oxford India paper, black limp morocco.  
Smaller music edition on ordinary paper and bound in cloth.  
Smaller music edition on Oxford India paper, bound in paste grain.  
24mo. words edition on ordinary paper, bound in cloth.  
24mo. words edition on Oxford India paper, bound in green Russia.  
Oxford long primer 24mo. Prayer Book with long primer 24mo. hymns, both on Oxford India paper bound together as one volume, in dark mauve calf, yapp edges.  
Oxford long primer 24mo. Prayer Book with the long primer 24mo. hymns, both in Oxford India paper, bound as two volumes in black Morocco, in a case.  
Oxford long primer 24mo. Prayer Book with the long primer 24mo. hymns, both on Oxford India paper, bound together as one volume on dark green Rutland.  
Small pica 24mo. Prayer Book in red and black with the long primer 24mo. hymns, both on Oxford India paper bound together in one volume in red straight grain.  
18mo. edition on ordinary paper, bound in cloth boards, red edges.  
18mo. edition on ordinary paper, bound in cloth, limp cut flush, red edges.



Oxford emerald 16mo. Prayer Book with the 18mo. edition of hymns, both on ordinary paper, bound together as one volume, on dark green Rutland.

32mo. edition on ordinary paper stitched in limp cloth, cut flush.

Oxford ruby 32mo. Prayer Book with 32mo. edition of the hymns, both on ordinary paper, bound together as one volume in maroon Rutland.

Diamond 48mo. Prayer Book with the diamond 48mo. edition of hymns, both on ordinary paper, bound together as one volume in maroon Morocco.

Pearl 48mo. Prayer Book with the diamond edition of hymns, both on Oxford India paper, bound together as one volume, dark brown Morocco:

Oxford pearl 48mo. Prayer Book, with the 48mo. hymns, both on ordinary paper, bound as separate volumes in maroon Russia, in "Battenburg" case.

Oxford pearl 48mo. Prayer Book with the diamond hymns, both on Oxford India paper, bound as separate volumes in black Morocco, in a case.

In the above the reference to Hymns Ancient and Modern is merely to indicate generally the style or size, but is not to limit the discretion or rights of the Committee as set out in the contract nor with the right of the Committee to adopt editions of music or words different in size, shape, printing, binding, arrangement and contents and with alternative tunes, whether such difference shall be occasioned by the adoption (as in the American Hymnals) of alternative tunes or as in other hymnals of more than two tunes on opposite pages or otherwise howsoever, nor shall this schedule or contract affect any annotated edition which the Committee of the General Synod may publish or allow to be published, such annotated edition being reserved for further negotiation or determination.

FRANK E. HODGINS,  
W. B. CARROLL,  
ERNEST G. HENDERSON.

## (XX)

## REPORT OF JOINT GENERAL HYMNAL COMMITTEE.

At a meeting of this Committee, at Ottawa, on Tuesday, 22nd September, 1908, there were present: The Lord Bishop of Ottawa (chairman), the Lord Bishop of Huron (vice-chairman), the Lord Bishops of Quebec, Algoma and Ontario, Ven. Archdeacon Pentreath, Ven. Archdeacon Forneret, Ven. Archdeacon Naylor, Ven. Archdeacon Harding, Ven. Archdeacon Armitage, Ven. Archdeacon Bogert, Very Rev. Dean Coombes, Rev. Canon Welch, Rev. Canon Cody, Rev. F. H. Graham, Rev. Dr. F. G. Scott, Rev. Canon Stocken, Rev. A. H. H. Dicker, Rev. H. H. Bedford Jones, Rev. H. G. Fiennes-Clinton, Rev. Gilbert F. Davidson, James Edmund Jones (convener), Charles Jenkins, E. G. Henderson, W. M. Jarvis, W. H. Rowley, W. B. Carroll, A. P. Tippet, R. Campbell.

The following motion was moved by J. E. Jones, and seconded by Chas. Jenkins, and carried with but one dissenting voice:

"That this Joint General Hymnal Committee, to the members of which the Compilation Committee have submitted, from time to time, the various drafts of the Hymnal, do commend the final draft thereof to the General Synod, and report in favour of permitting the use thereof in the public services of the Church, it being understood that nothing in the Hymnal contained shall be construed as an authoritative pronouncement upon any doctrinal question, or interpreted as impugning or varying any of the articles or standards of the Church, as set forth in the solemn declaration prefixed to the Constitution of this Synod; and that, with the permission of the Synod, a copy of this resolution be printed in or after the preface to the Hymnal."

CHARLES OTTAWA, *Chairman.*

## (XXI)

## REPORT OF THE COMMITTEE ON THE OBSERVANCE OF THE LORD'S DAY.

Nothing can be of greater importance to the moral and spiritual welfare of our country than the proper observance of the Lord's Day. We note, on the one hand, a growing laxity in this matter, observable for example in connection with week-end pleasure seeking and Sunday social gatherings. Any tendency to use the precious hours of Sunday merely for amusement and recreation must cause anxiety to those who have the Nation's



highest interest at heart. The forces which most assiduously seek to assail the sanctity of the Lord's Day, and the right of individual citizens are the passion for pleasure, the selfish pursuit of money, and the stress of commercial competition. On the other hand, we are thankful to observe evident signs of progress in public sentiment regarding Sunday Observance. Many classes of our citizens, especially labouring men, are showing a keen appreciation of the value of this divine provision for man's moral and physical welfare and are determined to keep it inviolate. This result is in no small degree to be attributed to the varied work of the Lord's Day Alliance, which has carried on a propaganda by pulpit and press, and by securing consideration in the labour unions and legislation from parliament. Of the general Lord's Day Alliance of Canada our Primate, the Archbishop of Toronto, has been elected Honorary President and Sir James Whitney, Premier of Ontario, a Vice-President.

Over a year ago the new Lord's Day Act came into force. It probably shares the lot of all human laws in not being perfect, and experience must decide the value of some of its provisions; but it is now generally recognized as a reasonable measure, moderate in its restrictions, and as fair in its provisions as any law intended for such a variety of conditions could possibly be. It marks an advance on the previously existing state of the law in two particulars.

1. There is now *one* law applicable to all the provinces, and;
2. *One* law applicable to all people and creeds in the Dominion.

In the nature of the case the purpose and provisions of the Act make only for a day of rest, not for a day of worship. It has sought to prohibit unnecessary and unmerciful toil, that toil which would deprive thousands of men of their day of rest and relaxation and make their lives dull and degraded by unrelieved drudgery. As a result of this measure more than 75,000 toilers, according to careful estimate, have been freed from the necessity of working seven days in the week; the importation of Sunday newspapers has been reduced by over 75 per cent. and the Sunday sales and delivery of newspapers have been practically abolished; it has stopped all ordinary construction on railways, etc., and in many other ways has brought much needed relief to the constant toiler. We wish to note with commendation the stand taken by the present Premier of Ontario in his expressed determination to enforce the Lord's Day Act in Ontario by means of the officers

of the Crown. The laws, including the Lord's Day law, are to be enforced by the officers of the law, and the burden of the enforcement is not laid upon private citizens.

We would urge that our clergy and all the other teaching agencies in our Church would continue to emphasize both the duty of every citizen to secure for himself and for others one day of rest in the seven (that day being Sunday whenever possible, the one day most favourable for securing the conditions of complete rest and the day on which most spiritual opportunities are provided); and the inestimable spiritual privileges of the day in Christian fellowship, meditation and worship, whereby man may be refreshed and uplifted and enabled to live during the rush and bustle of the week as citizen worthy the Gospel of Christ. It is unhappily true that some must toil that the many may rest; but we would urge all the members of our Church to seek by example and precept to reduce this necessary toil to a minimum and to avoid as far as possible doing what would deprive others of their liberty to rest and their freedom to worship on the Lord's Day, and to lend all reasonable assistance to those who seek to maintain the observance of the Lord's Day laws.

We take the liberty of quoting a remarkable utterance on Sunday observance in the form of "A Message to the Nation" issued on New Year's Day, 1907, and signed by the Archbishop of Canterbury, the Roman Catholic Archbishop of Westminster and the Rev. J. Scott Lidgett, President of the National Council of the Evangelical Free Churches in England. They write: "We believe it to be literally impossible to exaggerate the importance of this matter to the well-being of the nation. It is not merely that one day of rest in seven contributes vastly to the physical and mental efficiency of men, women and children and tends to make our home life more truly what English home life ought to be. There is more than this. Under the sacred sanction which attaches to the Lord's Day, it is intended that all should have opportunity, in the worship of Almighty God, to escape from the grip of ordinary cares and occupations into regions of higher thought and nobler aspiration. We are convinced that on adequate and reasonable Sunday observance depends in no small measure the possibility of promoting the deeper, the more sacred and the more enduring interests of our common life."

These weighty words coming from the Christian leaders of England are equally applicable to Canada. The Christian Sunday is "at once an institution and a bulwark of Anglo Saxon



Civilization." The sober-mindedness of our people, their stability of character and steadiness of purpose are in a great degree due to the rest and religious opportunities of our Canadian Sunday. At this critical stage in national development when among the immigrants pouring into our Dominion are thousands of persons of alien tradition and alien temper we dare not allow the weakening of these forces which make for the moral integrity of our life. In a chief place among these forces stands the Day of Rest with its religious sanction and its opportunities for worship.

Your Committee recommend that on the Sunday after Easter the subject of the observance of the Lord's Day be specially brought before our people, and that the Joint Committee on the Observance of the Lord's Day be re-appointed.

Signed on behalf of the Committee,

H. J. CODY, *Acting Secretary.*

---

(XXII—A.)

## REPORT OF THE JOINT COMMITTEE ON CHRISTIAN UNION.

The Joint Committee on Christian Union, appointed at the last General Synod, met in London, Ontario, on October 10th, 1906, and in Toronto on February 19th, 1908.

The principal subject under discussion at both sessions was the communication from the Joint Committee of the Presbyterian, Methodist and Congregationalist communions on Church Union addressed to the Archbishops and Bishops of the Church of England in Canada, and submitted to the Committee on Christian Union by the episcopal members of this Committee.

The Committee is impressed with the earnestness and spirit of the invitation and the gravity of the subject, and remembering the pronouncement of the last Lambeth Conference urging "the Bishops of the several Churches of the Anglican communion to appoint committees, and to watch for and originate opportunities of united prayer and mutual conference between representatives of the different Christian bodies," the Committee welcomes the communication and suggests that a suitable delegation be appointed to participate in the general union movement, referred to in the communication, it being understood that the delegates are not committed in advance to what has already been done by the aforementioned three com-

munions, and it being also understood that no action binding upon the Church can be taken except by the General Synod. Moreover, the Committee is of the opinion that there is no serious obstacle to union as regards the first three articles of the Lambeth Quadrilateral and believes that the time has come when an earnest effort should be made to find out the possibility of the acceptance by these communions of the historic episcopate.

Considering that the causes which in bygone generations led to the formation of these separate communions were mainly two, namely, results of political action, and insufficient church ministration, the attitude of the Church to our separated brethren must recognize these causes. In reference to this, at page 111, Lambeth Conference, 1897, this passage occurs:

"In this renewed spirit of unity we trust that our beloved Church will have a large share. We speak as brothers to these Christian brothers who are separated from us. We can assure them that we fail not in love and respect for them. We acknowledge with a full heart the fruit of the Holy Ghost produced by their lives and labors. We remember the fact, so glorious for them, that in evil days they kept up the standard at once of family virtue, and of the life hidden with Christ in God. We can never forget that lessons of holiness and love have been written upon undying pages by members of their communions, and that the lips of many of their teachers have been touched with heavenly fire."

Acting, as it believes, in the spirit of the foregoing quotation, the Committee suggests that the requirements of the fourth article of the Lambeth Quadrilateral will eventually be attained if all future ministers of the proposed United Church receive ordination at the hands of duly consecrated Bishops, and respectfully suggests that a delegation be authorized to confer with the other communions on that basis.

Your Committee is aware that union on such a basis would take a long time to be realized, unless there should arise among the ministers of the other communions, for the sake of the rapid consummation of union, a general desire to seek episcopal ordination.

Further it would be necessary to agree upon what terms certain eminent Christian members, who at present have not themselves received episcopal ordination could be consecrated bishops of the United Church.

Finally, the Committee believes that organic unity, such as contemplated, would result in a higher and truer conception and realization of the Christian ideal, and therefore that no opportunity should be lost in seeking it, and no sacrifice consistent with legitimate adherence to principle should be spared.

A. H. QUEBEC.



## (XXII—B.)

REPORT OF SPECIAL COMMITTEE OF THE LOWER  
HOUSE ON THE REPORT ON CHRISTIAN  
UNION, ETC., AS ADOPTED.

The Special Committee to which was referred Message No. 13 of the Upper House, the Report of the Joint Committee on Christian Union, the Memorial of the Diocese of Huron on the same subject, and the Motion of His Honour Judge Ermatinger in the Convening Circular, beg to report as follows:

1. It is recommended that Message No. 13 be not concurred in inasmuch as the Committee is of the opinion that the words "and the Central Consultative Body of the Lambeth Conference" should be omitted where they occur in the said Message, because, while strongly of the opinion that no agreement of union should ever be made without the approval of the Anglican Communion throughout the world, it is felt that we are not at present prepared to define the mode in which such approval should be obtained.

It is recommended, however, that the House should concur in Message No. 13 if the words objected to be omitted.

2. It is recommended that in furtherance of the view embodied in the said Message, the Resolution of Judge Ermatinger, which is in accordance with the Memorial of the Diocese of Huron, should be amended and adopted as follows:

That this Synod, the Upper House concurring, considers it advisable to invite the co-operation of other Christian Bodies within the territory comprised in the jurisdiction of this Synod in the furtherance of the following objects; viz.:

A. The more effective co-operation in Christian, Social and Moral Reform work.

B. The promotion of necessary legislation for objects of common interest.

C. The encouragement of the spirit of brotherhood and unity among all denominations of Christians with a view to their ultimate corporate reunion.

D. Such other objects as the several participating or allied Bodies may from time to time agree upon.

And that a Standing Committee composed of members from each House be appointed to invite, meet, consult and act in con-

cert with similar delegations from the other Christian Communions and to report from time to time to this Synod.

In recommending concurrence in the Message of the Upper House it must be understood that this House expresses no approval of or opinion in regard to the reference to "the precedents of 1610" mentioned in the 75th resolution of the Lambeth Conference.

All of which is respectfully submitted,

EDWYN S. W. PENTREATH,

*Convener.*

September 30th, 1908.

N.B.—The first Report of the Special Committee is not printed as it was withdrawn.

---

(XXII—C.)

REPORT OF THE JOINT COMMITTEE ON CHRISTIAN UNION.

(AS AMENDED AND ADOPTED BY THE SYNOD.)

The Joint Committee on Christian Union, appointed at the last General Synod, met in London, Ontario, on October 10th, 1906, and in Toronto on February 19th, 1908.

The principal subject under discussion at both sessions was the communication from the Joint Committee of the Presbyterian, Methodist and Congregationalist communions on Church Union addressed to the Archbishops and Bishops of the Church of England in Canada, and submitted to the Committee on Christian Union by the episcopal members of this Committee.

The Committee is impressed with the earnestness and spirit of the invitation and the gravity of the subject, and remembering the pronouncement of the last Lambeth Conference urging "the Bishops of the several Churches of the Anglican Communion to appoint Committees and to watch for and originate opportunities of united prayer and mutual conference between representatives of the different Christian bodies," the Committee welcomes the communication and suggests that a suitable delegation be appointed to confer with the above-mentioned Joint Committee, provided that Committee is willing to treat with us along the lines laid down by the Lambeth Conference of the present year and understands that no action agreed upon by the delegation can become



binding on the Church of England in Canada until approved by the General Synod acting in full accord with the Anglican Communion throughout the world. Moreover, the Committee is of the opinion that there is no serious obstacle to union as regards the first three articles of the Lambeth Quadrilateral and believes that the time has come when an earnest effort should be made to find out the possibility of the acceptance by these communions of the historic episcopate.

This Synod hereby adopts the following Resolutions passed by the Lambeth Conference of the present year, viz., Nos. 75, 76, 77 and 78.

"75. The Conference receives with thankfulness and hope the Report of its Committee on Reunion and Intercommunion, and is of the opinion that, in the welcome event of any project of reunion between any Church of the Anglican Communion and any Presbyterian or other non-episcopal Church, which, while preserving the faith in its integrity and purity, has also exhibited care as to the form and intention of ordination to the ministry, reaching the stage of responsible official negotiation, it might be possible to make an approach to reunion on the basis of consecrations to the episcopate on the lines suggested by such precedents as those of 1610. Further, in the opinion of the Conference, it might be possible to authorize arrangements (for the period of transition towards full union on the basis of episcopal ordination) which would respect the convictions of those who had not received episcopal Orders, without involving any surrender on our part of the principle of Church order laid down in the Preface to the Ordinal attached to the Book of Common Prayer.

76. Every opportunity should be welcomed of co-operation between members of different Communions in all matters pertaining to the social and moral welfare of the people.

77. The members of the Anglican Communion should take pains to study the doctrines and position of those who are separated from it and to promote a cordial mutual understanding: and, as a means towards this end, the Conference suggests that private meetings of ministers and laymen of different Christian bodies for common study, discussion and prayer should be frequently held in convenient centres.

78. The constituted authorities of the various Churches of the Anglican Communion should, as opportunity offers, arrange conferences with representatives of other Christian Churches, and

meetings for common acknowledgement of the sins of division, and for intercession for the growth of unity."

Finally, the Committee believes that organic unity, such as contemplated, would result in a higher and truer conception and realization of the Christian ideal, and therefore that no opportunity should be lost in seeking it, and no sacrifice consistent with the legitimate adherence to principle should be spared.

---

#### RECOMMENDATIONS AND STATEMENT

When the Report was being dealt with by both Houses the following recommendations and statement formed part of the action of both and were adopted by the Synod.

"This Synod considers it advisable to invite the co-operation of other Christian Bodies within the Territory comprised in the jurisdiction of the Synod in the furtherance of the following objects, viz.:

A. The more effective co-operation in Christian, Social and Moral Reform work.

B. The promotion of necessary legislation for objects of common interest.

C. The encouragement of the spirit of brotherhood and unity among all denominations of Christians with a view to their ultimate corporate reunion.

D. Such other objects as the several participating or allied Bodies may from time to time agree upon.

That a Standing Committee composed of members from each House should be appointed to invite, meet, consult and act in concert with similar delegations from the other Christian Communions and to report from time to time to this Synod."

In recommending concurrence in Message No. 13 it was understood that the Lower House expressed no approval of or opinion in regard to the reference to "the precedents of 1610" mentioned in the 75th Resolution of the Lambeth Conference.

---

#### (XXIII—A.)

#### SUBSTITUTED REPORT OF THE COMMITTEE ON TEMPERANCE.

Since the last meeting of the General Synod great activity has been manifest among the forces engaged in fighting the evils of intemperance. Your Committee are still of opinion that the work of the church in educating our people in the principles of true tem-



perance is the only effectual way of finally overcoming these great evils. Behind every legislative effort there must be an educated public sentiment if such legislation is to prove of true benefit to the community. In season and out of season the voice of the church must be heard and her influence exerted to insist that the duty is incumbent upon all "To keep my body in temperance, soberness and chastity."

While there remains yet much to be done, we in Canada have every reason to thank God and take courage.

#### I. LEGISLATION.

The Province of Prince Edward Island is the only province of the Dominion where total prohibition of the liquor traffic is in force. The Prohibition law has been in force in Charlottetown since 1900; in the whole province since 1906. From information received your Committee gathers that the act is working fairly well.

In Nova Scotia, the greater part of the province is under the Scott Act, which, while it prohibits the sale of liquor, does not prevent the importation. In New Brunswick nine counties and the cities of Moncton and Fredericton are under the Scott Act, the latter city having recently defeated the effort for the repeal of the Act for the fourth time by a larger majority than at any time since its adoption in 1878.

In the Province of Quebec, 600 out of 900 municipalities are without license to sell liquor, while in Ontario, under local option, out of 529 townships, 270 are without license, and of 275 incorporated cities, towns and villages, 42 are without license, or out of 804 municipalities 312 are under local option, which means no open bars or liquor shops. At the time of the last meeting of the Synod there were in Ontario 2,691 licenses, to-day there are some 2,250, or a reduction of 441; a similar reduction before the next meeting would leave only 1,809 licenses for 804 municipalities, but in all probability the next three years will see a much larger reduction than this. The Three-Fifths Clause is in force in this province for adoption or repeal of local option.

In Manitoba, local option amendments were made recently in the Liquor License Act which meet with great favor among the friends of temperance. There are 128 municipalities in the province; of these 27 are under veto. A determined effort to increase this number in 70 municipalities is about to be made. A rural municipality in Manitoba compares in extent to an East-

ern county, and contains from six to thirty townships. Village, town and city municipalities are the same as in the East. A majority vote is alone necessary for the adoption or repeal of the veto. A local option vote may be taken annually; in Ontario it may be taken only every three years.

The Province of Saskatchewan has lately passed a Liquor License Act, which provides for the right of local option in cities, towns and rural municipalities. Steps are being taken for a campaign in favor of local option in 90 municipalities in the very near future.

The Province of Alberta is divided into license districts, and right of local option has been granted, but to carry or repeal a three-fifths vote is necessary.

In British Columbia there is, as yet, no local option granted, but the right is now being asked for.

In glancing over the several provinces of the Dominion it is manifest that here is a great consensus of opinion concerning the bar under our present license system, viz., that it is a public menace.

Your Committee recognizes the difficulties which beset the enforcement of any system for the control of the liquor traffic and are not surprised to find that breaches of the law continually arise, but when local option is in force they are confident that the younger generation growing up without the inducement of the bar, and the changed sentiment regarding the use of intoxicants in the family will prove immense factors in the promotion of temperance habits. One of the greatest evils in connection with the use of intoxicants is the treating habit. To eradicate this evil should be the aim of every man. Your Committee looks forward to the day when those who feel at liberty to use intoxicants themselves will at least make the rule never to treat or accept a treat to intoxicating liquors.

#### TEMPERANCE MOVEMENTS ABROAD.

The progress of temperance sentiment is by no means confined to Canada, from two-thirds of all the territories of the United States the bar has been abolished; 36,000,000 of their people are living under prohibition. In the last nine months the bar has been voted out of territories as large as France.

In England licenses have been withheld at a rate of about 1,300 a year; but if Mr. Asquith's hope is to be realized, and the total number of licenses reduced by one-third in fourteen years, the annual rate would have to be about 2,300.



Your Committee would recommend the following:—

1. That wherever it is not now the case, it should be made illegal for minors to enter a bar where intoxicants are sold.
2. That the principle of local option be extended to include the shortening of the hours of sale in those places where local option, in its full meaning, has not yet been obtained.
3. That full advantage should be taken, where practicable, of the adoption and putting in force of local option under the present license law.
4. That the proper authorities should be interviewed in every municipality and the request urged that "Windows should be uncurtained and all obstructions removed which would prevent persons seeing into the bar from the outside at all hours.
5. That wherever possible the members of this Synod should promote Anti-Treating Leagues or Societies in the endeavor to stamp out the evils of the treating habit.

#### CHURCH OF ENGLAND TEMPERANCE SOCIETY.

6. Again, your Committee would urge upon the members of the Synod the desirability of promoting in our parishes branches of the Church of England Temperance Society. With its dual basis it should be possible to enlist under its banner the services of every temperance man, thus enabling us to show to the world a united front in combating the sin of intemperance. The multiplication of societies is the great fear of most of our parochial clergy; the existence of societies is already overdone. Your Committee recommends that this work be placed in the hands of some already existing society as a branch of its work, *e.g.*, the A.Y.P.A., the Brotherhood of St. Andrew, or some other existing agency, the main object being that in every parish there may be a band of faithful men and women who will be ready to show a sympathizing spirit to all those overcome by this sin, and a willingness to help them up to something better. Nothing can be effected without prayer. Such a band of workers might be found ready to unite at stated times in corporate intercession at the Holy Communion, and at other times for those who have fallen victims to this sin, or who are struggling against it, or generally for the prevalence of true temperance sentiment.

## MORAL AND SOCIAL REFORM.

Your Committee recognizes with sorrow that intemperance is not the only social evil with which the church must deal, but is one of many. They are therefore rejoiced that at this Synod the step has been taken to bring the Synod, by the formation of a Committee on Moral and Social Reform into line with the Councils of Moral and Social Reform for the Dominion, the several provinces and municipalities where they exist, as well as with the Committees of Moral and Social Reform of the various Christian bodies which have such committees, that in all matters of public morality and social reform Christians of every name may speak with one voice on all matters of this kind.

## THE OPIUM TRAFFIC.

There is one matter upon which your Committee desires now to speak which may properly be included under its work, *i.e.*, the opium traffic. June 26th last was the 50th anniversary of the treaty of Tien Tsin, which enforced the opium traffic upon China. Your Committee is rejoiced to know that at last the Empire is beginning to realize the awful results of the enforcement of that traffic upon the Chinese.

In London, England, on 26th June, a public meeting was held to advocate the limitation of the production of opium in India, reducing it to the minimum of the necessities of the medical profession. At the time of drawing up this report, no particulars of the result of this meeting are at hand. Your Committee rejoices to know that the Chinese government is taking most effective measures to suppress this traffic in the Chinese Empire, and also that the Chinese of British Columbia have formed an Anti-Opium League, which is seeking to have the manufacture and importation of the drug in Canada stopped, having petitioned the Dominion Government to the following effect: "That the government will decisively exercise its authority and powers to prohibit the importation, manufacture and sale of opium into and in Canada." Your Committee beg to report that the Dominion Government has already taken all needed action in this matter and a bill to this effect was assented to on July 20th of this year, and commend to the Synod the adoption of the following motion:—

7. That this Synod rejoices to know of the effort that is being made in China for the suppression of the opium traffic, and desires to express its deep sympathy with our missionaries and



others who are co-operating in this great work; and also hopes that the effort being made in England to arouse the government to the speedier limitation of the cultivation of this drug in India to the supply necessary for medical use, may be successful, and further that this Synod rejoices in the fact that at its last session the Parliament of Canada passed an act prohibiting the importation, manufacture and sale of opium in Canada for other than medicinal purposes; and that a copy of this resolution be forwarded to the government at Ottawa, to the Hon. Sec. of the Church Anti-Opium League, London, Eng., and to the Hon. Sec. of the Society for the Suppression of the Opium Traffic in the same city.

Your Committee also recommends that the following clause of the report and the notice of motion of Archdeacon Ker, appendix to the Convening Circular, pages 3 and 4, be referred to the Committee to be appointed on Moral and Social Reform.

#### GOVERNMENT OWNERSHIP.

8. Your Committee recognizes that there is a sentiment in favor of abolishing the bar and placing the residue of the traffic under government ownership to be sold in shops in small sealed packets, to be consumed off the premises; they are of opinion that there would be greater safety if under government ownership refreshment places were opened to a limited number, according to population, in cities and towns where intoxicants could be obtained by the glass, but where non-intoxicating liquors would be made the chief feature. In such places the salesman or salesmen would receive no profit from the sale of intoxicants, but in addition to a fixed salary would receive a commission on the sale of non-intoxicating drinks. Further restrictions could be placed on the sale of intoxicants as there would be no inducement to the salesman to increase their sale. Under such a system as this the treating habit could be much more easily dealt with, so also the sale to minors, the adulteration of liquors, the sale to persons who are unable to drink with moderation, etc., while the existence of such places would do away with the necessity of taking liquor home for consumption on the part of those desiring to use intoxicants.

By ARCHDEACON KER,—

9. That in the interest of the nation it is desirable (1) that the state should abolish all liquor saloons and prohibit all manufacture and sale of intoxicating liquor by private parties, making suitable compensation to persons injured by the change, and should prohibit the purchase of intoxicating liquors from private parties.

(2) That the state should take the whole liquor business into its own hands; that it should manufacture pure liquor and sell it (as far as in its judgment liquor ought to be manufactured and sold) substantially at cost, through carefully selected agents who should have no financial interest in its sale, and who should be under bonds to keep the law.

(3) That the state should provide by a general law such minimum of regulation and restriction of its own sales of liquor, as in its judgment may wisely be applied in all places within its borders, at the same time giving authority to counties, towns, villages, cities, and wards of cities to add such further local regulation, restriction and prohibition as might be deemed advisable.

CHAS. L. INGLES, *Convener*.

### (XXIII—B.)

#### REPORT UPON TEMPERANCE AS FINALLY ADOPTED.

Since the last meeting of the General Synod great activity has been manifest among the forces engaged in fighting the evils of intemperance. Your Committee are still of opinion that the work of the Church in educating our people in the principles of true temperance is the only effectual way of finally overcoming these great evils. Behind every legislative effort there must be an educated public sentiment if such legislation is to prove of true benefit to the community. In season and out of season the voice of the Church must be heard and her influence exerted to insist that the duty is incumbent upon all "to keep my body in temperance, soberness and chastity."

While there remains yet much to be done, we in Canada have every reason to thank God and take courage.

#### I.—LEGISLATION.

The Province of Prince Edward Island is the only Province of the Dominion where total prohibition of the liquor traffic is in force.

The prohibitory law has been in force in Charlottetown since 1900: in the whole Province since 1906. From information received your Committee gathers that the Act is working fairly well.

In Nova Scotia the greater part of the Province is under the Scott Act, which, while it prohibits the sale of liquor, does not prevent the importation. In New Brunswick 9 counties and the



cities of Moncton and Fredericton are under the Scott Act, the latter city having recently defeated the effort for the repeal of the Act for the fourth time by a larger majority than at any time since its adoption in 1878.

In the Province of Quebec, 600 out of 900 municipalities are without license to sell liquor, while in Ontario under Local Option out of the 529 townships, 270 are without licence, and of 275 incorporated cities, towns and villages, 42 are without license, or out of 804 municipalities 312 are under Local Option, which means no open bars or liquor shops. At the time of the last meeting of the Synod there were in Ontario 2,691 licenses; to-day there are some 2,250, or a reduction of 441; a similar reduction before the next meeting would leave only 1809 licenses for 804 municipalities, but in all probability the next three years will see a much larger reduction than this. The Three-fifths Clause is in force in this province for adoption or repeal of local option.

In Manitoba, Local Option amendments were made recently in the Liquor License Act which meet with great favor among the friends of temperance. There are 128 municipalities in the province; of these 27 are under veto. A determined effort to increase this number in 70 municipalities is about to be made. A rural municipality in Manitoba compares in extent to an Eastern county, and contains from six to thirty townships. Village, town and city municipalities are the same as in the East. A majority vote is alone necessary for the adoption or repeal of the veto. A local option vote may be taken annually: in Ontario it may be taken only every three years.

The Province of Saskatchewan has lately passed a Liquor License Act, which provides for the right of local option in cities, towns and rural municipalities. Steps are being taken for a campaign in favor of local option in 90 municipalities in the very near future.

The Province of Alberta is divided into license districts, and right of local option has been granted, but to carry or repeal a three-fifths vote is necessary.

In British Columbia, there is, as yet, no local option granted, but the right is now being asked for.

In glancing over the provinces of the Dominion it is manifest that there is a great consensus of opinion concerning the bar under our present license system, viz., that it is a public menace.

Your Committee recognizes the difficulties which beset the enforcement of any system for the control of the liquor traffic and are not surprised to find that breaches of the law continually arise, but when local option is in force they are confident that the younger generation growing up without the inducement of the bar, and the change of sentiment regarding the use of intoxicants in the family will prove immense factors in the promotion of temperance habits.

One of the greatest evils in connection with the use of intoxicants is the treating habit. To eradicate this evil should be the aim of every man. Your Committee look forward to the day when those who feel at liberty to use intoxicants themselves will at least make the rule never to treat or accept a treat to intoxicating liquors.

Your Committee would make the following recommendations:

1. That wherever it is not now the case, it should be made illegal for minors to enter a bar where intoxicants are sold.
2. That where local option does not obtain the hours of sale be shortened by the provincial authority.
3. That full advantage should be taken, where practicable, of the adoption and putting in force of local option under present License Law.
4. Until such time as the bar be abolished that the proper authorities should be interviewed in every municipality and the request urged that windows should be uncurtained and all obstructions removed which would prevent persons seeing into the bar from the outside at all hours, and that all bars should be in the front of the house and open upon the street.
5. That wherever possible the members of the Synod should promote Anti-Treating Leagues or Societies in the endeavor to stamp out the evils of the treating habit.
6. Your Committee would urge upon the members of the Synod the desirability of promoting in our parishes branches of the Church of England Temperance Society. With its dual basis it should be possible to enlist under its banner the services of every temperance man, thus enabling us to show the world a united front in combating the sin of intemperance. The multiplication of societies is the great fear of most of our parochial clergy. The existence of societies is already overdone. Your Committee recommends that this work be placed in the hands of some already



existing society as a branch of its work, *e.g.*, the A.Y.P.A., the Brotherhood of St. Andrew, or some other existing agency, the main object being that in every parish there may be a band of faithful men and women who will be ready to show a sympathizing spirit to all those overcome by this sin, and a willingness to help them up to something better. Nothing can be effected without prayer. Such a band of workers might be found ready to unite at stated times in corporate intercession at the Holy Communion, and at other times, for those who have fallen victims to this sin, or who are struggling against it, or generally for the prevalence of true temperance sentiment.

7. That this Synod rejoices to know of the effort that is being made in China for the suppression of the opium traffic, and desires to express its deep sympathy with our missionaries and others who are co-operating in this great work; and also hopes that the efforts being made in England to arouse the government to the speedier limitation of the cultivation of this drug in India to the supply necessary for medical use, may be successful, and further that this Synod rejoices in the fact that at its last Session the Parliament of Canada passed an Act prohibiting the importation, manufacture and sale of opium in Canada for other than medicinal purposes: and that a copy of the resolution be forwarded to the Government at Ottawa, the Hon. Secretary of the Anti-Opium League, London, England, and to the Hon. Secretary of the Society for the Suppression of the Opium Traffic in the same city.

Also that it be an instruction to the Committee on Moral and Social Reform to take such steps as it may deem advisable to bring the recommendations relating to the sale of intoxicating liquors to the attention of the authorities competent to legislate thereon, with a petition to make such legal provision as may be necessary to carry the same into effect.

---

#### (XXIV)

#### REPORT OF THE COMMITTEE ON MEMORIALS TO DECEASED MEMBERS.

Your Committee beg to report that since the last meeting of the General Synod of the Church of England in Canada, the Church has suffered the loss of fourteen members of the Synod, four of the Upper House and ten of the Lower House.

## ARCHBISHOP BOND.

Again the Synod has to deplore the death of a President. The Most Reverend William Bennett Bond, Lord Archbishop of Montreal, and Primate of all Canada, passed to his eternal rest on October 9th, 1906. He was born in England in 1815 and at an early age went to Newfoundland and entered a business career. In 1840 he left Newfoundland for Quebec and was ordained to the Diaconate by Bishop Mountain. After a short period spent in a mission, Mr. Bond became rector of Lachine and shortly afterwards was appointed assistant at St. George's Church, Montreal, of which parish he became Rector in 1860. In 1879 he was consecrated to the Bishopric of Montreal, becoming Metropolitan of the Province of Canada in 1900, and Primate of all Canada in 1904, on the death of Archbishop Machray.

From the Journal of the Synod of Montreal, we borrow the following sentences: "We desire to place on record our appreciation of his wisdom as a Ruler and Administrator; our admiration of his untiring industry in striving to promote all that concerned the advancement of public morality and religion; our respect for his sterling moral character; our reverence for his simple Christian piety; our love for the generous moderation with which he dealt with those who differed from him in opinion and our trust in him as a fearless champion of all that he believed to be true."

No one who was present will ever forget the sermon preached by him in the Cathedral at Quebec on his ninetieth birthday, nor the profoundly moving scene which occurred in the Lower House the next day, when, after an address of congratulation had been presented to him, he asked the Prolocutor to offer prayer for him and he himself pronounced the benediction.

By his removal the whole Canadian Church was deprived of a Primate distinguished by admirable statesmanship, by robust common sense, and by a keen sense of duty, and of a Father in God of the sincerest piety and deepest spirituality of mind.

## BISHOP KINGDON.

The Right Reverend Hollingworth Tully Kingdon came to this country from England in 1881 as Co-adjutor to Bishop Medley, whom he succeeded in 1892. He had already a wide reputation as a scholar, a student, and a writer; and it was not long before his capacity as a Bishop greatly increased the reputation he already possessed. He had a high conception of the duties and responsibilities of the Episcopal office. He was a careful and



capable administrator of the temporalities of the Church. He did much to inculcate the principles of reverence and devotion in the worship of Almighty God and much also to deepen the spiritual life of the clergy and laity of his Diocese. As the Archbishop of Canterbury said of him: "He is one of those who has permanently served the Church." He died on 11th October, 1907.

#### BISHOP BOMPAS.

William Carpenter Bompas was born in England in 1834. By far the greater part of his life was devoted to work in the North-west of the Dominion. He was successively Bishop of Athabasca, Mackenzie River and Selkirk, and well deserved the name of the Apostle of the North which has been given to him. Gentleness, patience, and forbearance, in dealing with the natives, cheerfulness and contentment amidst most unenviable surroundings, spirituality of mind and saintliness of character, unassuming piety, unwearied devotion to duty and entire forgetfulness of self, were the prominent features of his life. He possessed, moreover, rare intellectual gifts and unusual linguistic ability which enabled him to acquire a profound knowledge of Holy Scripture and to become acquainted with several of the languages spoken in the vast region within his jurisdiction. He spent more than forty years almost without a break in one of the coldest, most desolate, and most barren regions of the world, presenting in his life a picture of which it may truly be said that it is unique in the history of modern missions. He was a missionary hero of the first rank and we thank God for his example and devotion, believing that though he now rests from his labours his works do follow him. He resigned the active work of his Diocese in 1905 and passed to his rest in the following year.

#### BISHOP CARMICHAEL.

James Carmichael was born in Ireland in 1834, and came to this country at the age of 25 in response to an appeal by Bishop Cronyn of Huron for additional clergymen. He began his work at Clinton, Ontario, where he remained for ten years. He then went to Montreal as assistant to the late Primate, who was at that time Rector of St. George's Church. From St. George's he went to Hamilton as Rector of the Church of the Ascension, and upon the elevation of his friend Edward Sullivan to the Bishopric of Algoma, he returned to Montreal as Rector of the parish in which he had been assistant. For twenty years Dean Carmichael,

as he had now become, exercised an invaluable and wide spread influence as pastor, as preacher, and as an apologist for the Faith. He was repeatedly elected Prolocutor of the Lower House of the Provincial Synod of Canada, and held the same office in the General Synod from its inception until his elevation to the Episcopate in 1902 as Co-adjutor to the late Primate. In 1906 he succeeded to the Bishopric of Montreal on the death of Archbishop Bond, and in less than two years he followed his friend and chief of many years into the rest and peace of Paradise. The memory of Bishop Carmichael will long be held in profound admiration and heartfelt affection by all who knew his rare talents, his splendid gifts of heart and mind, his loving, generous and genial spirit, and above all his consecrated life, for all of which we bless God's Holy Name.

DEAN PARTRIDGE.

Francis Partridge was born in England and received his training for the Ministry at St. Augustine's College, Canterbury. He came to this country in 1868 as Principal of the Grammar School at St. Andrews. He was ordained Deacon in 1869 and Priest in 1870. After serving for two years as Curate of St. Andrew's, he became Rector of Rothesay, where he remained for ten years. In 1881 he left the Diocese of Fredericton for that of Nova Scotia, being Rector of St. George's, Halifax, for fourteen years. In 1895 he was appointed Dean of Fredericton, where he remained until his death in 1906. From the Synod Journal of Fredericton we make the following extract: "As a Parish Priest, he was sympathetic in parochial visitations, painstaking and thorough in his teachings, and reverent in ministering in holy things. As a preacher he had few equals in incisiveness and power. Among his brethren of both clergy and laity, he was esteemed and beloved. In the Synods of the Church, Diocesan, Provincial and General, he always commanded attention by his convincing eloquence, his hopeful enthusiasm and his wise insight into all that makes for the best interests of the church at large. He was always ready to encourage and help any effort looking to the moral and spiritual uplifting of his fellowmen. We grieve at his early removal from our midst; but as he once wrote of another, so we of him: "Our grief is tempered by the thought that his Master whom he sought to serve and love has taken him home to enter into joy with Him." His well rounded life was that of one

"Whose faith and work were bells of full accord,  
And loyal in the following of his Lord."



## DEAN SMITH.

Buxton Birbeck Smith was born at Chambly, Quebec, and educated at Bishop's College, Lennoxville. After his ordination he was eight years a Missionary in the Upper Ottawa district and subsequently Incumbent of Marysburgh and Shannonville. In 1881 he became Curate of Christ Church, Ottawa, and in 1883 Rector of Sherbrooke, Quebec. Two years later he went to the Cathedral at Kingston as Acting Rector and in 1893 he succeeded the late Dean Lyster as Dean of Ontario and Rector of Kingston. This office he held till his death on the 20th of March, 1906. A man of reserved disposition, he nevertheless evoked a deep affection in the hearts of all who came into personal touch with him, and was deeply mourned by the clergy of Ontario Diocese, who had learned to look up to him as a counsellor of more than usual wisdom and insight.

## ARCHDEACON NEALES.

Thomas Neales was ordained to the Diaconate in 1868 and to the Priesthood the following year. His first and only charge was the Parish of Woodstock, N.B., where he laboured for thirty-eight consecutive years. But though he had no other parochial work his talents and character received recognition in his appointment first as Canon of Fredericton Cathedral and later as Archdeacon of Fredericton. Modest and unassuming in his demeanour, generous in all the relations of life, and abounding in charity towards all men, he was beloved by all with whom he came into contact, not only in the Parish where he was regarded as the faithful pastor and true friend of his people, but also in the larger spheres of the Synods of the Church where he commanded the high respect and esteem of all his colleagues. He died on the 16th of March, 1907.

## ARCHDEACON LANGTRY.

John Langtry was born in Ontario about the year 1832. In 1852 he entered Trinity College, Toronto, being one of the original group of students of that University ordained by Bishop Strachan to the Diaconate in 1855 and to the Priesthood in 1856. Mr. Langtry began his ministerial life as a missionary in the Diocese of Toronto, serving subsequently in the parishes of Collingwood, York Mills, St. Paul's, Toronto, till the year 1871 when he became Rector of the newly formed parish of St. Luke, Toronto. There he remained for 35 years till his death in 1906, not

only devoting himself to the more immediate duties of his parish, but also serving two terms as Rural Dean of Toronto and for a year before his death holding the Archdeaconry of York. Dr. Langtry was also twice elected to the honourable office of Prolocutor of the Lower House of the Provincial Synod of Canada. No notice, however brief, of this stalwart champion of the Faith would be complete without a reference to his untiring efforts on behalf of Religious Education; to him more than to any one else was due the establishment of the Church School for Girls in Toronto: for a considerable time he conducted a Boys' School in connection with St. Luke's Church: and for many years he was one of the most active and influential members of the Council of Trinity College. Mention must also be made of Dr. Langtry's writings. Although these were in the main controversial in their character and not seldom pungent in their expression, the nature of the man himself was pre-eminently gentle, tender, sympathetic: and all who knew him felt that in his death they had lost a large-hearted and loving friend.

#### ARCHDEACON VINCENT.

Thomas Vincent was born seventy-five years ago in Manitoba and from an early age laboured in the Diocese of Moosonee, where he was one of the best known pioneer missionaries of the North. His remarkable physical strength, his linguistic abilities, and his unrivalled knowledge of Indian character, made him a great factor in the development of the Diocese of Moosonee. He died at his home at Albany, Hudson Bay, in January, 1907, where he had worked continuously for no fewer than fifty-four years.

#### REV. J. PITT LEWIS.

Joshua Pitt Lewis was in early life a Methodist and served for a short period as a minister in that denomination. He was subsequently ordained by the Bishop of Huron, in whose Diocese he worked until in 1878 he was appointed to the Rectory of Grace Church, Toronto, where he remained till his death in 1906. Mr. Lewis was possessed of considerable business ability, which he devoted ungrudgingly to the service of the Church in his Diocese. His death, which was of tragic suddenness, occurred during the Session of the Synod of Toronto, in June, 1906.

#### DR. R. T. WALKEM.

Richard Thomas Walkem was born at Waterford, Ireland, in the year 1840, and from the time of his admission to the Bar in



1864 rose steadily by successive steps till he reached the higher walks of the profession which he adorned. In the Synods of the Church and as Chancellor of his Diocese he devoted his abilities to the service of the Church, and we gratefully record here that he took an active and leading part in the debates of the Provincial Synod of Canada in which the formation and constitution of the General Synod were discussed. In the year 1905, being in poor health, he took a long voyage in the hope of recovering his strength and for some time after his return seemed to improve. The improvement was, however, of short duration, and he died at Kingston, in March, 1906.

MR. STAPLETON CALDECOTT.

Mr. Stapleton Caldecott was born in England some seventy-three years ago. He possessed considerable abilities which he devoted without stint to the service of the Church and his fellow men in many religious and philanthropic efforts. He was for several years the treasurer of Wycliffe College. He died in 1907.

MR. JAMES DUNBAR.

Mr. Dunbar was born in Ireland in 1833, and came to this country at an early age. After devoting himself for several years to journalism at Quebec, he was called to the Bar in 1856 and rose to a position of considerable eminence in his profession. He was for thirty years one of the Honorary Counsel of the Church Society of the Diocese of Quebec and one of its Vice-Presidents: he continued to fill both offices till the time of his death in 1907: he was also Chancellor of the Diocese. Dr. Dunbar's innate courtesy, kindliness of heart, and extreme patience won for him the respectful esteem of all who knew him, and the warm gratitude of those who had occasion to seek his advice on any matter touching the welfare of the parish or the peace and prosperity of the Church of which he himself was such a loyal and devout member.

MR. J. M. BOND.

Mr. J. M. Bond, of Guelph, was born in Ireland in 1837, and died in 1906. A business man of great ability, he gave largely of his time and talents, and money to the work of the Church, which he served in successive Diocesan, Provincial and General Synods. He was also for several years a member of the Council of Trinity College, Toronto. Mr. Bond belonged to a class of churchmen which is altogether too rare: it would be a great gain to the

Church at large if many more business men would follow his example, both in giving personal service and in contributing generously of the means with which God has endowed them.

EDWARD A. WELCH, *Convener.*

---

(XXV)

[The Report of the Nominating Committee, naming members of the Standing Committees, it is not necessary to reproduce here. The Committees appear in the front part of this Journal, pages **xxi** to **xxvi**.]

---

(XXVI)

COMBINED REPORT OF COMMITTEES ON "EDUCATIONAL WORK OF THE CHURCH," "MAINTENANCE OF THEOLOGICAL COLLEGES," AND "CANDIDATES FOR HOLY ORDERS."

The report of these committees is not as complete as might be desired, it having apparently been found impossible (probably owing to the vastness of the area over which their members are scattered), to summon them, until within a few weeks of the time at which it was necessary that the report should be sent to the Secretary of the Synod. It is hoped that the somewhat hurried action, made inevitable by this fact, may excuse the partial and incomplete character of the report.

The meetings of the Committee on "Educational Work" and that on "Maintenance of Theological Colleges," having been appointed by their chairman for the same place and date, and the *personnel* of the two being almost identical, and moreover their subjects for consideration being closely kindred in character, it was thought desirable to combine them, and present a single report for both.

The secretary, Canon Craig, summarises the proceedings of this meeting to the following effect:

1. It was resolved that the matter of Religious Instruction in public schools is not within the purview of the committee on "Educational Work," the different educational methods practised in the different civil Provinces making it hardly practicable for the General Synod to deal with the matter. Further, the reso-



lution of which notice was given by the late Dr. Langtry seems intended to deal with it. (Journal for 1905, page 94).

2. That Professor Allnatt be requested to consult with the authorities of the Theological Colleges, and of Theological Schools in the church universities, on the subject of uniformity of curriculum, as suggested in a report made to the General Synod in 1905, (see page 186 of the Journal of that session), and also on that of a central Board of Examiners.

3. That the proposal mentioned in the same report (p. 185) with reference to the disposal of moneys raised for Theological Colleges, be modified so as to substitute for all the words following "for the training of" the words "candidates for the Ministry."

In accordance with the direction above stated a circular letter was sent to the heads of colleges and divinity schools in the ecclesiastical Province of Canada, and also to St. John's College, Winnipeg, asking for an expression of opinion as to the desirability and feasibility of the proposal for a uniform curriculum of study, and a central board of examiners. The answers received (with the exception of that from St. John's College, in which case the absence of the archbishop who is its Warden made a definite reply impossible) indicated a universal feeling in favour of the principle embodied in the proposal. But, as to the questions of its feasibility, and (if feasible) of the best methods for carrying it into practice, it was felt that the time was too short for the deliberations requisite in order to arrive at any definite conclusions which could be submitted to the General Synod at its coming session. Important and valuable suggestions were, however, offered from various quarters, and for the consideration of these and of the general subject the colleges were invited to a conference on the occasion of an adjourned meeting of the committees at Toronto on 10th June. At this conference representatives of all the church colleges (including the three universities) of the ecclesiastical Province of Canada were present, namely, Provost Macklem from Trinity, Canon Vroom from King's, Principal O'Meara from Wycliffe, Dr. Abbott-Smith from Montreal Diocesan, Principal Waller from Huron, Dr. Allnatt from Bishop's. It will be observed that these names also include the Board of Examiners for Divinity degrees and the Theological Preliminary, the regular annual meeting of which was held on the same day.

A meeting of the Committee on "Candidates for Holy Orders" having been summoned by its chairman, the Bishop of Niagara (who was not present), at the date and place appointed for the adjournment of the two others; and the members present of this third committee being also members of the two others, it was thought best (the subjects with which it was entrusted being practically the same as those on which the two others were engaged), to include this committee with the others, and to prepare one report for all three.

In accordance with a minute from the House of Bishops, dated 25th October, 1907, the meeting proceeded to consider a letter addressed to that house by Canon Welch in reference to the necessity of providing a system of instruction for candidates for holy orders whose vocation had come to them too late in life to make it possible for them to undertake the ordinary course of study provided for junior candidates. An extract from the letter may best convey an idea of its purport:

"I would not, however, suggest that the intellectual standards required of such candidates for holy orders should be lowered, but that they should be changed. In other words, I would not make the college examinations easier absolutely, but only relatively, to such men as I have in mind. That is, I would suggest a thorough course of philosophy and of English literature to take the place of the Latin and Greek at present required. Such studies, while they might and ought to be made just as severe and searching as the superficial study of the Classics, which is all that is possible for a man who has not been familiar with them from his boyhood, would be far more interesting to a man of mature age, and, I believe, far more serviceable to him in his ministry, and would therefore produce far more satisfactory results."

The Committee, while fully concurring in the principle expressed in this letter and in the Canon's proposal that its consideration should be commended to the attention of heads of colleges and divinity schools, were of opinion that in view of the movement to deal with the subject of a uniform curriculum of the ordinary character, it might be well to post, one this question until the former one had been settled.

The next subject dealt with at the meeting was the question which appears at the close of the report to the General Synod—at its last session—of the Committee on Maintenance of Theo-



logical Colleges (see Journal, p. 186), and which was further commended to the attention of that Committee in the minute of the House of Bishops to which reference has already been made, namely, the adoption of a uniform curriculum of study by all theological colleges and schools. In connection with this the proposal for a central board of examiners was also considered.

The members present (as well as the heads of colleges and divinity schools, invited for conference), were united in their expression of agreement in the proposal of a uniform curriculum, so far as the general subjects of study are concerned. It was thought possible that a fair amount of uniformity might be attained as to the ground covered in the different courses of study which would constitute the curriculum. Each college must, however, (it was felt) be left to follow its own judgment as regards its selection of text-books, and the arrangement of the details of each course. The work of planning and determining the form of the curriculum should be entrusted to a body consisting only of persons who are themselves specialists in the work of training candidates for Holy Orders, and who are representatives of the colleges concerned.

As regards the subject of a central board of examiners, it was thought that the board at present existing, under the control of the Provincial Synod of the Province of Canada, might, by the extension of its scope to include colleges in other parts of the Dominion, be so modified as to carry out this object. Its connection with the Provincial Synod cannot certainly be maintained for the future, owing to the fact that the meetings of that body have practically ceased to take place, or at all events cannot be reckoned upon as available for the purposes of the Board.

It was thought that the present arrangement by which the Primate is regarded as a Corporation-sole, exercising when needed university powers, might well be continued under the new conditions.

The following proposals on this subject were adopted by the meeting:—

(1) That it is desirable that the existing canon of the Provincial Synod on Divinity Degrees be repealed, so soon as other provisions hereinunder indicated come into effect.

(2) That it is desirable that steps be taken to secure the voluntary co-operation of the various theological colleges throughout Canada for the purpose of carrying on in the Dominion at large such examinations as have been heretofore con-

ducted in the Ecclesiastical Province of Canada under the canon above referred to, and for obtaining the necessary legislation for continuing to confer degrees under the altered conditions.

(3) That the Bishops should be requested to make generally known their acceptance of the Theological Preliminary examination as an adequate academical standard for deacon's orders.

(4) That it would greatly promote the unification of theological study in the various colleges, if the Bishops would agree to put forth a uniform curriculum of examination for deacon's orders on the lines of the Theological Preliminary examination, for candidates not presenting the certificates of the Board.

### SUMMARY OF TABULATED PARTICULARS.

#### EDUCATIONAL INSTITUTIONS IN CONNECTION WITH THE CHURCH.

*Three Universities*, namely, King's College, Windsor, N.S.; Trinity College, Toronto; Bishop's College, Lennoxville, P. Q. The total number of students in Arts and Divinity is 284; of instructors, 46.

*Six Theological Colleges*, namely, Diocesan College, Montreal, affiliated with McGill University; Wycliffe College, Toronto, affiliated with Toronto University; Huron College, London, affiliated with Western University; St. John's College, Winnipeg, affiliated with University of Manitoba; Emmanuel College, Prince Albert, to be affiliated with University of Saskatchewan; St. Chad's Hostel, Regina, to be affiliated with University of Saskatchewan. Total number of students, 328.

The number of candidates for Holy Orders in these institutions has not yet been exactly ascertained, but will be included in the tabulated returns which are to be submitted to the Synod.

Two additional Theological Colleges are about to be opened, namely, Bishop Pinkham College at Calgary, and St. Mark's College at Vancouver, which latter is to be affiliated with the University of British Columbia.

In the above institutions, morning and evening prayer are said daily, with one exception. All the universities and all the colleges but one have official relations with bishops; one Theological College reports: "No official relation: some of the bishops are visitors."



*Boys' Schools:—*

Ten make returns, and report 864 pupils—boarding and non-resident. Daily services are held in all, and attendance is compulsory. Religious instruction is given in all, and the catechism is taught in nearly all. Three report no relation with bishops, in other cases a relation more or less close.

*Girls' Schools:—*

Ten make returns, and report 1,190 pupils. Daily services are held in all, and attendance is compulsory. Religious instruction is given in all, and in most the catechism is taught. Two have no connection with bishops, the others have some relation, more or less close. All of which is respectfully submitted.

F. J. B. ALLNATT, D.D.,  
*Acting Chairman.*

---

(XXVII)REPORT OF THE COMMITTEE ON THE COLONIAL  
CLERGY ACT.

Your Committee begs to report that immediately after the close of the last session of the Synod the Convener, as instructed by the Lower House, wrote to the Archbishop of Canterbury thanking him for the modifications he had made in the working of the Colonial Clergy Act, and expressing a hope that the serious delays in obtaining temporary licenses, so frequently complained of by clergy visiting in England, would be done away. His Grace replied that under the new arrangements there should be no need of such delays. Last January the Convener wrote again to His Grace to ask whether clerical delegates to the Pan-Anglican Congress would be required to go through the usual forms in applying for licenses, or whether special arrangements would be made in their case. The following answer was received:

Lambeth Palace, S.E.,

17th February, 1908.

My Dear Sir,—I thank you for your letter of Jan. 30th. The operation of what is known as the Colonial Clergy Act is regulated, of course, by law, and the Archbishop has no power to run counter to its provisions. At the same time I fully realize the importance of our giving the most cordial welcome and the fullest facilities to clergy in Colonial Orders who are coming to England for the Pan-Anglican Congress as delegates from the

different dioceses, and I do not doubt that we shall be able to arrange that everything is made perfectly smooth and easy for them, and that they will not be involved in any expenditure of time or money in connection with their being duly accredited to give us while in England the help and inspiration which we shall so highly appreciate.

I am, yours very truly,

RANDALL CANTUAR.

The Rev. Canon Simpson.

JAMES SIMPSON, Convener.

#### ADDITION TO THE REPORT ON THE COLONIAL CLERGY ACT.

On receipt of this letter, the Secretary wrote to the Secretary of the Pan-Anglican Congress to ask him if he could obtain more definite information from the Archbishop for the guidance of delegates. No answer was received to this request, and when the delegates reached England, they found that they had to apply individually to the Archbishop for a license to preach. This license, so far as can be learned, was granted in the case of Canadian priests, without the payment of the usual fee of 21 shillings, although some other colonial clergy had to remit it.

Your Committee thinks that the time has arrived when a further step should be taken by the Primates of England with reference to the modification of the working of this act.

At present, colonially ordained and consecrated Bishops as well as the other clergy are required to apply to the Archbishops of Canterbury and York, for license to preach, every time they go to England, and they are also required by the law to subscribe to the XXXIX Articles before receiving such license.

Whatever necessity there may be to exercise extreme care in examining the credentials of colonially ordained clergy, unknown personally to the Archbishops in England, before permitting them to officiate in the Motherland, no such necessity exists with regard to the Bishops, as they are all officially known to the Primates of England. Your Committee, therefore, recommends that the Upper House concurring a Joint Memorial from this Synod be sent to the Archbishops of Canterbury and York, asking that whenever their Graces are officially notified of the consecration of a colonially ordained Bishop, a license should be sent to such Bishop, permitting him to officiate whenever he visits England.

JAMES SIMPSON, *Convener.*



## (XXVIII)

REPORT OF THE COMMITTEE ON VITAL  
STATISTICS.

Your Committee has to report that it has been impossible to compile any reliable tables of vital statistics for the whole Dominion. The Province of New Brunswick keeps no record of such statistics, that of Nova Scotia only passed a bill for recording them at its last session, and that of Prince Edward Island only a year ago. The Secretary obtained the reports from all the other provinces for the past four years, but found that he could not tabulate the returns with any accuracy as the methods of arranging them differ widely in the various provinces, and the total population of any province can only be guessed at, the census returns of 1901 being quite useless on account of the immense immigration which has taken place, especially in the West, since that date.

In reply to enquiries for statistics of tuberculosis, the Secretary of the Canadian Association for the Prevention of Tuberculosis writes:

"I beg leave to submit for your consideration the statistics showing the loss of the several provinces from consumption during the year ending March 31st, 1901. We have no more recent statistics which are at all reliable, and I fancy we are not likely to be able to get fresh figures until the next census is taken."

"The deaths from tuberculosis, including all forms as far as reported, as shown by the census returns, 1901, for the twelve months preceding:—

March 31, 1901—B. C. ....	Male 171	Female 115...	286
Manitoba . . . .	" 167	" 215...	382
N. B. . . . .	" 266	" 273...	539
N. S. . . . .	" 451	" 460...	911
Ontario . . . .	" 1,593	" 1,951...	3,544
P. E. I. . . . .	" 105	" 119...	224
Quebec . . . .	" 1,391	" 1,982...	3,373
Territories . . .	" 187	" 213...	400
Unorganized Territories " 33		" 17...	50

---

9,709

From the Provincial statistics we gather that the death rate from tuberculosis is about stationary in Ontario and Quebec.

*Table of deaths from Tuberculosis on each 1,000 of population.*

Year.	Ontario.	Quebec.
1903.....	.81	1.8
1904.....	.79	1.7
1905.....	.81	1.7
1906.....	Not made up.	1.8
1907.....	" " "	Not made up.

The birth rate in Ontario shows a slight improvement for each year, while Quebec still maintains its high standard.

*Table of Birth Rate for each 1,000 of population.*

Year.	Ontario.	Quebec.
1903.....	22.1	36.75
1904.....	22.8	37.2
1905.....	23.5	36.68
1906.....	Not made up.	36.90
1907.....	" " "	Not made up.

Your Committee feels that no satisfactory statistics of birth rate, infant mortality and tuberculosis can ever be obtained until the Provincial Governments adopt a uniform method of tabulation, or the whole matter is dealt with by the Federal Government.

JAMES SIMPSON, *Secretary.*

Charlottetown, P.E.I., May 12, 1908.

## (XXIX)

### REPORT OF THE GENERAL SYNOD COMMITTEE ON DOCTRINE, WORSHIP AND DISCIPLINE.

The General Synod Committee on Doctrine, Worship and Discipline met on the 29th of April in the Synod room of the Diocese of Toronto, there being present:—The Archbishop of Toronto, the Bishop of Ottawa, the Bishop of Ontario, the Bishop of Calgary, Ven. Archdeacon Bogert, Rev. Canon Spragge, the Rev. Dyson Hague.

The Archbishop of Toronto opened the meeting with prayer, and the Rev. Dyson Hague was appointed Secretary pro tem. The only matter before the Committee at the last session of the General Synod, the proposed appendix to the Prayer Book, hav-



ing been disposed of by being withdrawn to the Upper House, no other business remained for this Committee to deal with. After general discussion the Committee adjourned and the Archbishop pronounced the benediction.

DYSON HAGUE,  
*Secretary.*

---

(XXX)

REPORT OF COMMITTEE TO WATCH LEGISLATION.

Your Committee was appointed to watch all federal and provincial legislation in the Dominion which is calculated to further or retard the moral progress of the people and if necessary to consult with and seek co-operation from the various Diocesan Synods and representatives of other religious bodies in all matters affecting the national well being.

There are, however, committees of the General Synod upon Temperance and on the Observance of the Lord's Day, your Committee will not therefore comment on the temperance legislation that has been passed since the last meeting of the General Synod, nor upon the Lord's Day Act, passed by the Dominion Parliament in 1906 and which now appears as chapter 153 of the Revised Statutes of Canada, 1906. On the 17th March last "An Act to incorporate the Woman's Auxiliary to the Missionary Society of the Church of England in Canada" received the Royal assent. In 1906 an Act was passed by the Dominion Parliament to incorporate the Canadian Bible Society Auxiliary to the British and Foreign Bible Society.

On no occasion during the past three years has your Committee had occasion to seek the co-operation of any diocesan Synod in connection with any legislation.

The whole respectfully submitted.

Dated 1st July, 1908.

JAMES SIMPSON,  
*Convener.*

---

(XXXI)

REPORT OF COMMITTEE ON STATISTICS AND  
STATE OF THE CHURCH.

This Committee begs to report as follows:—

1. The Committee is glad to be able to inform the Synod that every diocese of the Church of England in Canada is represented

in the accompanying table of Statistics, a fact believed to be unprecedented in the history of the General Synod. It is true that reports from Athabasca, Caledonia, Moosonee, Mackenzie River, and Columbia are lacking in completeness, arising, as it is stated, from the wide separation between mission and mission, and the infrequency and uncertainty of communication in those vast regions. It is for the Synod to determine whether this is an adequate explanation. This committee believes it would be exceeding its powers if it were to rebuke those who for any reason fail to furnish information required by the General Synod, the absence of which information renders the report to Synod incomplete.

2. The returns submitted herewith indicate sure and steady progress in almost every department of church work. It is very unfortunate that owing to the incomplete returns presented three years ago any comparison of those totals with these presented to-day would be misleading. The committee most earnestly trusts that for the credit of the General Synod of the Church of England in Canada, this may be the very last occasion on which such a statement can truthfully be made.

3. Taking account only of the years 1905-6, 1906-7, 1907-8, it is satisfactory to note that bishops and clergy now number 1,420; lay readers, 601; churches, 2,261, whilst in the period covered by these statistics 148 new churches were opened, being at the rate of 4 new churches every month during the past three years, or almost a new church every week since last meeting of General Synod. The committee ventures to congratulate the Synod on these outward and visible signs of the Church's progress. The new churches are divided amongst the dioceses as follows:

Caledonia . . . . .	1
Athabasca . . . . .	2
Niagara . . . . .	2
Fredericton . . . . .	2
Ottawa . . . . .	3
Moosonee . . . . .	3
New Westminster . . . . .	3
Kootenay . . . . .	3
Keewatin . . . . .	4
Nova Scotia . . . . .	8
Quebec . . . . .	5
Montreal . . . . .	6
Ontario . . . . .	6



Columbia . . . . .	6
Qu'Appelle . . . . .	9
Toronto . . . . .	9
Huron . . . . .	10
Algoma . . . . .	13
Calgary . . . . .	16
Rupert's Land . . . . .	37

---

 148

4. Interest from endowments seems to have declined from \$127,480 in 1905-6 to \$116,431 this year. The loss has fallen upon the Diocese of Ontario which reports no interest received for 1907-8. It may be that this is an omission.

5. CHURCH POPULATION.—There is a steady increase in the number of families, individuals, and communicants as well as in the number of baptisms. A decrease of 1,200 is to be noted in the number confirmed in 1907-8. Absence of the bishops part of this memorable year may account for this. The decrease is greater amongst males, than females, the proportion being 11 to 15 of those confirmed. It is gratifying to note that the church has added 36,000 persons to the roll of her confirmed members since last Synod, *i.e.*, an average of 12,000 per year.

6. Amongst educational institutions, church universities have fallen from 5 to 4. The loss is reported in the diocese of Huron. Theological Colleges have increased from 5 to 6, really from 4 to 6, a clear gain of 2, one in Saskatchewan with 70 students and one in Qu'Appelle with 7 students. Your committee is pleased to note the steady increase in the number of Divinity Students in the Theological Colleges and also the further gratifying fact, reported by the Bishop of Quebec, that in the University of Bishop's College 20 Arts Students, in addition to those already studying Divinity, are looking forward to Holy Orders. This may well stir up the Church to the greater use of the privileges of the Ember Season.

7. SUNDAY SCHOOLS.—1,685 schools with 11,243 teachers and 107,904 scholars make a large shewing for which the Church may well be thankful. At the same time considering the increase of population within the last six or seven years the Sunday Schools have not quite caught up with the people. The following figures as to increase of population by immigration are obtained from reliable sources:—

1900 to 1905—total immigration .....	521,000
1905 to 1906     "     " .....	250,000
1906 to 1907     "     " .....	277,000
Total .....	1,048,000

8. CONTRIBUTIONS AND OFFERINGS.—During the past three years there was collected within the parishes for parish purposes the sum of \$4,267,183 (exclusive of everything extra parochial). Under this head the actual figures for last year were \$1,554,898, which gives an average

Per family,	\$14.58
“ individual,	2.81
“ communicant,	9.77

The grand total for every object, parochial and extra parochial, including M.S.C.C., amounted for the three years to the enormous sum of \$6,420,134.00, the precise figures for last year being \$2,318,001, which latter amount works out as follows:—

Per family,	\$21.73
“ individual,	4.19
“ communicant,	14.50

9. The following statement shows what the Church as a whole is doing per family, per individual, and per communicant for the Missionary Society of the Canadian Church. The figures are based on the returns for 1907-8. Total amount of contributions \$98,050:

Diocese.	Per Family. \$ c.	Per Individual. c.	Per Comm't. c.
Nova Scotia .. . . . Families not given.	14	52	
Quebec .. . . .	1.46	32	85
Toronto .. . . .	94	25	88
Fredericton .. . . .	72	16	50
Montreal .. . . .	90	24	65
Huron .. . . .	91	22	74
Ontario .. . . .	90	21	65
Algoma .. . . .	52	12	40
Niagara .. . . .	92	22	66
Ottawa .. . . .	1.10	26	63
Rupert's Land .. . . .	51	9	41
Moosonee .. . . . Families not given.	3	33	



Diocese.	Per Family.	Per Individual.	Per Comm't.
Saskatchewan . . . . .	34	7	24
Athabasca . . . . .	46	12	55
Calgary . . . . .	25	7	23
Mackenzie River . . . . .	No details for 1907-8		
Yukon . . . . .			
Qu'Appelle . . . . .	60	6	39
Keewatin . . . . .	45	4	37
Columbia . . . . .	59	15	52
	—	—	—
Caledonia . . . . . not given		6	33
New Westminster . . . . .	"	9	33
Kootenay . . . . .	"	16	54
Average . . . . .	92	18	62

(Fractions have been made whole numbers).

#### 10. ENCUMBRANCES ON REAL ESTATE:

In 1905-6 these amounted to	\$ 708,190
In 1906-7 " "	695,278
In 1907-8 " "	1,116,945

If interest at 5 per cent. be paid upon the latter sum the charge amounts to \$55,847 per annum, more than half of the whole sum contributed last year to the work of M.S.C.C.

The following dioceses report encumbrances as under:

Toronto . . . . .	\$ 357,000
Huron . . . . .	155,000
Rupert's Land . . . . .	148,000
Niagara . . . . .	101,000
Ottawa . . . . .	92,000
Ontario . . . . .	85,000
Algoma . . . . .	49,000
Calgary . . . . .	48,000
New Westminster . . . . .	40,000

\$1,075,000

(Amounts under \$40,000 not included).

#### 11. INSURANCE:

There are 2,261 church buildings valued at \$9,336,315; insured for \$4,847,434.

There are 870 parsonages valued at \$1,422,149; insured for \$876,795.

There are 318 Sunday school buildings valued at \$735,250; insured for \$391,240.

Property not otherwise specified (value not stated); insured for \$235,450.

Total value of above, \$11,483,714; insured for \$6,350,919.

The property is insured for about 55 per cent. of its value. The aggregate is so large that it suggests two questions: 1st.—could a scheme be devised by which the General Synod might insure in its own name at a vastly reduced rate all the insurable property owned by the Church throughout the Dominion? 2nd.—If such a scheme were possible would it be wise to adopt it?

VACANT DIOCESES.—The attention of the Synod is called to the fact that the diocese of Kootenay and the two missionary dioceses of Athabasca and Mackenzie River are each without a resident episcopal head. Your committee is of opinion that a continuance of the present conditions cannot make for the advancement of the Church in those dioceses.

SUGGESTIONS—Before transferring its duties to other hands the committee begs to offer the following suggestions:—

1. That the several dioceses within the Synod be requested to amend the list of questions sent out for diocesan purposes so as to run parallel, as far as possible, with those of the General Synod.

2. That the new committee be authorized to change (if it can conveniently be done) the form in which statistics are now presented to the General Synod especially to discontinue if possible the large and unwieldy table of statistics presently in use.

3. That the committee be authorized to give directions, where necessary, as to how General Synod returns are to be prepared and to send back to the dioceses for correction returns needing correction or explanation.

4. That at the end of every Synod year each and every diocesan bishop shall send or cause to be sent to the convener of the Committee on Statistics a form provided for the purpose, duly filled up, covering the work of the year just closed, for the information of the General Synod.

5. That the General Synod would do well to instruct the dioceses definitely as to whether monies collected and disposed of by the Woman's Auxiliary are to be included or not included in the returns to General Synod.

Ottawa, Sept., 1908.

JOHN KER, *Convener.*



## (XXXII)

## REPORT OF THE REGISTRAR.

*To the General Synod of the Church of England in Canada:—*

The Registrar of the General Synod respectfully submits his report as by Canon required, as follows:—

1. Under the Canon relating to the office of Registrar of the General Synod, "The Journals, files, papers, reports and all other documents shall be committed when not otherwise expressly provided for, to the keeping of the Registrar."

In view of this provision the undersigned immediately after his appointment made every effort but without success to find the solemn declaration of loyalty to the standards of the church signed by all the Bishops and clerical and lay delegates upon the first formation of the General Synod, the original and the certified copies of the Journals for the first two sessions of the General Synod and the reports and other valuable documents relating to those Sessions.

These documents were in the custody of the late Canon Spencer during his life time Clerical Secretary of the Lower House, a most careful and efficient officer, but after his death the papers seem to have disappeared. The undersigned had quite given up all hope of finding the missing papers but Dr. R. V. Rogers, K.C., and Mr. E. J. B. Pense have very kindly undertaken to make a further and personal search when they return to Kingston.

2. The Rev. Dr. Bethune, the retiring Clerical Secretary of the Lower House, has delivered to the undersigned certified copies of the printed journals of the third and fourth Sessions of the General Synod, and the original manuscript of the journals for those two Sessions on loose sheets, also a bundle of original reports and the book of Canons.

3. The undersigned would strongly recommend that these manuscript sheets, which are full of erasures and interlineations, should be copied into suitable books and then certified by the proper officers, the sheets thereafter to be destroyed. And that in future the rough draft of the Journal kept by the secretaries of the Lower House during the sitting of Synod, the contents of which are now copied into a book which forms the original of the Journals, should be kept until after the adjournment of the Sessions of the General Synod following the sessions the proceedings of which are contained in such draft and then destroyed.

4. The undersigned has received no papers or documents from the Upper House.

5. The original contract with Mr. Froude respecting the Hymn Book has been filed with the undersigned.

6. Under clause 5 of the Canon the Registrar is charged with the duty of obtaining and preserving a properly authenticated record of the consecration of the Bishops of the Church of England in Canada. At the present time the records relating to the Consecration of such Bishops are preserved by the proper officers of the Ecclesiastical Provinces of Canada and Rupert's Land and up to the present time the undersigned has been unable to carry out the duties imposed upon him by this section of the Canon. As the arrangements connected with the consecration of Bishops are entirely under the control of the proper authorities of the Ecclesiastical Provinces, who are in a much better position to see that proper records are kept, the undersigned would respectfully recommend the repeal of this clause of the Canon.

7. The undersigned has the honour to recommend that a small committee be authorized and appointed consisting of members of both the Upper and Lower House and the Registrar *ex-officio*, such Committee to be a standing Committee of Synod to be called "The Committee on the Records of the General Synod" and to be charged with the duty of making such regulations as may from time to time be deemed advisable respecting the records of the General Synod.

8. It may possibly be deemed outside the duties of his office, but the undersigned cannot refrain from pointing out how desirable it would be that all Committee reports should be as uniform as possible in outward form and should contain such details as will at once show how the Committee was organized by election of Chairmen, &c, and the names of those members who concur in the report. If only a few members concur in a report it would not, of course, have the same weight as if all the members concurred in it.

9. The undersigned respectfully recommends that "The Committee on the Records of the General Synod," if such a committee is appointed, should also be authorized to make rules as to the form in which proposed canons are presented to Synod, the manner in which amendments are recorded and the certificates to be endorsed to show that such proposed canon has been passed, amended or rejected by either House. The importance of this is



shown by certain verbal inaccuracies that are believed to exist in the official book of canons.

10. The undersigned would recommend that the Committee on the Records of the General Synod, if such a Committee be appointed, be authorized to obtain a design for a seal for the General Synod, such design to be submitted to the General Synod at its next Session.

The whole respectfully submitted,

FRANCIS H. GISBORNE, *Registrar.*

September, 1908.

---

(XXXIII)

REPORT OF THE COMMITTEE OF THE LOWER HOUSE  
OF THE GENERAL SYNOD, ON THE DIACONATE.

The Committee on the Diaconate, appointed by the Lower House at the last Session of the Synod, begs to report:

That in continuing the consideration of this question at the stage it has reached, it is deemed necessary for the fuller information of those who have to deal with it to give an historical sketch of the progress of the agitation in the Anglican Communion regarding it.

The political change in the mother country by the passage of the Reform Bill in 1832 had an immediate effect upon the Church, and that again, was the immediate cause in the Church of that stirring up of men's minds that is called "The Oxford Movement."

Amongst the many questions then discussed regarding Church position, authority, administration, efficiency, &c., was that of the Diaconate. We have a good illustration of this in the letter of Dr. Arnold written in 1839, some extracts from which were given in the Report presented to General Synod in 1902. In that Report is also given an extract from the present Archdeacon of London's paper read before the Church Congress in 1896. In it he brings out the fact that about 1845 or 1846 the then Bishop of Ripon asked some clergymen of his diocese to report on increasing its spiritual resources and they unanimously recommended the Revival of the Diaconate. And in 1851 a Committee of the Clergy of the Rural Deanery of Leeds reported in favour of this, signed amongst others by Dean Hook.

The "Church Standard" of Philadelphia, in its issue 31st January, 1903, reviewing our previous Synod proceedings, says

regarding the Diaconate: "For years preceding the General Convention of 1853, that whole subject was ably and earnestly agitated by the late John Henry Hopkins, in the columns of the "Church Journal" the arguments appeared to be overwhelming. A canon was passed permitting candidates for deacon's orders only to be ordained on passing a simple examination in the Bible and the Book of Common Prayer. It was confidently expected that many candidates would present themselves, but although this provision has remained for fifty years among our canons of ordination, the American Church is no nearer to a restoration of what is called the permanent Diaconate than it was in 1853."

The causes of this as set forth by the "Church Standard" will be considered further on, but meantime the fact has to be emphasized, that over 50 years ago the Church in the United States was agitating the matter as well as the Church in England.

Shortly after this time the Church in Canada had so developed that the Ecclesiastical Province of Canada had been organized, and at its Session in 1862, a report on the Diaconate was submitted, which does not seem to have been acted on then, but it gave rise to very comprehensive discussions of the Restoration of the Order, and in them the position was boldly taken that ordination to the office of Deacon need not necessarily detach from a secular calling. The leaven of this idea worked in the Provincial Synod until, in 1880, at its 10th session, the following Canon No. 18 on the Diaconate was adopted.

"A Deacon need not surrender his worldly calling or business (said calling being approved by the Bishop) unless he be a candidate for the office of priest, and he shall not be admitted to the Priesthood till he shall have passed a satisfactory examination in Latin and Greek, and have further complied with such other requirements as the Bishop of each Diocese may impose.

Every Deacon who shall from necessity be placed in charge of a parish or mission shall be under the direction of a neighboring Priest until he be advanced to the Priesthood."

This Canon was re-enacted at the 15th Session of the Provincial Synod of Canada in 1892, and to this section of the Church belongs the honor of having by Canon, recognized the principle that ordination to the Diaconate need not necessarily detach from a worldly calling, but as in the Church in the United States, the legislation has remained in-operative, the causes of which are dealt with further on.



From 1882 to 1884 the Convocations of York and Canterbury discussed the subject without any practical result.

The question came up in Canada again after the formation of the General Synod. The action authorized in 1902 was reported on at the Session of 1905, and the only development since that is, that the Church in the United States has referred the matter to the Lambeth Conference. In 1896 the Upper House of the General Synod resolved: "That inasmuch as the Lambeth Conference has no power to act in accordance with the prayer of the memorial from the Diocese of Huron regarding the revision of the Ordinal for Deacons, the said memorial lie on the table."

The whole question is thus is a most anomalous condition. The Order of Deacons is reckoned by the Church with the orders of Bishops and Priests, and yet, as a separate and distinct Order, it has passed out of existence. For over 70 years in one section or another of the Anglican Communion, the question has been agitated. Legislation has been enacted to give it reality, but so far with little or no apparent effect.

The General Synod's dealing with the question in 1905 has to be referred to. The Committee brought in a report, the two last sections of which recommend action as follows: "Your Committee believe that in such an important matter as recovering the use of one whole order of the Church's ministry, now admittedly lost, the General Synod of Canada should not wait upon the action of other Synods, however ancient or eminent, but should proceed to make whatever Reforms may be necessary, in order to meet the needs of the Church in this age and country, as long as such Reforms are consistent with primitive and apostolic precedent.

"Therefore your Committee recommends the adoption of the Canon proposed in convening circular, believing that the passing of the Canon will serve to restore to the Church the primitive and apostolic character of the Diaconate, and to secure for the Church a real instead of a merely nominal Order of Deacons and that it will greatly augment the power of the ministry, and enable the Church to grapple more effectually with the many perplexing problems of the new and rapidly growing communities of this country."

The draft Canon submitted along with this Report did not come up for consideration until the seventh day of the Session, when the attendance was being rapidly reduced. The Synod it-

self adjourned at noon on the 9th day. If every member entitled to appear had been present the full attendance in the Lower House would have been 195, 99 clergymen and 96 laymen. The actual numbers present during the session were: 96 clergymen and 63 laymen or 159 in all. When the vote was taken, it was on the preamble, 35 voting for and 50 against, and in the majority were included a number of votes that had been previously given to postpone the consideration of the question at the late stage of the Synod to next session making it then the first order of business. Therefore, so far as the Church in Canada is concerned the question has by no means been authoritatively dismissed. The report of the committee was laid on the table without discussion.

We think enough has been said to show that the Church is by no means apathetic on the question and prominent clergymen and laymen everywhere consider this to be a Reform imperatively called for. One utterance is sufficient to illustrate this. In the "Church Times," May 6, 1904, its correspondent, Peter Lombard, a clergyman of the highest standing in the mother Church, writes: "In repeating the hope that the Permanent Diaconate may be revived, I find this very morning an unexpected ally. The noble and brilliant sermon of the Bishop of Oxford at St. Paul's, before the Society for the Propagation of the Gospel in Foreign Parts, is as bold and original as it is practical. He dwelt earnestly on the great use which secular work will be in the mission field. But why not apply the same principle among the great masses of our heathen population at home? Why should we not fall back upon the fact on which the Bishop based his sermon? The greatest missionary which the world ever had, was a tent maker, and went on working at his trade, while he did his spiritual work. Is the name of William Carey, the shoemaker, the great pioneer of Indian Missions, to sink into oblivion? I would have hard-working clergy who find shoemakers or grocers in their congregations who are conspicuously earnest as Sunday School Teachers, be allowed to present such men for minor orders, and let them officiate in Church. For many years I used to see a Lord Chancellor (Hatherley) and a stonemason working regularly together in a Sunday School in a densely crowded neighborhood, and I am sure that if these two men had led some of the services in church much good would have been done. Safeguards could easily be taken against misuse. If your Deacon after due trial showed aptitude, allow him up into the pulpit, and if it be said that this would be lowering the intellectual standard, my answer is a flat



denial. For in the first place, the standard is not very high now in some cases. I have proofs ready to hand. But, secondly, if the young Deacon has in his heart, faith and love and hope, God will supply his needs. He can, and indeed must, go on with his studies, and in fact submit to an examination. No need to go far for an illustration. When Spurgeon began to preach, he drew crowded audiences, for the London middle class took his measure rightly, and saw that he had a word from God. But he was not a scholar. He became a well read man as the years went on, and knew his Greek Testament quite as well as the average clergyman. If some of the young choirmen and school teachers that I have met with were employed on Sundays in ministering in the churches which they heartily love, the work of conversion would go on wonderfully."

The question now to be considered is: Why have all these agitations and utterances so far had apparently so little result? In Report 383, presented by a Committee on Readers and Sub-Deacons to the Convocation of Canterbury, 3rd May, 1904, the communication from the Church in Canada is referred to, and some extracts from the reply are here given, which show the nature of the obstacles to be overcome.

"In replying to this 'communication' we must first remark that the judgment of the Bishops of both Provinces as expressed at their Meeting at Lambeth on Ascension Day, 1866, has been against such an extension of the Diaconate as is now proposed. They then resolved, That it is not expedient to alter the Statute or Common Law, with a view of extending the Diaconate to persons engaged in professions or business."

After referring to resolutions of the Upper House of Convocation in 1884, and of the Lower House in 1888, the reasons for declining to consider the matter as proposed are given.

(1) Any interference with the Ordinal would be most unsettling to public opinion, and dangerous to the interior peace of the Church. We deprecate any action of the kind on the part of any branch of our Communion.

(2) The Diaconate has always been held to be a "Holy Order," at any rate in this sense, that it was a calling in which religious work had the first claim on a man's time every day of the week. Without discussing the question how far it confers an "indelible character" we think it is clear that it would be a great misfortune that it should be lowered in public estimation. Such a lowering would inevitably follow if a Deacon were to follow

any secular calling which was exposed to the compromises and entanglements of trade or business or were forced to advance his own secular interests by competition with the material interests of his fellow men.

(3) The present condition of the Diaconate is much criticized as being merely an apprenticeship for the Priesthood. We agree that this is a change from the original institution. But we think it a change which has produced valuable results, and which could not be given up without very serious loss. The Christian ministry needs a preliminary experience of entire detachment from secular employment, in which character may be tested and mistakes may be corrected, before the very great powers of the Priesthood are conferred, and its responsibilities imposed.

We have very great sympathy with the aims of the Canadian Committee, but we think that the method advocated by our Committee of giving greater encouragement to the work of Readers, Evangelists and Catechists is a better way of meeting the serious difficulties and necessities of our times than that which is referred to in the "Communication."

We have to test the value of this utterance by the Body of the Ordinal for Deacons. This was the compilation of the men of the Reformation time, and shows their idea of what the Ordinal for this Order should be. It follows very closely the requirements as in actual operation in the Primitive Church, and English Statute and common law have to be harmonized with it. We do not wish to change the Body of the Ordinal. The duties therein set forth are to be discharged by properly authorized men in a Parish, in subordination to the presbyter thereof. Where are these men in our present system of administration? No where. The late Reverend Dr. Carry in an essay on the Diaconate, published in 1863, puts the question "Can man's way of lay-catechists and lay-readers be better than God's way of commissioned servants?" The direct inference from the Canterbury utterance is, that no one shall be ordained Deacon unless he forthwith goes on to the higher order, thereby absolutely nullifying the very idea of an Order of Deacons.

How does all this come about? In the face of the Ordinal, why does this state of matters exist? And why have attempted reforms in the United States and Canada been so far ineffective, notwithstanding the sustained agitation of the subject?

In the Report presented 1902 a brief sketch of the history of the Order was given, showing how it had got into its present



position, but as in the minds of those called upon to deal with the question, it is necessary that a thorough understanding should be had of what the Diaconate was in the Primitive Church, of the altered conditions of society, and the work required now of the modern Deacon whose ministration would be more spiritual than temporal, a further historic review is required.

The Christian Church in its extension encountered the most violent opposition, and those composing its membership had to suffer persecution in all the relations of life. But the great fact of human brotherhood so much insisted on by our Lord, and the Apostles, was fully recognized and one of the first duties of the Christian Society when organized in any district was to provide for the necessities of those requiring it according to the example given in Acts 6. By the time Constantine's action affected the external status of the Church, the functions of charity had been developed and exercised through the medium of the Church in a way unknown to the world before, and the Deacons were the administering agents.

The early liturgies also show the prominence of the Deacon in public worship, and one can understand what an Archdeacon really was then, when at one period in the principle Church in Constantinople there were one hundred and fifty deacons. In the whole life of the Primitive Church fighting against heathenism in every form, the Deacon was a most important factor, and our Ordinal sets forth very fully the duties and powers of the office as exercised in the Primitive Church.

The change made by Constantine in the recognition of the Church by the State necessarily affected the whole working of the system. Official recognition of its ministers was made, ordination being the qualification and the ecclesiastical person came into existence with legal provision for temporal support and church observances. The break-up of the Roman Empire and the progress of the evangelization of Europe called other agencies for spiritual ministration into existence in addition to the secular clergy. The great religious orders of the Middle Ages with all their institutions of monasteries, abbeys, &c., did a great deal of what the Deacon in the Primitive Church did in ministration and a large proportion of both monks and friars were what the law called laymen. The order of Deacon then as it existed in the Primitive Church thus practically went out of existence.

The Reformation left the Church very weak financially and difficulty was experienced in finding men qualified and willing to

serve the parochial benefices and Canon 32 even gives the Bishop power to shorten the minimum year's term of Deaconship. Canon Law, the law in England and ecclesiastical practice since the Reformation have thus kept the Deacon simply as a postulant for the Priesthood.

Christianity had done good work in permeating the communities of Europe with the spirit of charity, and benevolence, so that the purely temporal ministrations the Deacon discharged in Primitive times are not now called for through the same agency to anything like the same extent.

But the necessity for spiritual ministration still continued and the report of 1902 shows what were the effects of want of this, on the Church. It simply lost her masses of the population, and the question inevitably arises, is it not possible to keep up the standard of culture in the order of presbyters, along with the recognition and authorization of men having spiritual gifts, although not academically trained, whose labours would be powers for good, and be in the Modern Church, what the Deacons were, as regards spiritual ministration, in the Primitive Church.

In Dr. Carry's paper the two kinds of Deacons referred to in the draft Canon of 1905 are suggested, and if legislation on this line were enacted, the Deacon who purposed to go on into the higher order would require to be prepared as at present while for work in the other grade another standard would be adopted.

We give some extracts from Dr. Carry's paper: "There are not many congregations in which materials for a suitable Deacon could not be found, a person who would gladly on Sundays and spare week day hours render valuable help. Nor would they think of receiving any thing for their labours of love. The Deacons (of the Nestorian Christians) says Mr. Fletcher, an English clergyman, who resided long in the East, rarely receive anything, as they are generally merchants and men of business, from whom the Canons of the East do not require the surrender of their worldly calling, unless they wish to advance to the higher grade of the Priesthood."

"We are too apt to conceive of Scholarship as if it were of the essence of the Priesthood, and not merely in general a useful adjunct, forgetting that that ministry which for several ages spread and established the Gospel in the face of the world's opposition numbered "not many wise" among the callers. The observations of the New York Church Journal on this point in its issue of 8th January last, are so pertinent that I give them. "The



deep ignorance that was so common among the Parish Priests, previous to the Reformation and the intimate connection between the vital power of the Reformation itself, and the revival of sound learning, naturally established as a fundamental idea in the modern English Church, that the clergy must as a class be university bred men. This has been the general rule."

But with this great success in elevating the literary and social position of the clergy as a whole, the Church of England presents some other equally striking and still more significant facts. The proportion of Bishops to population is *smaller* in that church than in any other national church of Christendom, and the proportion of the population which has been stolen away from the national church and organized into dissenting and schismatical bodies is larger than in any other national church of Christendom. This last is one great *result* which stares every honest enquirer in the face, and ought to be enough to stare out of countenance any advocate who claims that the English system *as it is* is the *ne plus ultra* of practical efficiency in preaching the Gospel to the poor."

We thus see that while the Ordinal adopted at the Reformation recognizes the ideal of the Diaconate, yet the legal changing of status by ordination, Canon Law, the law in England and ecclesiastical practice have prevented the body of the Ordinal from being the regulating force of those who become Deacons, and the practice of centuries simply made it an immediate stepping-stone to the higher order with the result that the labours of those who had spiritual gifts but had not academic training were in many cases lost to the Church, as the present number and condition of the various religious denominations in the English speaking world shows.

But the question may be put, why, when the circumstances are so different in the United States and Canada from those of conservative England have the efforts in behalf of a permanent Diaconate not been more successful?

Simply because the general conception of the office in working had not changed, and any one that became a Deacon, being generally appointed at once to an independent sphere of action naturally wished to be advanced to the Priesthood. The short supply of official labourers, with the absence of any administration being in force any where on the lines of the Ordinal, made such a result inevitable and it cannot be any other way until the church recognizes ordination for spiritual gifts without any special academic training or detachment from secular callings.

The restoration of the Order therefore would imply, that the Church fully recognizes the necessity of employing the spiritual gifts of all her members in her action on the world, and on her own people, that men proved to have such gifts should be ordained, and thus shown to be ministers of the Lord Jesus Christ. Dr. Carry says: "The only duty which a Deacon may not discharge effectually without some degree of learning, is that of preaching, and this we must admit does not necessarily pertain to his office. However there often is great aptitude for wise and effective preaching when there is little learning of a scholastic or formal sort, often far more than any amount of mere learning can furnish, and where natural talents, prudence and piety concur, then it would be well if unlearned Deacons were licensed by the Bishop to preach."

Not only in the Church in Canada, but in the whole Anglican Communion throughout the world, this state of matters has to be most seriously considered. Why has the national church of England, with an history reaching back to Apostolic times, with its long list of heroes, saints and martyrs, with its all powerful influence on the civilization of the country and its purifying and up-lifting influence on society, steadily receded since the Reformation period in the relative numbers of its adherents as compared with the total mass of the populations; why is it in England, the United States, Canada and elsewhere in the Empire, there are so many of the populations that have no connection whatever with the church of the race? For 350 years the present system of authorized ministerial administration has had its own way, and the question must be considered by all who have the interest and prosperity of the Church at heart. How much is this system responsible for the present condition of the Anglican Communion?

We therefore now consider, how would such Restored Diaconate show itself in steady, systematic working and what benefits would arise? As already stated its chief work would be in the region of spiritual ministration and service.

The public worship of Almighty God is the great medium through which the Church acts on the world in her work of spiritual ministration. As the opening Exhortation in morning and evening prayer shows, worship is a complex matter and brings the individual human being directly in Communion with the Father of all in heaven through Jesus Christ our Lord, who commands that the Gospel shall be preached to every creature in the world.



The Ordinals show the marked difference between the orders of Priest and Deacon, inasmuch as the priest has the care of souls within the area assigned to him, while the Deacon has only to act under his direction. The Exhortation of the Bishop in the Ordinal for Priests is of peculiar solemnity, and emphasizes the responsibilities of the office. But taking both Ordinals together, it is clear that the Priest has a right to expect authorized assistance in his work from the members of the Body to whom he ministers, when the proper spiritual gifts are in them. He therefore ought to be able to command the assistance of such men, in the offering up worship to Almighty God, so that the service itself may be realized as being the channel of a living Spirit, helping the worshippers to worship in Spirit and in Truth, and as the various gifts of qualified men become known all could be utilized in the work of spiritual ministration whether public or private. For the large city or town congregation, for the groups of congregations that make up the most of our country missions or for the pioneer work in establishing religious services in districts in process of settlement, the work of such men would be equally well adapted. It is the function of the Church to seek and save, and the necessary aggressive work requires all the agents that can be thus obtained for it, and according to the precedent of Acts 6 ordination is necessary. Those engaged in the active ministry of the Lord Jesus Christ must be known as His men, and so recognized by the Church. It gives their message the stamp of authority, and is a constant testimony to the truth, that there is a Divine Saviour of humanity, and there is no salvation in any other.

The beneficial effects of thus adapting the Primitive Diaconate to modern church requirements would be incalculable. Several may be named: The Order would afford a recruiting ground for the Priesthood, as a number entering it would be led to devote themselves entirely to the work, and the necessary training would then be given them. The ministry in the pulpit would be greatly strengthened, and the spoken message get its ancient prominence, while the respective claims of teaching, prophetic and pastoral work could be better harmonized than now. Dr. Carry says that "the two classes of Deacons proposed would be serviceable as connecting links between the more learned Priesthood and the very lowest of the people. All parts of the ecclesiastical Body would be more firmly interlaced, a closer and happier union would spring up between clergy and people, the interposing gulf which has so often been complained of would be completely bridged over." Bishop Barry says substantially the same thing.

A much better understanding would be diffused as to the real responsibilities and functions of the Priest for whom after ordination the prayer is offered. "That they may be clothed with righteousness, and that Thy word spoken by their mouth may have such success that it may never be spoken in vain" and the whole force of the Church for aggressive work could be made of much greater efficiency than now.

A statement is sometimes made that there is no demand for such a change by the Church generally. We think the records now given of dealings with the subject extending over seventy years show that there is a demand for such a change and the extension of the authorized ministries of the Church is the most important question that presses for settlement by the Church itself. Since this report was compiled, two articles have appeared in the "Church Times" of March 20th, one on urgent Church Reform and the other on the subject now under discussion, which confirm every statement here made, and show how alive the question is in the old land. The Church is suffering from the effects of putting the new wine of the Reformation period into the old bottles of a medieval ministerial system.

In extending the Order of Deacon on the lines proposed, the Body of the Ordinal would require no alteration. The necessary changes would be canonical and rubrical.

The Committee therefore recommends that a joint committee of both Houses of the General Synod be appointed to draft a Canon on the Diaconate, wherein the two grades of Deacons would be recognized, the first being of those who are prepared to go on into the higher order of the ministry, the second of those who would remain Deacons permanently, and who would not therefore surrender their worldly calling, as recognized in the Canons of the Provincial Synod of Canada.

Said Canon to be reported at next session of Synod.

CHARLES JENKINS, *Chairman.*

Toronto, 29th April, 1908.



## (XXXIV)

## MEMORANDUM.

## UPON THE BENEFICIARY FUNDS OF THE CHURCH OF ENGLAND IN CANADA TOGETHER WITH AN OUTLINE OF A PROPOSED ASSOCIATION OF SUCH FUNDS FOR THE PURPOSES OF RECIPROCITY ON AN EQUITABLE BASIS.

Prepared at the request of the Committee on Beneficiary Funds.

There are at present throughout the Church in Canada a number of separate Superannuation Funds and Widows and Orphans' Funds for the benefit of the Clergy and their families. These are, for the most part, purely diocesan funds managed at the diocesan centres. Each fund has its own rules of membership and charges an arbitrary annual premium generally differing from the rules and the premiums applicable to the others. Some are compulsory upon all the clergy of the Diocese; some are purely voluntary; while few, if any, of the premium rates are adequate to provide the proposed benefits. Generally the annual financial statement consists of a record of the income and expenditure together with an abstract of the corpus of the fund. There seems to be no attempt made to ascertain the actual liabilities either accrued or contingent. The ages of the pensioners and of the widows are seldom taken into account and the ages of the contingent annuitants are equally disregarded. No attempt appears to have been made to keep a record of the statistical data which must form the valuation basis of any such fund. Probably most of the funds when valued will shew a deficit—some of them a very serious deficit. It is of the nature of such funds that their liabilities do not fall to be met in full until 30 or 40, sometimes even until 50 or 60, years after they are incurred. The present pensioners and widows and orphans, whose annuities are even now, in some dioceses, only met with difficulty, are the relicts of a generation of clergymen not nearly so numerous as the present generation, and the number of annuitants is now increasing with the rapidity with which our clergy increased a generation ago. Liabilities are not the less real because they are long deferred.

It has sometimes happened that a clergyman has contributed for years to one diocesan fund and then moved into another diocese losing all claim upon the funds of his old diocese and be-

ing unable to obtain an ad eundum footing upon the similar funds of his new diocese. To meet such cases steps have been taken to establish reciprocity between the different dioceses in the matter of these funds. This is a move in the right direction. Complete reciprocity among all Canadian Dioceses is the end in view, but in the present state of affairs reciprocity along the lines that have been suggested is very inequitable on account of the differing rules and rates of premium applicable to the different dioceses, while the limited field covered by each fund makes it a very dangerous experiment, especially for the smaller dioceses, which might find that they were losing their younger men in exchange for older men. Moreover any diocese in which membership in these funds is compulsory would suffer severely by permitting reciprocity along the lines that have been proposed with a diocese where membership is voluntary. There must be uniformity before there is reciprocity, and there should be solvency first of all.

If the present unsatisfactory state of things is to continue there can be but one result for many of the diocesan funds. The annual expenditure, now perilously near the annual income, will rapidly outgrow it, and either the aged clergy and the widows and orphans must suffer a progressive diminution of allowances already small, or the whole Church must be called upon for contributions far in excess of what will be necessary if the situation be faced at once and the funds put upon a sound footing. There should be an alliance of the funds for mutual support, not an amalgamation, but an association with uniform rules of membership and uniform guaranteed minimum benefits to which any clergyman in any diocese in the association may always look for protection. The cost of these benefits should be ascertained and provided for so that they can be absolutely guaranteed not conditionally promised "if the funds permit it" as is too often the case at present. Could such an association be established on a sound basis it would do a work so beneficial and so broad that it would probably attract gifts and legacies to a greater extent than the local funds have been able to do heretofore.

The following is an outline of a plan that would accomplish the desired result.

1. Let statistical data be collected for the formation of actuarial tables by means of which the cost of the proposed benefits may be ascertained. These tables will also provide the means of valuing both the accrued and the contingent liabilities of the funds now existing.



2. Let a corporate body representative of the whole Church be created to arrange the association of the funds for mutual protection and reciprocity.

3. Let this corporation, subject to the approval of the various dioceses, draw up rules of membership and decide upon the minimum benefits to be paid, the cost of which will be ascertained, as an annual premium in respect of each clergyman, from the tables above referred to.

4. Let each of the separate funds be valued and the liabilities under which it rests in respect of these minimum benefits be ascertained.

5. Let the corporation enter into agreements with each of the various diocesan or other bodies managing the local funds which desires reciprocity, each such agreement to provide:—

(1) That the corporation assume all the liabilities of the Diocese to its superannuated clergy, to its widows and orphans and to the future beneficiaries arising from its present clergy in respect of the scale of benefits agreed upon, at the amount disclosed by an actuarial valuation, and that the diocese is indebted to the corporation in this amount.

(2) That the diocese shall furnish to the corporation yearly lists of its clergy and its pensioners together with such particulars as to age, conjugal state and parentage as may be required, and that the diocese will be indebted to the corporation for the annual premiums payable in respect of its clergy.

(3) That the diocese shall be debited with interest at an agreed rate from year to year upon the debt of the Diocese to the corporation.

(4) That the corporation shall pay the annuities of all the beneficiaries of the contributory dioceses.

(5) That in order to enable it to make the above payments the corporation shall be entitled to levy an annual assessment upon the contributory dioceses—such assessment to be a percentage (uniform for all the dioceses) upon the debt of each diocese to the corporation, and that the corporation shall credit each diocese with the amount of its assessments as they are paid.

(6) That the corporation in consideration of its right to make the foregoing charges against and levies upon the

dioceses, guarantees to pay all claims that may arise for annuities in such dioceses under the rules governing the association.

(7) That the debt of the diocese to the corporation be and remain a book-debt and that no payments except the assessments above referred to be demanded upon this debt.

(8) That in the event of gifts or legacies to the corporation it will, unless the deed of gift provide to the contrary, invest such monies for the benefit of all the contributory dioceses and either increase the annuities to the beneficiaries or diminish the assessments by the interest arising from the investment.

This plan, if adopted by all or even by a number of the dioceses, will possess the following advantages:—

It will enable each clergyman to look for protection to one corporation without loss of benefit should he move into another contributory diocese.

It will give the strength of numbers and avoid the vicissitudes due to deviation from the normal rates of death and survival that threaten the isolated funds.

It will enable the corporation to guarantee the minimum benefits secured upon the equivalent debts of the dioceses to the corporation.

It will show each diocese exactly what its liabilities are from year to year in respect of these funds.

It will be perfectly equitable as between the dioceses.

It will leave to each diocese or other contributory body the control of its own funds—the corporation only levying assessments upon the contributory dioceses proportional to their liability and sufficient to meet the current claims.

It will permit of any diocese supplementing the minimum guaranteed benefits paid to its annuitants by additional payments out of its own funds.

It leaves to each diocese the opportunity to build up its own diocesan funds out of the income thereof in excess of the annual assessments.

The question of expense is an important one. All the actuarial work in connection with the adoption of the plan is provided for without cost to the Church. The annual expenses of the corporation need not exceed a very modest sum. Probably



the Synod office in Montreal or Toronto could give up a room where the statistical records and the books of the corporation might be kept, and the clerical work involved is not extensive.

M. A. MACKENZIE,  
*Professor of Mathematics,*  
*University of Toronto.*

(XXXV)

REPORT OF THE COMMITTEE ON FINANCE AND EXPENSE.

*The Committee on Finance and Expense begs to report as follows:—*

The Treasurer's Report which has been duly audited and adopted shows the sums of money received from the several Dioceses and the application thereof.

It is recommended that as soon as the total cost of printing and other expenses of the Synod, including the necessary travelling expenses of members, shall have been ascertained the sum shall be apportioned among the Dioceses liable to contribute thereto, and notice of such apportionment given to the treasurers of the respective Dioceses, with a request that payment thereof be made to the Treasurer of the General Synod within one month of the date of such notification.

It shall be the duty of the Treasurer of the General Synod, with all due despatch, to pay to the Treasurer of each Diocese the amount to which each Diocese is entitled for the travelling expenses of its delegates, including the Bishop or Bishops.

It is recommended that no expenditure other than such as is specifically dealt with by the Constitution, (in paragraph 30 thereof), or in this report, shall be considered a part of the expenses of the Synod unless the name shall have been authorized by resolution of the House or has been approved by the Primate or the Prolocutor.

It is recommended that in the absence of a Bishop, or in case of a vacancy in the office of Bishop the certificate as to the number of licensed clergymen in a Diocese may be given as follows:

- (1) By any other Bishop having knowledge of the facts.
- (2) By the secretaries or one of the secretaries of the Dioceses or of the Synod thereof.

- (3) By an Archdeacon of such Diocese.
- (4) By a delegate from such Diocese in attendance at this session of the General Synod.
- (5) By the Bishop's Commissary or by the Chairman of the Diocesan Synod.

It is recommended that the matter of awarding the printing of the Reports or Journals and other printing of the Synod be left to the Honorary Clerical Secretary and the Treasurer.

It is recommended that the Treasurer be authorized to arrange for payment of the services of the postmaster, messenger, and other persons who have been in attendance at this Session of the Synod.

It is recommended that the travelling and other expenses of the Rev. Dr. Bethune, former Honorary Clerical Secretary, shall be paid as if he were a delegate to the Synod.

By request your Committee met a Committee of the Upper House with a view to devising if possible some satisfactory means of reducing the great expense of the General Synod and a more equitable mode of assessment or apportionment. While unable to formulate any specific plan whereby these objects might be attained the general consensus of opinion was that the burden of expense is now as great as could fairly be borne by the Dioceses and that any further increase should be strongly deprecated.

All of which is respectfully submitted.

HERBERT S. McDONALD, *Chairman.*

Synod Hall, Ottawa, 30th Sept., 1908.

#### (XXXVI)

#### REPORT OF COMMITTEE RE TESTIMONIAL TO REV. DR. BETHUNE.

The Committee to which was referred the matter of a testimonial to the Rev. Dr. Bethune in recognition of the arduous and voluntary services rendered by him for a period of seven years as Hon. Clerical Secretary of the Lower House recommends that the sum of \$100 be voted by the Synod for the purpose in view, and that the Prolocutor be requested to ascertain Dr. Bethune's preference as to the form which the testimonial should take.

All of which is respectfully submitted.

HERBERT S. McDONALD, *Chairman.*

Synod Hall, Ottawa, October 1st, 1908.



## (XXXVII)

REPORT OF COMMITTEE ON AMENDMENTS TO THE  
CONSTITUTION.

The Committee on Amendments to the Constitution beg to report that they have considered the motion of the Rev. Canon Welch referred to them at the last Session of the Synod (Journal page 79), and are of opinion that the matter should be debated on the floor of the Synod before it can be usefully dealt with by the Committee.

It is, however, recommended that in the event of the change of Constitution being adopted, full liberty should be retained by each House to sit separately.

2. The Committee has also considered Mr. Pense's motion (Convening Circular page 12) to make the General Secretary of the M.S.C.C. an Ex-officio member of the Synod, and begs to call to the attention of the Synod that this proposal involves an important change in the Basis of Constitution and cannot be adopted unless a majority of each Order is present and the change is unanimously adopted by both Houses, or by a two-thirds majority of the Upper House and of each Order of the Lower House at two successive Sessions of the Synod.

All of which is respectfully submitted,

J. A. WORRELL, *Chairman.*

## (XXXVIII)

## REPORT OF COMMITTEE ON RULES OF ORDER.

The Committee on Rules of Order beg to report that they have considered the motion of Dr. Worrell (Journal 1905, page 79) in regard to the meetings of Standing Committees, and while they are of opinion that it is advisable that some part of each Session should be definitely assigned to this purpose it would be sufficient at present to set apart the forenoons of the first Thursday and (if necessary) the first Monday of the Session.

All of which is respectfully submitted,

J. A. WORRELL, *Chairman.*

## REPORT NO. 2 OF COMMITTEE ON RULES OF ORDER.

The Committee on Rules of Order beg to report that they have considered Message No. 22 of the Upper House and recommend that it be not concurred in, but that the Upper House be requested to concur in the recommendation contained in the Report of this Committee already presented to the Lower House—viz., that the forenoons of the first Thursday and (if necessary) the first Monday of the Session be set apart for the sitting of Committees: the following among other reasons may be given for this recommendation.

1. As the third and fourth days of the Session are already assigned to the work of the M.S.C.C., and S.C.C. respectively and the former work generally occupies more than one whole day, it would not be advisable to take away more time from the general business of the Synod than may be found necessary.

2. The setting apart of special times for the sitting of Committees is experimental and it is therefore well to see how it results before extending it too widely. It will be easy to increase the time set apart for the purpose if the change proves beneficial.

Your Committee would also recommend that the Upper House be requested to concur in the application to Joint Committees of the Rule passed by the Lower House at the last Session requiring the Chairman of each Committee to call together the members of the Committee to consider subjects referred to them at least four months before the next ensuing session of the General Synod, and to transmit the report to the Clerical Secretary at the latest by July 1st, before said Session. (See Journal 1905, pp. 69 and 186).

All of which is respectfully submitted.

J. A. WORRELL, *Chairman*.

---

(XXXIX)

## THE JOINT COMMITTEE ON LAY HELP.

The Joint Committee on Lay Help was appointed by resolution at the 4th Session of the General Synod. At the time of its appointment it had no special duties assigned to it. But later on at the same Session of Synod, a memorial from the Diocese of Fredericton was referred to it. This memorial appealed to the



General Synod to consider the possibility of bringing existing lay organizations under the direct control of the Synods, with a view to making the work more systematic, preventing want of harmony between the clergy and laity, and arousing a deeper sense of responsibility with regard to the Church. The memorial further desired the General Synod, if possible, to inaugurate such a measure as will accomplish the object set forth in an open letter addressed by Mr. Walter J. Walker to the late Bishop of Fredericton. Mr. Walker's letter is practically a scheme for the organization of lay work on the lines of the Missionary Society of the Canadian Church. And it has in view the accomplishment of such objects as are enumerated in the memorial.

The whole subject of Lay Help was in this way referred to the Joint Committee. But in dealing with it the Committee was requested to give special consideration to the proposed general organization.

After as careful a comparison of views as possible the Committee has come to agreement on the following points:

(1) It is most important not merely to encourage lay work but to make the laity in general realize that every baptized person is ordained to a ministry, and should be engaged in some way in the work of the Lord and His Church.

In view of the appalling indifference to religion prevalent on all sides it is clear that the clergyman, left to himself, can do comparatively little. If the alienated masses of the population are to be brought back to the allegiance of Christ it is clear that the laity must take their part in the work. "In defending the Faith; in training the young; in raising the standard of morality; in purifying trade, politics, and society;" as in almost every work to which the Church of Christ may legitimately put her hand much depends upon the earnest co-operation of the laity. And it is high time that men and women everywhere were aroused to address themselves to their duty with determined effort and with ceaseless prayer.

(2) To this end it should be set forth and urged by teachers and preachers of religion, and by the Synods of the Church, that "service" is a duty inherent in the very position of a member of Christ; and that on the one hand the clergyman who insists upon doing his work always in his own way and by himself; and on the other hand the layman who refuses or neglects to do any thing beyond attending church, when convenient, and paying an occas-

ional subscription, are alike unfaithful to the obligations of the the ministry to which both (each in his degree) are called.

(3) But it is not enough to call forth the spirit of service. That spirit must be regulated and disciplined. So great and essential a thing as lay-work in God's Church must not be left to the zeal and enthusiasm of individuals. The moods and feelings of men are notoriously changeful and unreliable. And work which depends upon them will be imperfectly and poorly done. Nor again must spasmodic and sensational movements be relied upon. Service which is the fruit of excitement is likely to cease with the sensation which called it into being.

Zeal, enthusiasm, feeling of every kind, and the fervent movements of men which result from them, must be put upon what we may venture to call a business basis by discipline and order. In other words the work of the laity must be organized, systematized and brought into touch with the governing bodies of the Church. And this is what is being done in the various Societies, Associations, Clubs, Guilds, Brotherhoods, Sunday Schools and other Institutions of our Parochial life. The great value of these organizations is not that they create life but that they regulate, propagate and apply it. They are at once promoters and safeguards of the spirit of service. Clergymen are at times suspicious and afraid of the encroachments of lay-zeal. Sometimes they foolishly try to repress it. And laymen not infrequently provoke hostility by assuming a knowledge superior to the clergyman's. But within the lines of proper organization there should be nothing to fear. Lay zeal would do its work and develop safely without serious friction or danger. But such organization is no simple matter. Obviously there are rights to be safeguarded on both sides. The layman's right to a legitimate freedom in the exercise of his ministry on the one hand must be harmonized with the clergyman's right to control and determine on the other. And both must be maintained within the limits of the Church's traditional authority. All this has to be provided for in the organization of the Church.

(4) To a large extent provision has already been made among us for the layman thus duly to exercise his ministry under the sheltering safe-guards of rule and order. Already men and women in large numbers are busy in the various organizations referred to. Already laymen hold a recognized position in our Synods where they have an equal voice with the Clergy. Already they fill various offices and discharge many duties in connection



with our Parochial and Diocesan affairs. Already men and women, throughout the Dominion, are banded together for Missionary work. Already laymen are widely used as Readers and Catechists. And they do all this under the protection and regulation of the Canon Law. But in most cases the work is voluntary and almost haphazard. It is true that there are Dioceses, Quebec and Huron for example, where the lay-help is organized on the plan of the London Lay-Helpers Association; still in most Canadian Dioceses there is nothing of the sort. And in the Dominion as a whole there is no general organization which invites and offers room for all. Add to all this that the body of men and women serving in our various organizations are only a "corporal's guard" compared with the vast army of our people for whom as yet no work has been provided or who have failed to hear the voice of the Master bidding them "go work in His vineyard,"—and surely it will be admitted that it is the Church's duty to call the laity, and to provide opportunities for them to minister, under her sanction, for the glory of God and the good of their fellow men.

(5) And if it be a question how to enlarge the sphere of lay activity in the Church we have at hand abundant materials to supply answer.

The monastic orders, the preaching friars, and sisters of charity in previous ages;—the Methodist societies of the last century with their lay-preachers, and their general distribution of work:—our own Guilds and Sisterhoods of recent years,—unhappily few and sectional though they are:—the powerful equipment of an average Roman Catholic Church in Canada whose Schools and Hospitals are carried on by the gratuitous services of men and women who have consecrated their lives to the work; the wonderful influence of Societies such as the Brotherhood of St. Andrew in America and the Church of England Men's Society in England: the various lay-movements taking life to-day, for example, the "Lay Movement in favour of Sunday Worship and Rest" in England and in this country "The Layman's Missionary Movement" all these whatever evils we may see in them, must surely serve to show what grand work the Christian layman might do, under proper safeguards, if only he were rightly appealed to and the doors were widely opened for his admission as a worker into the vineyard of the Lord. In view of all that is going on around us one new sphere almost suggests itself—namely an Order of Lay-Preachers, licensed by the Bishop after due examination, not merely to fill gaps but to give men who have a "gift" an opportunity to exercise it.

(6) Whether it were wise to attempt the organization of lay-help on the wide scale suggested in Mr. Walker's letter the Committee is inclined to doubt. Something unquestionably is needed to unify the efforts of the laity. But the Committee is afraid that too rigid and sweeping a scheme of organization might at the present time tend to repress and hamper the work it was intended to quicken and facilitate. There is substantial agreement upon the following principles embodied in the letter referred to.

(a) All baptized people should be recognized as duly commissioned workers in the Church of Christ.

(b) Union is strength in the work of the Church at large, no less than in other and narrower fields of activity.

(c) Reasonable submission to duly constituted authority (whether of Bishop, Parish Clergyman, or Canons of Synod) is as essential here as elsewhere.

(d) There must be great elasticity in any scheme which aims to bring under general rule both individual effort and voluntary movements of Christian people. The Spirit of God will not be bound.

(7) In the application of these principles, the Committee, while recognizing that there is room for diversities of opinion, is fairly united upon the following points.

(a) The Church should be ready to offer a hearty welcome, a sphere of work within her ordered pale, and a generous measure of freedom, to all activities and movements, individual and corporate, upon which the Holy Spirit seems to have set His seal by kindling in men a conviction of the divine call and a burning zeal for good works.

(b) The organizing of lay-work should begin below rather than above, in the Diocese rather than in the Church at large. Each Diocesan Synod has the right to deal with its own problems according to its own needs and conditions. But in most Dioceses it would be feasible for each Parish to elect a body of laymen, as a Parochial Board of Lay Helpers, who, conjointly with the Clergyman and Wardens, would bear the responsibilities of the work of the Church in all its branches. And these Parochial Boards might be summed up in a Diocesan Board with its Annual Meeting, its Officers and its rules.

(c) Out of these different schemes of Diocesan organization whatever they might be it would be possible in time to devise a general scheme whereby the work of the laity throughout the whole Church might be unified.



Appended to this report, but not as part of it, will be found two schemes for the general organization of lay-help prepared respectively by Mr. W. J. Walker and the Dean of Nova Scotia. They are put forth as being in the judgment of the Committee suggestions of great interest and value.

All of which is respectively submitted.

GEORGE ALGOMA, *Chairman.*

#### I.—SCHEME FOR THE ORGANIZATION OF LAY-HELP.

New Westminster, B.C., 22nd April, 1904.

*To the Lord Bishop of Fredericton.*

RIGHT REVEREND SIR:—The position of the Laity within the Church is a question awaiting some arrangement at the present time. In England it is taking the form of "lay representation in Synod." That matter has been settled in the Church in Canada. It seems a convenient time for the Canadian Church to go forward and complete the work. For in view of the difficulties now complicating lay representation in the Church at home, it would seem that the question of Laymen's privileges cannot be finally settled until a clear idea has been obtained as to their duties.

The Canonical organization of lay co-operation in church-work should first come; and then would follow, in natural sequence, Lay representation and co-operation with the Clergy in Synod. That the latter has been first settled in the Canadian Church is not without precedent, in the supernatural life of the Church. First, the privilege bestowed, and then the reminding thereof, and the pointing to the high responsibility attached to such privilege, is the normal Christian work with individuals, in respect of their baptism.

In England, a Committee of Convocation has enquired and reported, as to the presence of the Laity in Church Councils. Could not the Church in Canada undertake a similar commission, as to the canonical organization of Lay work in the Church?

I imagine the result would be startling. The conclusion would, I think, be reached, that this is one of the great questions which has been developing for ages, and awaiting the proper time, when, under the continued guidance of the Holy Spirit, the position of the Layman, as a co-operator with the Cleric, in the work of the Church, should be canonically acknowledged, and its limitations defined. For, excepting the minor orders (which

latterly have been but probationary steps to Holy Orders) and the monastic orders (which for want of proper canonical regulation, resulted in the reverse of co-operation with the parochial clergy) there seems to have been no organization of lay help within the Church.

The loss, thereby, to the Church, humanly speaking, has been enormous. The whole monastic orders ended in competition and rivalry with the clergy; the Methodist Societies were lost to the Church; and many members of dissenting bodies (the post-Reformational representatives of the monastic orders) might probably have been kept from schism, if Lay-help had been duly acknowledged, and organized by the Synods of the Church. The "Ethiopian Church" in South Africa may prove a fore-runner of better things in the future.

The formation of guilds and sisterhoods in recent years, is an attempt to supply a want; but, although much good can be said of them, yet they are very often sectional in character, and tend to narrow the ideal of the Church's work, to the measure of the school of thought of their individual members.

The stock objection to joining Church guilds and societies, has long been:—"The Church is my society; I don't care to join any other." Just so! Then let the Church arise and claim the co-operation of all her members in her work.

There is a unique opportunity for the Church in Canada, to give a lead; and there is, what Englishmen so dearly love, a precedent. The Canadian Church has declared all its baptized members to be members of the Missionary Society of the Church of England in Canada. Missions being regarded as a special work, let the Church formally declare of the *genus*, what she has declared of one of the *species*. Surely the *genus* should have come first.

Is not the time ripe for the formation of a Lay Auxiliary of the Church of England in Canada, and the declaration that every baptized Layman is a member of the same?

By such an organization founded, controlled and amended, as occasion requires, by the General Synod of Canada, all the vexed questions of Lay-work, which have been so provocative of jealousy and discord in the past, could be peacefully settled by the Voice of the Church. The Laity has been accorded its privileges in Synod. It would not be backward in undertaking its responsibilities.

The *modus operandi* could largely be left to time and experience. But the main principles should be first formulated. The



name "Auxiliary" should be significant. It acknowledges the work of the Clergy, as the main essential work of the Church; which is, of course, a truism.

The constitution of the Church in Synod, must rule in her work. There must be the (at least, presumed) consent of the Clergy in all Lay-work; and the exercise of the veto of the Bishop must be looked forward to, as the right of the holder of the chief authority and responsibility in all church-work. Accustomed, as the Laity is, to constitutional procedure in municipal councils, Synods and parliaments, this would follow in the ordinary course of government, and would be considered neither abnormal nor exceptional.

The whole force of the Church would be organized; always "active" in the Clergy, but largely "latent" in the Laity. The problem, ever to be considered in the minds of the Clergy, would be: How to turn this latent force into active force? "Come work in My vineyard." It can be called out, by the formation of sections or wards of the Lay Auxiliary, including all the branches of church work, necessary or expedient in the working of a parish or diocese, such as Vestry Committees, Lay Readers, Choir, Religious Instruction, Brotherhood of St. Andrew, Guilds, etc., etc. The leading idea being, that all Lay work be done under the discipline of the Church, represented by her Synods; and not subject to the changeable opinions and whims of individual members or societies.

There are many Laymen in Canada, working in the Diocesan Synods, Missionary Society, Brotherhood St. Andrew and other organizations, and also as individuals in their own parishes, whose advice and co-operation would be useful, in putting such a scheme, as is outlined above, into shape, for submission to the Synod. But some one must take the initiative. May I therefore ask your Lordship to take it into earnest consideration; and to advise with such counsellors as you may have convenient. I enclose a rough draft of a Constitution, as crystallizing the ideas held above in solution, and have the honour to remain,

Your obedient servant,

WALTER J. WALKER.

LAY AUXILIARY OF THE CHURCH OF ENGLAND IN CANADA.

OBJECT:—To organize and consolidate all Lay Church work, and bring it under the regulation and discipline of the Synods; so that the Church's work may be done in the Church's way.

**MEMBERSHIP:**—All Lay baptized persons, acknowledging the Church of England in Canada, are thereby members of this Auxiliary.

**CONSTITUTION:**

Article I. The Auxiliary shall be subject to the Canons of the Church.

Article II. Wards (or Sections). Separate Wards may be found for any specific branch of Church-work; and may elect their own officers and choose their own rules, providing they do not interfere with the special work of the Clergy, nor are inconsistent with the other Articles of this Constitution.

Article III. All Church-work undertaken by the Auxiliary must have the consent of the Clergy, with whom it is intended to co-operate. A right of veto to all proceedings is reserved to the Bishop in his Diocese, and to the parish Clergymen, as his vicars, in their parishes, subject in the latter case, to an appeal to the Bishop.

Article IV. The constitution, government and procedure of every Ward, shall, so far as possible, follow those of the Diocesan Synods, under whose jurisdiction they exist.

Article V. Local branches of general societies may be constituted Wards, subject to the following conditions:

(1) The local membership must be limited to members of the Auxiliary.

(2) Their rules must be approved by the Bishop or his Vicar.

I commend the above "open letter" to the careful and prayerful consideration of the members of the Church of England in Canada; especially to the members of the General Synod, with the hope that some action may be taken upon it in the next session.

H. T. FREDERICTON.

2.—SCHEME FOR UNITING CHURCH-WORKERS.

*By Very Rev. Dean Crawford, Halifax.)*

The Body to be called a "Guild" or association of Church workers of the Church of England in Canada.

*Article I.*

All baptized members of the Church of England in Canada are members of this Guild or Association.



*Article II.*

Branches may be formed in every Parish of the Church of England in Canada, to be known by the name of the Parish:— For example, "The ..... Parochial Branch of the Guild (or Association) of Church Workers," &c.

All such Branches to be under the control of the Rector or incumbent of the Parish, who shall be Parochial President or Honorary President.

*Article III.*

Diocesan Branches may be formed in any Diocese, with the consent of the Bishop thereof, bearing the name of the Diocese and under the Presidency of the Bishop.

*Article IV.*

All Societies or Guilds formed in any Parish for any Church work may be affiliated with and consolidated under the Parochial Branch of the Guild.

*Article V.*

Delegates may be chosen by Parochial Branches, who shall form a Diocesan Board.

*Article VI.*

Delegates may be chosen by the Diocesan Boards who shall constitute and form a General Board.

*Article VII.*

The Parochial Branches shall report annually to the Diocesan Board all Church work done in each Parish. The Diocesan Boards shall report triennially to the General Board all Church work done in each Diocese. The General Board shall present such report to the General Synod, and it shall be printed amongst the proceedings of the General Synod.

---

**(XL)**

## REPORT OF THE COMMITTEE ON A GENERAL ANGLICAN YOUNG PEOPLE'S SOCIETY.

As we understand it, the object of this Committee was:

(a) To ascertain what work on Young People's Society lines is being done in the various dioceses in Canada, more especially in the shape of Young People's Societies, and,

(b) To report upon the advisability and feasibility of the establishment of a General Anglican Young People's Society for the whole Church in Canada.

With regard to the first point, your Committee beg to report that a circular letter was sent to every diocese in Canada, as far as possible, eliciting information in regard to the various societies, clubs and guilds, which had for their object "work among the young people of the Church." The replies received were of the most varied and interesting character, indicating in many instances a great amount of research. The Committee feel that a special measure of gratitude is owing to the Archbishop of Rupert's Land, and the Archdeacons of Halifax, St. John and Kootenay, in their most valuable and painstaking labors, and especially to the Archdeacon of London, to whom the compilation of statistical material is chiefly due. In the majority of cases the only work among the young people seems to be that of the Brotherhood of St. Andrew, that work being, of course, confined to only one sex, and in about thirty-three parishes, guilds or branches of the Daughters of the King, a society also confined to only one sex. In a smaller proportion and scattered throughout the Dominion are societies of various kinds such as the Church Lads' Brigade, The Girls' Friendly Society, Men's Clubs, Young Men's Society, Soldiers of the Cross, the Young People's Society of Christian Endeavor, Friendship Bible Class, Busy Bees, etc., etc. The Anglican Young People's Society, which is the Young People's Society proper of the Church in Canada, is organized in about two hundred and twenty-five parishes, chiefly in the Dioceses of Huron, Toronto and Rupert's Land. The Anglican Young People's Association originated in the Diocese of Huron from which it spread to Toronto and other Dioceses, and was formed with the object of affiliating and unifying, if possible, all Young People's Associations and Guilds on a common basis for common ends. The constitution set forth as the object of the Anglican Young People's Association, "worship, work, fellowship and edification," and the rules were made purposely elastic in order to admit of local adaptation by any society that would be in keeping with the rules and principles of the association. Broadly speaking, the meetings were to be a combination of the spiritual and social, combining the elements of edification and attraction, the main object in view being the co-operation of all the young people in the Church for Christ and His Church. In fact, the object and aim of the Anglican Young People's Association may be summarized thus:

To promote the religious, social and intellectual welfare of the young people of the Church.



To enlist young men and young women in happy and hearty co-operation for the furtherance of the life of the Church.

To hold the young people. To help them in the study of the Bible and Book of Books. To rally them in affectionate loyalty around the Church. To teach them to know her history, hold fast her teaching and prize her privileges. To help them to win others for Christ.

The motto of the Association was "For Christ and the Church," and the badge designed in the shape of a shield with the monogram Chi Rho and the letters A.Y.P.A. In regard to this your Committee beg to state that a memorial has been sent from the Synod of Huron praying that the General Synod would not only authorize and extend the work of the Anglican Young People's Association but adopt the motto and badge used by the association in the Diocese of Huron as the authorized symbols and badges of the A.Y.P.A. throughout the Church in Canada. Your Committee feel in this connection that one thing should be especially referred to and that is, the really remarkable growth of the Anglican Young People's Association with practically no propagandist methods whatever, that is of a united or general character. With no beating of drums or blowing of horns it has quietly propagated itself by the sheer force of its own intrinsic fitness for parochial purposes, and established itself as a valuable factor in the life of many a parish.

(b) With regard to the advisability and feasibility of the establishment of a General Anglican Young People's Association, your Committee would report that in some cases the opinion of the Bishop, or of his commissary who reported for him, was that the advantages of the formation of a General Anglican Young People's Association were, at least in his opinion, doubtful. One or two of the Bishops seemed to think that the time was not ripe for the formation of a General Young People's Society, or that one society could successfully be proposed for the whole Dominion on account of diocesan peculiarities and differences. Some thought that even if a united society were possible that the Anglican Young People's Association should not be that society. Others were of the opinion that it would be better to continue in *statu quo* the various societies, guilds, brotherhoods, etc., at present in operation, and failed to see any advantage from reducing in the parish the number of associations at present at work. They seemed to think that there would neither be economy of time nor energy in the organization of a Dominion-wide association which would absorb all the existing Young People's Associations, and one Bishop was of the opinion

that none of the existing societies have any desire for confederation, and as a rule, they are congregational. Your Committee, however, to be frank, must admit that the adverse opinions were limited in number and came generally from dioceses or writers who were without experience as to the work of the Anglican Young People's Association and therefore ignorant of the advantages of the Association according to the opinion of those who in their parochial experiences have proved its value. On the other hand the majority of correspondents seemed to favor warmly the idea of a General Anglican Young People's Association, and seemed to think that the time was ripe for organizing the young people in the Church in some recognized organization under the control of the clergymen, and authorized by the Church through the General Synod, and your Committee feel confident that the formation of the Anglican Young People's Society could include the general principle of unity and the objects of the constitution,—“worship, work, fellowship and edification”—with a very elastic rule of local adaptation. In fact it would be quite possible for every diocese to adopt the constitution and principles of the association and guilds now in operation among young people. The very successful work of the Anglican Young People's Association in many of the parishes of three of our large dioceses proves that it has been utilized for the blessing of the Church.

In the long run, in this country, everything must stand on its own merits, and we are persuaded that the imprimatur of the General Synod would not be a mistake in the case of the Anglican Young People's Association. To rally the young people of the Church from ocean to ocean in an organization in which all would be governed by the same rules, and all could work together upon the same lines for the good of the Church, would be indeed a blessing.

Experience has proven that where Young People's Guilds, and Young People's Associations, or Young Men's Associations, formerly existed, they have been affiliated with the Anglican Young People's Association in a most natural manner and for the benefit of the parish, and if we were to have a uniform diocesan or inter-diocesan, or better, omni-diocesan, it might be the means of infusing life and energy into the Church. Never at any time in her history has our Church so demanded and depended upon the energetic co-operation and loyalty of her young people. The material resources of our Church may well be computed, and their consecration faithfully urged. But its most important asset is our young people. It is the young who are the wealth of the Church, and the Church that gives to the nation a body of earnest and godly young people,



morally wide-awake and spiritually energetic, will be the church of the people. The future of the church is with the young people. Your Committee have good reason to hope that the Anglican Young People's Association, generally adopted and locally adapted, will supply this desideratum in the 20th century life of the Church of England in Canada.

DYSON HAGUE, *Chairman.*

### (XLI)

## THE MISSIONARY SOCIETY.

The third day of the Session of the General Synod, Friday, September 25th (in accordance with the provisions of Section 4 of Canon II) was devoted to the work of the Missionary Society of the Church of England in Canada, under the presidency of His Grace the Lord Archbishop of Toronto. The Triennial Report of the Board of Management was read by the Rev. Dr. Tucker, the General Secretary, and was considered clause by clause. The Report was adopted as follows:—

It is now six years since the Board of Management of M. S. C. C. was first constituted; and three years since it submitted a report of its work to the General Synod. This is a fitting time and place for us to express our deepest gratitude to God for the many and great opportunities we have enjoyed in the interval; to humble ourselves before Him, in sincere penitence, for the many shortcomings and failures of the past; and to consecrate ourselves afresh to Him, for the important and ever-enlarging duties which the future has in store for us.

### I.—GENERAL CONSIDERATIONS.

I. WHITE WORK.—During the past six years very great changes have taken place in every department of our Missionary Work. The number of immigrants, 21,716 in 1897, increased to 128,364 in 1903, and to 277,376 in 1907; the total number during the last six years has been over 1,000,000; and a large proportion of these have gone into the three Dioceses of Qu'Appelle, Saskatchewan and Calgary. The area covered by these Dioceses has been transformed from three territories into two civil provinces. Calgary has grown into a metropolis; Regina and Edmonton have become large and beautiful capitals. And other regions have not been stationary. New towns and country places have come into being by the hundred, while existing towns and settlements have made marked progress, the City of Vancouver having more than

doubled its population. Three transcontinental railways are building their lines, with all possible speed, across the virgin prairie. Where there was not a settler six years ago there are now hundreds of thousands of souls in scores of thriving towns and hundreds of rural communities. The British Colony of 1903 has expanded into one of the most remarkable movements of population of modern times. While, outside this vast region, New Ontario, the Lake of the Woods and the Rainy River districts, and the valleys of Northern British Columbia, not to speak of other districts, are rich in promise for the future. These regions are new and bare of all equipment. The settlers in them are, for the greater part, poor and without available resources. The call made to the Church has, in consequence, been unprecedented. It is encouraging to note that this call has met with a fair measure of response. The average yearly grants to each of the three neediest Dioceses of Qu'Appelle, Saskatchewan and Calgary have been large, that to Saskatchewan having grown from \$2,931.05 in 1903 to \$17,500 in 1908. But even such handsome grants from M.S.C.C. would have been altogether inadequate if they had not been supplemented by valuable aid from the English Societies. The ever-generous Society for Promoting Christian Knowledge has been unwearied in making grants for building purposes. The Society for the Propagation of the Gospel has received and expended the greater portion of the sum of \$100,000, for which it made a special appeal; and the Colonial and Continental Church Society has done an altogether remarkable work in the Diocese of Saskatchewan. As a result of these combined efforts a dozen ordained clergy and as many churches and parsonages have been added yearly to each of the Dioceses of Qu'Appelle and Calgary, and some sixty catechists and as many small churches and parsonages have been added in one year to the equipment of the Diocese of Saskatchewan. At the same time, the settlers themselves, in the midst of their early struggles, have displayed a spirit of liberality and self-support that is full of promise for the future. Notwithstanding all this, however, we must not close our eyes to the fact that the progress of settlement has far outstripped our ability to overtake it, so that many fields still remain unoccupied. And the developments of the next few years are likely to surpass anything that has taken place hitherto. We must therefore brace ourselves to continued, nay to increasing, effort for some years to come; for there is little room for question that the vital interests



of the whole Canadian nation and of the whole Canadian Church are inseparably bound up with this work among the white settlers in the West.

2. INDIAN WORK.—Great changes have also taken place in the condition of the Indian work. As the result of the self-denying labours of many heroic workers, extending over more than half a century, the tidings of the Gospel and the ministrations of the Church had been carried from the Hudson Bay to the Pacific Ocean, and from the international boundary line to the Arctic Sea; many were living as many had died in the faith of Christ; and the Gospel had been preached to a large proportion of the aboriginal inhabitants. The time seemed to have come when the Church should have entered fully into the reward of her labours. But the Indian's hunting grounds had been replaced by farms and ranches and his wonted means of livelihood taken from him. Tracts of land had been placed at his disposal in the form of reservations, but the transition had been too sudden and too rapid to enable him to earn his own living by agriculture. Where he had exchanged the wigwam for the shanty his knowledge of hygiene and ventilation had not always been sufficient to save him from the dangers of his more civilized mode of life. Day Schools, Boarding Schools and Industrial Schools had been multiplied for his education, but the curriculum had not always succeeded in making him an industrious and self-reliant workman; while confinement in the class-room and the dormitory had too often been prejudicial to his health. The proximity of the saloon and of the unscrupulous white man had had a pernicious effect on his moral character. The inadequate grants from the Indian Department and the straitened resources of the Church too often left the means used for his elevation in a condition of inefficiency; the methods and appliances of twenty years ago no longer sufficed for the needs of to-day. At this juncture the C.M.S. decided on a policy involving the gradual and complete withdrawal of its grants; while the rapid extension of white settlement made it impossible for M.S.S.C. to give the needed relief. No wonder if this has pressed with extreme severity on the whole of the Indian work and brought it to a critical condition. Changes and rearrangements of a radical character are now imposed upon us by the necessities of the case if a large part of our Indian work is not to be sacrificed. Larger grants are needed from the Indian Department and improved methods and appliances are needed at the hands of the Church. To this object the Board has given its unremitting attention during the last three years.

It has been referred to a Committee to be named by His Grace the Archbishop of Toronto, Primate of Canada, and the Archbishop of Rupert's Land, to take up and deal with the questions of work among the Indians and Indian Schools in pursuance of Clause 21, etc., of the Report of the Special Indian Committee this day presented to the Board, which Committee shall take the place of the present Indian and Special Indian Committees.

3. THE FOREIGN FIELD.—But the needs and the calls of the Church at home should not make us overlook the still greater and deeper needs and the louder and more urgent calls of the heathen world. The present condition of the heathen nations of the earth reveals the fact that a turning point has been reached in the history of the world and of the Church. By a truly wonderful Providence, in which he is spiritually blind who cannot see the finger of God, barriers have been broken down and doors have been opened wide in regions that, within our memory, were beyond the reach of the Messenger of Christ. The secular progress of Japan, within the last few years, has been the wonder and admiration of the world; and this has offered opportunities to the Church of Christ that have no parallel in the history of the world. Evidences are not wanting that the marvellous experience of Japan will be repeated, only on a much larger scale and with much more far-reaching effects, in modern China. The decay of the ancient faiths and institutions of India, side by side with the many and vigorous forces that are working for her regeneration, place the prize of an evangelized India within the reach of the Church of Christ in this generation. While in Africa, the most inaccessible regions, that were unknown even to geographers and explorers fifty years ago, are now occupied by Christian missionaries; and an earnest of the possible destiny of the dark continent may be seen in the transformation of the ignorant, immoral, slave-dealing, cannibal kingdom of Uganda into the home of a civilized people and of a self-supporting, self-governing, self-propagating Church.

And concurrently with these marvellous developments in the heathen world has taken place a no less remarkable awakening of missionary zeal and effort in the bosom of the Christian Church. The Students' Volunteer Movement, the Young People's Missionary Movement, the Laymen's Missionary Movement, though still only in their infancy, have convinced the most skeptical of the possibility of the actual fulfilment of the Lord's last command,



of the whole Canadian nation and of the whole Canadian Church are inseparably bound up with this work among the white settlers in the West.

2. INDIAN WORK.—Great changes have also taken place in the condition of the Indian work. As the result of the self-denying labours of many heroic workers, extending over more than half a century, the tidings of the Gospel and the ministrations of the Church had been carried from the Hudson Bay to the Pacific Ocean, and from the international boundary line to the Arctic Sea; many were living as many had died in the faith of Christ; and the Gospel had been preached to a large proportion of the aboriginal inhabitants. The time seemed to have come when the Church should have entered fully into the reward of her labours. But the Indian's hunting grounds had been replaced by farms and ranches and his wonted means of livelihood taken from him. Tracts of land had been placed at his disposal in the form of reservations, but the transition had been too sudden and too rapid to enable him to earn his own living by agriculture. Where he had exchanged the wigwam for the shanty his knowledge of hygiene and ventilation had not always been sufficient to save him from the dangers of his more civilized mode of life. Day Schools, Boarding Schools and Industrial Schools had been multiplied for his education, but the curriculum had not always succeeded in making him an industrious and self-reliant workman; while confinement in the class-room and the dormitory had too often been prejudicial to his health. The proximity of the saloon and of the unscrupulous white man had had a pernicious effect on his moral character. The inadequate grants from the Indian Department and the straitened resources of the Church too often left the means used for his elevation in a condition of inefficiency; the methods and appliances of twenty years ago no longer sufficed for the needs of to-day. At this juncture the C.M.S. decided on a policy involving the gradual and complete withdrawal of its grants; while the rapid extension of white settlement made it impossible for M.S.S.C. to give the needed relief. No wonder if this has pressed with extreme severity on the whole of the Indian work and brought it to a critical condition. Changes and rearrangements of a radical character are now imposed upon us by the necessities of the case if a large part of our Indian work is not to be sacrificed. Larger grants are needed from the Indian Department and improved methods and appliances are needed at the hands of the Church. To this object the Board has given its unremitting attention during the last three years.

It has been referred to a Committee to be named by His Grace the Archbishop of Toronto, Primate of Canada, and the Archbishop of Rupert's Land, to take up and deal with the questions of work among the Indians and Indian Schools in pursuance of Clause 21, etc., of the Report of the Special Indian Committee this day presented to the Board, which Committee shall take the place of the present Indian and Special Indian Committees.

3. THE FOREIGN FIELD.—But the needs and the calls of the Church at home should not make us overlook the still greater and deeper needs and the louder and more urgent calls of the heathen world. The present condition of the heathen nations of the earth reveals the fact that a turning point has been reached in the history of the world and of the Church. By a truly wonderful Providence, in which he is spiritually blind who cannot see the finger of God, barriers have been broken down and doors have been opened wide in regions that, within our memory, were beyond the reach of the Messenger of Christ. The secular progress of Japan, within the last few years, has been the wonder and admiration of the world; and this has offered opportunities to the Church of Christ that have no parallel in the history of the world. Evidences are not wanting that the marvellous experience of Japan will be repeated, only on a much larger scale and with much more far-reaching effects, in modern China. The decay of the ancient faiths and institutions of India, side by side with the many and vigorous forces that are working for her regeneration, place the prize of an evangelized India within the reach of the Church of Christ in this generation. While in Africa, the most inaccessible regions, that were unknown even to geographers and explorers fifty years ago, are now occupied by Christian missionaries; and an earnest of the possible destiny of the dark continent may be seen in the transformation of the ignorant, immoral, slave-dealing, cannibal kingdom of Uganda into the home of a civilized people and of a self-supporting, self-governing, self-propagating Church.

And concurrently with these marvellous developments in the heathen world has taken place a no less remarkable awakening of missionary zeal and effort in the bosom of the Christian Church. The Students' Volunteer Movement, the Young People's Missionary Movement, the Laymen's Missionary Movement, though still only in their infancy, have convinced the most skeptical of the possibility of the actual fulfilment of the Lord's last command,



and have led the forces of Christianity to enter on a practical campaign for the evangelization of the world in this generation.

Where is the Canadian Church to take her stand in this world-wide enterprise? By universal consent the missionaries already sent forth by our Church are as devoted, able and successful a body of men and women as are to be found in the Mission Field to-day. Should they not be reinforced at every point? Should they not be brought into closer and more direct contact with the Church at home? While still there is room should we not claim a field as our own and bend our most strenuous efforts to its adequate occupation? And while there is time should not the Canadian Church, now fully organized and equipped, justify her existence by taking an adequate share in the supreme effort that is now being made by the whole Christian Church to claim the whole world for Christ?

4. THE HOME FIELD.—Changes have also taken place in the Home Field; but they have been perhaps of a less pronounced character. Corresponding Committees have been formed and Secretaries appointed, in many of the Dioceses, to promote the interests of the Society therein; and many of these have given commendable proofs of efficiency. A fairly complete system of deputation work has been organized throughout Eastern Canada, by which thousands of sermons and addresses have been delivered, in town and country, from Halifax and St. John, to Owen Sound and Windsor. Committees have also been formed in connection with the Board to study and report on special departments, of the work—on the apportionments, on the deputations, on Foreign Missions, on Indian Missions, on literature, on candidates, on policy, on work among young people; and these have enabled the Board, by the thoroughness of their work, to transact, in comparatively short sessions, a very considerable amount of business. The apportionments have been gradually increased till they now stand at \$120,000, and there is every prospect that this large sum will be realized in 1908. Considerable progress has been made by the Sunday School Auxiliary, which now places the handsome sum of \$10,000 at the disposal of the Board, and yet there is room for definite expansion in that sphere. The Woman's Auxiliary has continued its work with a zeal and a thoroughness which we have learned to expect from that remarkable organization, and it is gradually spreading its branches over the whole Dominion. The highest praise that can be given to the C.M.S. Auxiliary is that it carries on its work in the fullest loyalty to the Basis of

Union by which it became an Auxiliary and in the completest harmony with the general work of M.S.C.C. The Laymen's Missionary Movement has come to many as a revelation of the latent resources of the Church, and, by the powerful impetus of lay initiative and by the increase as well in the scale as in the area of giving, promises to usher in a new era in the history of missionary enterprise. And a simple and well-defined policy is gradually being evolved that will give greater directness and consistency to our efforts and so make them more effective. All this is deserving of the grateful recognition of the Church. Much more, however, remains to be done. There is scarcely a Diocese where the organization of M.S.C.C. may not be strengthened; the Corresponding Committees should be rounded off by the formation of Parochial Mission Boards. The Board itself, the centre and stronghold of the position, might, by the careful preparation and selection of its members, be made much more efficient. The time has come when members of the Church, both clerical and lay, in every Diocese, should devote special attention to the scientific study of Missions so as to become, in some degree, missionary experts; and from these some members of the Board should be chosen, who thus would be thoroughly competent to deal with the weighty and often complicated and delicate matters that are constantly coming up for settlement at our hands. The time has also come when every clergyman should feel that the work of M.S.C.C. is not something extraneous and optional, but is an essential part of his parochial duties. And every member of the Church, the child in the Sunday School and the adult in the home, should, through Mission Study Classes, literature and otherwise, have an opportunity of becoming conversant with the work of Missions in general and of M.S.C.C. in particular; and so tend towards the ideal, which is surely capable of realization, that every baptized member of the Church should be an intelligent and active member of the Missionary Society.

## II.—SPECIAL CONSIDERATIONS.

These are the general considerations which the Board has thought it well to place on record at this time. There are several special considerations to which also it would respectfully call the attention of the General Synod.

I. THE APPORTIONMENTS.—The method of the apportionment by which the Society has sought to raise its income, has proved on the whole satisfactory; although it has not always yielded the revenue fixed by the Board as the minimum required by



the vital interests of the work. The result of this deficiency has been that a percentage of the grants voted to the Western Dioceses could not be paid, to the great detriment of the work and the great embarrassment of the workers. The practice of many Dioceses, too, of paying the larger part of their allotment at the end of the year has been a cause of great perplexity to the Board and to the Western Bishops. These important features of the work have received the constant and anxious attention of the Board; for it would seem to be due to the good name of the Church and to the best interests of the work that the grants voted by the Society should be paid regularly and in full. Consideration, however, is also due to the contributing Dioceses which, in order to raise the largest possible amount and to do so cheerfully, must be allowed to do it at the time and in the way that to them seem most convenient. To obviate these difficulties it has occurred to the Board that a rest fund should be created, that could be drawn on in the earlier months of the year, and restored at the end. An attempt was made to create such a fund, by holding back a portion of the yearly income, but the extreme pressure of the missionary claims has so far made that impossible. The Primate was authorized by the Board to issue an appeal to some of the wealthier members of the Church to remember the Society in their testamentary provisions. We may be permitted to hope that the day when this appeal shall bear fruit may be long deferred, as the lives of her members must be of much greater value to the Church than their bequests; but we would hold this up prominently before the eyes of Church members to whom God has imparted this world's goods in generous measure, as a most suitable object on which to bestow their benefactions during their life-time, in the form of thankofferings and otherwise. It was also felt that the shortage in the income of the Society might, in a measure, be made up by removing all disparity or inequality in the apportionments; hence, a resolution was passed to make out the apportionments to all the Dioceses in future on a uniform basis. The manifest principle of equity, involved in the method of the apportionment, appeals so strongly to the minds of all givers, that we should not allow it to be weakened by any element of inequality and injustice. And, while allowance must always be made for special developments of liberality on the part of individuals, congregations or Dioceses, so that an opportunity may be given to the strong to bear the infirmities of the weak, nevertheless care must be taken lest, under the guise of making concessions to the weak, the niggardly should be eased and the liberal burdened.

The M.S.C.C. hereby records its most grateful recognition of the very generous contribution of Mrs. E. C. Whitney to the Society of \$2,000 for the purposes set out in the letter of the Rev. E. H. Capp to the General Treasurer, and requests the General Secretary to make suitable acknowledgement to Mrs. Whitney for her handsome donation, the Executive Committee to make such provision as may be necessary to give effect to the conditions of the gift.

2. CHARGES ACCOUNT.—The expenses of the Society amounted in 1905 to \$7,331.71 on a total income of \$99,388.27; in 1906 to \$8,559.63 on a total income of \$102,519.68; and in 1907 to \$8,864.95 on a total income of \$102,135.08. That is in round numbers about 8 per cent. of the income. When it is borne in mind that this expenditure covers rent, printing of Annual Report, appeals, etc., stationery and postage, Mite Boxes, salaries of officials, travelling expenses of the General Secretary and missionary deputations, and secures the making of appeals for the Society in a large portion of the Dominion, it may confidently be said that rigid economy prevails in the administration of the affairs of the Society.

3. SUNDAY SCHOOL AUXILIARIES.—As touching on the subject of finance, but having a much wider bearing, may next be mentioned the work of the Sunday School Auxiliaries. Already that work has added materially to the resources of the Society and it may be noted that the returns present a steady yearly advance. In 1903 the offerings of the Sunday Schools for missionary purposes were \$2,600; in 1904 they were \$6,000; in 1905, \$6,429.90; in 1906 nearly \$8,000; in 1907 nearly \$10,000, and in 1908 only partial returns show an income of \$5,471.49. It is material here to note that this encouraging response is due not to any united action on the part of the whole Church, but mainly to the efforts put forth by the office of the Society. The aim has been to apply, in a simple manner, the simple system adopted by the Board. The Lenten Letter has been duly sent out to every clergyman of the Church and a supply of Mite Boxes to every Sunday School. In some cases the Bishops and Clergy have united in stimulating the interest of their Sunday School teachers and scholars in the subject; and in other cases laymen have combined to address Sunday Schools during the season of Lent. But the most superficial acquaintance with the subject will realize the fact that a large proportion of our Sunday Schools have not fallen in with the plan and in but few Sunday Schools has the plan been



thoroughly worked. If united diocesan action could be secured, during the Season of Lent, for the advocacy of Missions in the Sunday School, by the Incumbent, the Superintendent and the teachers, the results would far exceed those which have been already attained. The financial returns would be materially increased and a substantial contribution made to the parochial apportionments. But far beyond any such pecuniary and temporary advantage a fruitful educational work would be accomplished—a deeper and more earnest spirit of prayer would be aroused; Missions would be given their proper place in the minds of the children; and early training, in self-denying and systematic giving, would prove of inestimable value to the future membership of the Church. We recommend this subject to the serious attention of the General Synod with the recommendation that a resolution be passed and sent to the children of the Sunday School with a suitable letter, signed by the Primate and the Prolocutor, in the name of the whole Church, thanking them warmly for their valuable aid in the past, as auxiliaries of the Church and helpers of the Lord, and setting before them the privilege and honor of extending the Kingdom of God on earth and the blessedness of sending the Gospel of Christ to the millions of whom He said, “Suffer the little children to come unto Me.”

4. THE WOMAN'S AUXILIARY.—The most forcible presentation of the work of the Woman's Auxiliary will be found in a simple recital of the facts of the case, covering the last three years.

The Diocesan Branches now number 23, in lieu of 19 in 1905, an increase of 4; the Parochial Branches number 1,300, an increase of 367; with a membership of 32,059, an increase of 7,796. This membership includes 6,192 juniors and 1,152 babies, or together 7,344, an increase of 2,002. And there are 48 General and 890 Diocesan Life Members.

Two new pledges have been assumed, one Canadian and one Foreign, bringing the number of general pledges up to 19; of these, 7 are for Foreign and 12 for Canadian work. The money is contributed by several Diocesan Branches; and besides these general pledges many others are undertaken by individual Diocesan Branches.

The Auxiliary, as a whole, supports 33 missionaries, either wholly or in part; 40 Biblewomen; 11 native teachers and catechists, in China, India, and Africa; two catechists in Algoma; 122 children, some in Indian Schools in Canada, and some in China, Japan, and other Foreign Fields.

The Auxiliary has become an incorporated society and a copy of the Act of Incorporation was sent to the General Secretary of M.S.C.C. A Church Building Fund has been started for the purpose of aiding in the erection of churches, parsonages, etc., in the new Missions to white settlers in the Canadian West.

The Juniors have contributed to Foreign Missions, \$1,964.87; to Canadian Missions, \$1,625.60; and for Church furnishings, Dorcas and Diocesan work, \$4,382.27. The babies have contributed \$845.38, making a total for these two branches of \$8,812.12.

The Juniors have 3 pledges:—for Kindergarten work in Nagoya, Japan; for the Home for Untainted Children of Lepers at Foo Chow, China; and a cot in the Hospital at Lytton, B.C.

The total amount of money raised was \$73,328.36; for Canadian Missions, \$39,042.21, and for Foreign Missions, \$34,286.15.

Two thousand three hundred and thirty bales have been sent to Indian Schools, Indian Missions and Diocesan, White and Foreign Missions; the value of which, together with church, hospital, school and other furnishings, is estimated at \$56,219.27.

The monthly circulation of the Leaflet, at the end of 1907, was 13,800, as against 11,604 in 1905.

Seven Diocesan Branches assist in the education of 17 children of Canadian missionaries, 4 more than in 1905; 11 Diocesan Branches are engaged in work among the Chinese in Canada, and one of the pledges is a grant of \$300 a year for Chinese work in British Columbia. There are 11 Branches whose members are Indian women and children, 8 senior and 3 junior.

The work thus accomplished must be recognized to be a valuable supplement to the work of M.S.C.C.; and the great variety of that work and the great variety of organization effected throughout the Church, for the purpose of creating and enlisting interest on behalf of Missions, are the best possible commentary on the zeal, the energy and the ability of the devoted women of the Church.

Moved by the General Secretary, seconded by Canon Cody—That a message of greeting and congratulation be sent by this Board of Missions of M.S.C.C. to the Woman's Auxiliary, now in triennial meeting assembled, in the City of Ottawa, coupled with the assurance of a deep interest in and appreciation of the remarkable work the Auxiliary has accomplished; of our sincere gratitude for the valuable aid it has given to the work of the Church, both in the Canadian and in the Foreign Field; and of



our earnest prayers that the Divine guidance and blessing may be granted it for the important duties that lie before it in the future.  
—Carried.

5. THE LAYMEN'S MISSIONARY MOVEMENT.—One of the most remarkable evidences of the awakening of Christian people to a sense of their duty in regard to Missions is to be found in the Laymen's Missionary Movement. It arose spontaneously, some two years ago, in New York, among earnest laymen engaged in prayer, as if by a divine impulse. It aims at being an inspiration not an organization. It collects no money, it disburses no money; it neither secures, trains nor sends out missionaries; but its aim is to act as an inspiring impulse to a more generous support of missionary endeavour by every layman and to enlist his active co-operation in this work in his own parish. It means the recognition by laymen of their responsibility in the matter of Missions and of the possibility of evangelizing the world in this generation and their voluntary assumption of the burden which this entails. On its appearance in Canada about a year ago it revolutionized the method of presenting and regarding the whole subject of Missions and lifted missionary giving to an altogether higher plane. Laymen who were never known to engage in Church work before became eloquent advocates of its cause. In Halifax the laymen have assumed \$12,000 in place of \$5,117 raised in 1907. In St. John the aim is at least to double the missionary contributions. The movement has been launched with the greatest promise in Montreal, Hamilton, Brantford, Sarnia and elsewhere. In Toronto the greatest enthusiasm has been aroused and the laymen have undertaken to increase the offerings of the Church from \$41,000 to \$150,000; and an energetic campaign is now in progress in all the principal centres of the Dominion, in East and West, from Halifax to Victoria. It only remains for us to fall in heartily with the Movement and to work it to the utmost of our power in order to bring vast increase to our missionary funds and new life and rich blessing to the whole Church.

6. THE NEW ERA.—On the principle that ideas are the most powerful force in the world, the most solid foundation of missionary interest and effort is an accurate knowledge of the facts of the case. The facts of the Mission Field constitute an absolutely irresistible appeal. But the all-important and difficult task is how to bring those facts to the cognizance of the members of the Church. The first requisite for this purpose is a Missionary Magazine; and this we have had all along in The New Era. And the

problem we have to solve is how to make The New Era worthy of the Church it represents and of the cause it advocates; and then how to place it in every home connected with the Church. The management of The New Era has been hampered by many stringent limitations—the necessity of reducing expenses to a minimum—the difficulty of obtaining the most recent information from those who are best qualified to give it, the workers in the field—the reluctance with which members of the Church subscribe even the modest sum of 50 cents—and the readiness with which they drop their subscriptions at the end of the year. In every Diocese and in every Parish there should be someone who should make it his business to obtain new subscribers and to secure a continuance of the old ones. The mailing list of The New Era contains now only 3,200 names, distributed by Provinces as follows:—

Nova Scotia—185, with 44 in Halifax.

Prince Edward Island—81, with 64 in Charlottetown.

New Brunswick—176, with 58 in St. John and 13 in Fredericton.

Quebec—455, with 225 in Montreal and 41 in Quebec.

Ontario—2000, with 400 in Toronto, 96 in Ottawa, 90 in Hamilton, 88 in Brockville, 40 in London, 35 in Kingston.

Manitoba—149, with 52 in Winnipeg.

Alberta and Saskatchewan—180.

British Columbia—117, with 25 in Victoria and 27 in Vancouver.

NEW ERA AND JUVENILE FINANCIAL STATEMENT.

	1906	
	Receipts.	Expenditure
January . . . . .	\$ 139 38	\$ 202 98
February . . . . .	314 92	275 68
March . . . . .	142 95	233 12
April . . . . .	191 32	218 24
May . . . . .	82 45	214 17
June . . . . .	136 52	204 47
July . . . . .	169 51	222 14
August . . . . .	244 63	222 37
September . . . . .	156 24	232 03
October . . . . .	192 35	189 78
November . . . . .	135 42	217 62
December . . . . .	309 78	247 39
	<hr/> \$2,215 47	<hr/> \$2,679 99



	1907	
	Receipts.	Expenditure
January . . . . .	\$ 421 47	\$ 298 56
February . . . . .	205 73	213 81
March . . . . .	222 98	245 54
April . . . . .	339 07	204 50
May . . . . .	328 55	213 70
June . . . . .	158 01	196 68
July . . . . .	162 67	178 98
August . . . . .	168 12	194 68
September . . . . .	166 87	201 08
October . . . . .	178 68	202 49
November . . . . .	152 88	195 66
December . . . . .	219 25	198 11
	<hr/>	<hr/>
	\$2,724 28	\$2,543 79
	1908 (8 mos.)	
	Receipts.	Expenditure
January . . . . .	\$ 283 14	\$ 188 93
February . . . . .	109 06	171 68
March . . . . .	208 73	207 03
April . . . . .	167 32	223 68
May . . . . .	122 20	177 83
June . . . . .	173 44	171 41
July . . . . .	218 07	181 09
August . . . . .	108 95	166 38
	<hr/>	<hr/>
	\$1,390 91	\$1,488 03

Moved by J. L. Jennison, seconded by Rev. F. H. Graham, and resolved, that every clergyman of the Church of England in Canada in active work be requested to appoint a committee in each congregation of his parish to canvass for and to otherwise promote the further circulation of The New Era.

7. DEPUTATION WORK.—But information may be imparted by the living voice as well as by the printed page; and special attention has been given to the task of reaching all our people by means of representatives of the Society, especially missionaries on furlough. These have been received everywhere with the greatest cordiality and their presence in the parsonage, as well as in the schoolroom and the Church, has been productive of great good. In the Dioceses of Huron and Ottawa, sermons have been preached to assemblies of the faithful on the Lord's Day; and, though

this involves considerable expense and labour, the results have proved well worthy of the effort. In the Diocese of Quebec the appeal of the Society is made, in the main, by the Incumbent of the parish. In the other Eastern Dioceses our returned missionaries have itinerated from parish to parish, from day to day. Great as is the value of this plan, however, its effects have been greatly reduced by the difficulty of obtaining large congregations, in town or country, on week nights. But even under the most favourable conditions it can only produce temporary and superficial results. There should be a regular system of missionary teaching in each parish, and that system can only be satisfactorily worked, in the regular assemblies of the faithful, by their official teachers. The best solution of this problem lies in the application of fundamental principles. If M.S.C.C. is the Church, then it follows that its work is the Church's work, not to be done by outside and irregular agents, but belonging essentially to the office of the Incumbent of the parish. And this can only be satisfactorily performed when the clergy qualify themselves, by special study, to become competent teachers and effective advocates of Missions, and when they impart to their people, at frequent intervals, the fire of their enthusiasm and the stores of their knowledge, in their ordinary ministrations.

8. GENERAL LITERATURE.—During the last three years the Society has printed and distributed 30,000 copies of its Annual Report. This report contains a summary of its yearly operations in the Canadian and Foreign Fields and a list of the parochial contributions of the various Dioceses, together with other useful information concerning its work. It has also prepared and published illustrated pamphlets on the Dioceses of Mackenzie River and Athabasca and on the Columbia Coast Mission. It has also prepared and issued annually a Canadian Church Calendar and a compendium of the Society's work under the title of "Bird's Eye Views." This latter may be found to furnish useful information for the Clergy and others in the preparation of missionary sermons and addresses. Two books have also appeared that should be of interest to Canadian Churchmen: An illustrated life of Bishop Bompas, under the title, "An Apostle of the North," by the Rev. H. A. Cody, of Whitehorse, Y.T.; and a little volume on "Western Canada," by the General Secretary of the M.S.C.C., issued in connection with the Pan-Anglican Congress. It is satisfactory to know that a beginning has thus been made in supplying the long-felt want of reliable information regarding our Canadian Mission Field.



9. CANDIDATES FOR THE MINISTRY.—It must be a cause of encouragement to the Bishops and of gratitude to the Church at large, that the reviving interest in missionary work, which is so marked in our midst, is being seen not only in financial contributions but also in the increase of candidates for the Sacred Ministry. The following table has been compiled from the returns furnished by the Principals of our various theological Colleges. These returns, however, may not be altogether uniform, inasmuch as, in some cases, students in arts, who are looking forward to the Ministry, may not yet have been classed among Divinity students.

	Aver.	'03.	'04	'05	'06	'07
King's College, Windsor, N.S. ....	15	9	7	14	22	24
Bishop's College, Lennoxville, Que. ..	27	21	22	24	27	41
Theological College, Montreal, Que. .	29	3-5	29	25	25	29
Trinity College, Toronto ....	49	47	54	51	42	51
Wycliffe College, Toronto ..	59	41	47	56	70	82
Huron College, London ....	21	18	16	22	24	27
St. John's College, Winnipeg .....	30	23	25	30	35	38
Hostel, Regina .....						10
Theological College, Prince Albert ....						60

\* Total— 188 196 222 249 373

While we attribute these encouraging results to the reviving interest of the Church in her missionary work, to the wider fields that are opening up before active and earnest young men, and, in particular, to the special appeals to this end issued by the Board of Management we must not fail to recognize God's answer to the prayers, which the needs of His Church have moved her to offer, on behalf of this vital part of her life and work.

10. WORK AMONG THE YOUNG PEOPLE OF THE CHURCH.—The future of the Church is so closely bound up with the proper training of the rising generation that the promotion of an interest in Missions among the young people of the Church has engaged increasingly the earnest attention of the Board. As a result of their mature deliberations they would submit the following recommendations to the General Synod:

1. To hold Missionary Institutes and to form model Mission Study Classes with a view to training leaders who shall in time be qualified themselves to conduct Mission Study Classes.

2. To bring to the notice of the clergy the urgency of appointing leaders in every Parish and Mission who shall seek to con-

duct Mission Study Classes; and to this end, to introduce this subject for discussion before Rural Deanery and other meetings of the Clergy.

3. To extend as far as possible the subject of Missions in the programmes of the Associations of the Young People of the Church.

4. To use the text books of the Young People's Missionary Movement, adapted as far as possible to the needs of the Church of England in Canada.

5. To extend the circulation of the "New Era" and the "Canadian Church Juvenile" in all the Sunday Schools of the Church by the preparation of an appeal to the Clergy and Sunday School Superintendents on this behalf.

6. To make provision for a quarterly missionary lesson in the Sunday School Schemes of the Church, and to see that such lesson be made as effective as possible.

7. To urge on the Clergy and Superintendents of Sunday Schools the making of a wise selection for their S. S. Libraries of missionary books for the use of the children of the Sunday School.

8. To make a more effective use of the Children's Lenten Letter by repeated reading and frequent reference to the same and by pressing the use of the Mite Boxes during the season of Lent.

9. To seek to enlist the interest and aid of the Junior Woman's Auxiliaries.

II. MORAL AND SOCIAL REFORM COUNCIL.—At its session in October, 1907, the Board, in order to meet an emergency, and because there seemed to be no other body qualified to act in the name of the Church, appointed a small Committee to interview the Government on behalf of law enforcement in the Yukon. This step was followed in a short time, by the formation of a Moral and Social Reform Council, representing the Churches and other organizations in Canada. The object of the Council is to promote moral and social reforms by educational, legislative or administrative means; and it is scarcely possible to exaggerate the need and the value of such an organization at the present time. Not to impede the work of this newly-formed Council or to allow it to act independently of the Church, the Board once more ventured to appoint provisionally, subject to the approval of the General Synod, ten members to represent the Church. It would now



respectfully commend the Moral and Social Reform Council of Canada to the favourable consideration of the General Synod, with the recommendation that the Synod might see its way to appoint a standing Committee on Moral and Social Reform, to which all further action in connection with this movement might be referred.

This clause was left to be dealt with by the General Synod.

12. A CANADIAN MISSION IN CHINA.—The primary duty of the Church of Christ to evangelize the world, the now complete organization of the Canadian Church, the rapid growth of its members in material wealth, the success that has already attended its efforts in the Foreign Field, the marvellous openings in the heathen world, the singularly auspicious openings in the Chinese Empire at the present juncture, and the special invitation now before us for the second time, to undertake a separate field in China, all combine to place before us a call of singular force and solemnity. When in 1905 the Bishop of Victoria, Hong Kong, extended to us a similar invitation to establish an independent Canadian Mission in the Province of Canton, we may have been justified in at once declining it on the grounds of our comparative weakness and the priority of other claims. But now that the invitation comes to us a second time, and comes to us from the united voice of the Anglican Communion in China, and seeing that that field seems now to be white unto the harvest, we dare not pass this call by without earnest thought and prayer. This matter has already engaged the serious attention of the Board, and the Rev. Wm. C. White, one of our missionaries in China, was requested to report to us as to the locality, the number of men required, the initial cost of the Mission, and such other details as would enable the Board to come to a wise decision on the subject. Mr. White recommends:—

1. That the Canadian Church have its own Bishop from the beginning, and at least two additional missionaries.
2. That Kai-Feng Fu, in the Province of Honan, be the seat of the Bishop.
3. That the Mission be established on an educational basis, with a view to evangelistic and pastoral work.
4. And that the Mission be conducted according to rules to be drawn up by the Board of Management of M.S.C.C.

Mr. White also submits two estimates of the cost of the Mission:—

1. Cost of buildings, etc .....	\$ 5,000
Stipends of three missionaries .....	5,000
Native teachers (say 15) .....	1,000
General expenses .....	1,000
	<hr/>
	\$12,000
2. Cost of buildings, etc. ....	\$ 10,000
Stipends of four missionaries .....	6,000
Native agents (20) .....	1,250
General expenses .....	1,750
	<hr/>
	\$19,000

Thus the initial cost for equipment would be from \$5,000 to \$10,000, and the yearly expenditure from \$7,000 to \$9,000.

The communication from China reads as follows:—

Resolution XXVI. of the Conference of the Anglican Communion in China and Hong Kong, held in Shanghai, April 15th to 20th, 1907—

“That this Conference of the whole Anglican Communion in China appeals to the Church of England in Canada to join in the extension of Christ’s Kingdom in this land by sending a Bishop and clergy to undertake work in one of the Provinces in which there is at present no missionary work of this Communion.”

The introduction to the Report of the Conference also contains the following:—

“A Mission from the Canadian Church would be welcomed by us all, both as greatly increasing our working forces, and also as introducing into our midst another independent Church of our communion, whose missionaries, trained in constitutional self-government, cannot fail to bring great additional help and strength to the whole body, in entering upon and perfecting the scheme for the organization of the Chinese Church.”

This clause was unanimously adopted by the Board of Missions, together with a unanimous recommendation of the Executive Committee that the Society do undertake this Mission in China on the basis of the first of the two estimates submitted by Mr. White.

### III.—MATTERS OF DETAIL.

The following matters of detail are of sufficient interest to be recorded. J. M. McWhinney, Esq., succeeded C. A. Eliot, Esq., as General Treasurer in 1905, and Chancellor J. A. Worrell,



K.C., succeeded Mr. McWhinney in 1907. George Barnes Archer, Esq., M.D., Miss Nora Frederica Jennie Bowman, B.A., and Rev. R. M. Millman, B.A., have been accepted as missionaries of M.S.C.C.; and Dr. Archer was sent out to India and Miss Bowman to Japan in 1907. R. W. Allin, Esq., M.A., has been appointed Assistant Secretary and Assistant Treasurer of the Society, and the excellent work he has already done has abundantly justified the choice of the Board. The best thanks of the Society are due to Rev. J. Cooper Robinson, Rev. Arthur Lea, Rev. J. Macqueen Baldwin, Rev. R. H. McGinnis, Rev. Rural Dean McMorine, Rev. Rural Dean DePencier, Rev. Rural Dean Gill, Ven. Archdeacon Pentreath, Ven. Archdeacon Lloyd, Rev. Canon Burt, Rev. J. G. Waller and Rev. T. B. R. Westgate for valuable help rendered in deputation work; also to S. H. Jones, Esq., and F. Carmichael, Esq., for their efficient services as auditors.

The By-laws of the Society and the Regulations regarding Foreign Missionaries have been carefully revised. The Board has found it impossible, owing to the urgency of other claims, to make further grants for the maintenance of Indian Industrial and Boarding Schools. Under the direction of the Board, an urgent appeal was sent out to the clergy, to be read in all the churches, on behalf of candidates for the Sacred Ministry. With deep regret the death of active members of the Board is recorded in the persons of the late Primate, Archbishop Bond; the late Bishop of Fredericton, Dr. Kingdon; the late Dean of Fredericton, Dr. Partridge, and Mr. J. M. Bond; the late Bishop of Montreal, Dr. Carmichael, with whose families the Board has expressed the deepest sympathy. It has been decided to set apart bequests to the Society as the nucleus of a Reserve Fund to be used in cases of emergency. Special grants have been made, from time to time, to the Bishop of Algoma, for his work among the Swedes at Port Arthur. It has been resolved that only the net amount sent in to the General Treasurer will be credited to the Diocesan apportionment. The Hon. S. H. Blake and the Bishop of Moosonee have been appointed to represent the Church of England on an advisory Board, constituted for the purpose of conferring with the Government on matters relating to Indian work. The Rev. E. J. Peck has had the fullest sympathy of the Board in his efforts to raise a fund in England for the purposes of an Eskimo mission in Hudson Straits, efforts which, we are thankful to say, have been eminently successful. The Rev. Dr. Gould, owing to Mrs. Gould's health, has been obliged to relinquish, for the time

being, his work in Palestine and is devoting his valuable services to the deputation work of the Society. It has also been decided as far as possible to place the apportionments to all the Dioceses in the Canadian Church on a uniform basis.

#### IV.—PERSONAL.

1. THE PRIMATE.—The Board of Management desires to place on record its high appreciation of the eminent services rendered to the cause of Missions by Archbishop Sweatman, Primate of all Canada, who has acted as chairman of the Executive Committee and of the Board since their formation six years ago; and begs to assure him of its earnest prayers on his behalf that he may long be spared to preside over the councils of the Board and of the Church.

2. THE GENERAL SECRETARY.—The Board considers that this Report would be seriously incomplete without some direct reference to the work of the General Secretary. The ability and devotion which he has brought to his most responsible and difficult work are well known throughout the Church, but it may be of interest to record certain details of that work as it has been carried on since the last meeting of the General Synod. During the last three years, Dr. Tucker has preached and given addresses many hundreds of times, has travelled over 80,000 miles by land and water, including a visit to England for the Pan-Anglican Congress, and has published a very valuable and interesting book, to which reference has already been made in this Report. We thank God that six years ago, in answer to earnest prayer, He guided the Society to the choice of a man possessed of sufficient physical strength, mental capacity, and spiritual force to accomplish all that Dr. Tucker has done.

#### V.—CONCLUSION.

While we sincerely thank God for the unprecedented opportunities we have enjoyed and the large measure of success that has attended our efforts to meet them, we must settle it in our hearts that we are only now on the threshold of the mighty enterprise and that we must look forward to enlarged opportunities and increased responsibilities in the future. As the Church Missionary Society gradually withdraws from the Indian Field, increased expenditure will be entailed on us, if the highest welfare of many of our Indian brethren is not to be jeopardized, and the best results of half a century of heroic effort on the part of the Church are not to be sacrificed. Remarkable developments are



impending in New Ontario, through the construction of the Grand Trunk Pacific Railway, in which we shall soon be called to provide religious ministrations and equipment for logging camps, milling camps, railway construction camps and mining camps, and for many new towns and agricultural settlements. For years to come extraordinary developments are sure to take place on the prairies, where almost unlimited areas are yearly being opened up to the immigration of the world; and the extraordinary efforts of the last few years will have to be continued, possibly increased, if the Church is to keep pace with the advance of colonization. Edmonton is a natural centre from which the work of settlement must rapidly radiate towards Athabasca Landing, the Yellowhead Pass and the Peace River Valley, opening up a new Mission Field not unworthy of the best efforts of the Church. And a whole new world of missionary enterprise is fast coming into view in the northern part of British Columbia, where thousands of men will be employed in railway construction, where Prince Rupert will become a second Vancouver, and where new Okanagans and Kootenays will make their inevitable call for the services of the Church. If to this imposing prospect be added the unparalleled openings in the heathen world, of which it may be said that there is scarcely one nation whose doors are now closed to the messengers of Christ, and for the evangelization of which all the Christian Churches are going forth as if to the great battle of Armageddon, we have here surely a God-given opportunity and a God-imposed responsibility that we dare not neglect on pain of having our candlestick removed out of its place. The opportunity is indeed so great and the responsibility so awful that they lead us to feel that merely continued or even increased efforts and sacrifices will prove wholly inadequate; that nothing short of the entire consecration of our manhood and our wealth will suffice to meet the emergency. May the Lord of the harvest give us grace to know the day of our visitation so that we may avoid the awful judgment, "your house is left unto you desolate," and secure the blessed commendation, "well done! good and faithful servant."

## MESSAGES FROM THE UPPER HOUSE.

---

### NO. 1.

The President of the Upper House begs to inform the Prolocutor of the Lower House that Ven. Archdeacon Sweeny has been appointed Secretary of the Upper House.

ARTHUR TORONTO, *Primate*.

### NO. 2.

The President of the Upper House begs to inform the Prolocutor of the Lower House that the Upper House has adopted the following resolutions:—

That His Grace the Primate, the Lord Bishop of Algoma and the Assistant Lord Bishop of Toronto be the delegation of the Upper House appointed to attend the funeral of the late Lord Bishop of Montreal.

### NO. 3.

That, the Lower House concurring, the hearty thanks of the Synod be tendered to the Right Reverend the Bishop of Minnesota for the sermon preached before the Synod, and that he be requested to allow it to be printed with the proceedings of the meeting.

### NO. 4.

That this House concurs in Message A of the Lower House re appointing Mr. F. H. Gisborne Registrar of the General Synod.

### NO. 5.

That, the Lower House concurring, it be an instruction to the Secretaries of the General Synod to use in official reports the term "Extra Provincial Dioceses," instead of "Independent Dioceses," in connection with the Dioceses of the Civil Province of British Columbia.

### NO. 6.

That the Upper House concurs in Message C and that the Chairman has appointed the Bishops of Nova Scotia and Calgary on their part to co-operate in the Message to the sister Synod of Newfoundland.



## NO. 7.

That the Church of England in Canadian Synod assembled calls earnestly upon the Bishops and Clergy and upon all her members in their several congregations, to put forth earnest and persistent efforts for the protection of the Lord's Day, commonly called Sunday, and for the promotion of its due observance as a holy day unto the Lord: and that, with this in view, the attention of all be directed to the following points which claim the active support of all:

1. The observance and enforcement of the law of the land, which seems in its enactment to be generally sufficient.

2. The aid and co-operation which in some cases may be needed by the servants of large and powerful corporations in securing the protection of their rights under the law of the land to a rest of one day in seven.

3. The restraint which all families and individuals should put upon themselves, their freedom and their rights, in order to secure for those whom they employ release from work and labors which are not necessary, or may be avoided on the Lord's Day.

4. The care which should be exercised by all parents and families, in their arrangements for summer holidays in the country, to select some place where Sunday service, and the Sacraments of the Church, will be accessible, and where this may be impossible, to gather all together for morning and evening prayer, with the singing of hymns, and the reading of a sermon by the father of the family or some other suitable person.

5. The protection of their children and household from the demoralizing effects of Sundays in the country and during the summer, passed without any observance of religion, while Sundays in the city and during the winter, are carefully enforced.

6. The principle which seems to be at the foundation of the due and right observance of the Lord's Day, viz., that it be made by us as it is made for us by His resurrection, His day for His Worship, and honour and glory, and with a view to this a day of rest and refreshment and happiness for all.

7. The importance of co-operating as far as possible, with the Lord's Day Alliance in the attainment of the foregoing objects.

## NO. 8.

That this General Synod, consisting of all the Bishops with Clerical and Lay Delegates from every Diocese in Canada do record their conviction:

First. That the setting apart a tenth of income or earning for the service of God is a practice in keeping with the mind of God's people from the days of the Patriarchs.

Second. That the general adoption of the practice of giving a tenth at least will solve the many financial problems which press so heavily upon the Church and enable her to fulfil her primal function in the evangelization of the world.

Third. That the painstaking faithful effort of all to divide their tenth intelligently amongst the claims which are presented annually to all our congregations will help everyone to become a cheerful giver such as God loves.

## NO. 9.

That this House concurs in Message E from the Lower House.

## NO. 10.

That the following be appointed a Committee of this House to confer with a Standing Committee of the Lower House upon the question of General Synod expenses, to report at the present meeting of the Synod: the Bishop of Fredericton, the Bishop of Ottawa, and the Bishops of Calgary and Huron.

## NO. 11.

That inasmuch as the year 1910 will be the 200th anniversary of the first regular services of the Church of England in Canada which were held at St. Anne's Church, Annapolis Royal, N.S., in 1710.

And inasmuch as in the year 1910 it is expected that the new Cathedral of All Saints', Halifax, N.S., the erection of which was considered necessary by the burning of the Pro-cathedral, will be ready for opening,

Therefore be it resolved,

That the occasion is one upon which the Church in Canada may be invited to join in celebrating as an epoch in its history. And that a Joint Committee be appointed to co-operate with the Diocese of Nova Scotia in this matter.



## NO. 12.

1. That the Report of the Hymnal Committee presented in the Draft Hymn Book be received and adopted.

2. That the use of the Hymn Book presented herewith be recommended in the public services of the Church in Canada, it being understood that nothing shall be construed as an authoritative pronouncement upon any doctrinal question, or interpreted as impugning or varying any of the Articles or Standards of the Church as set forth in the Solemn Declaration prefixed to the Constitution of this Synod.

## NO. 13.

1. That all the words beginning "participate in," in the 8th line of the third paragraph, down to "General Synod," be struck out and the following be substituted, "confer with the above mentioned Joint Committee, provided that Committee is willing to treat with us along the lines laid down by the Lambeth Conference of the present year and understands that no action agreed upon by the delegation can become binding on the Church of England in Canada until approved by the General Synod and the Central Consultative Body of the Lambeth Conference."

2. That all that portion of the Report from "considering that the causes," down to "Bishops of the United Church" be omitted and that the following be substituted therefor:

This Synod hereby adopts the following resolutions passed by the Lambeth Conference of the present year: Nos. 75, 76, 77, 78.

## NO. 14.

That the Upper House declares its appreciation of and confidence in the Laymen's Missionary Movement for the purpose of arousing Laymen everywhere to recognize the claims of the Missionary work of the Church in the world and duty resting upon all to contribute towards it in a far more liberal spirit and on a far higher standard of giving than have yet been attained. That the above resolution be sent to the Lower House and their concurrence in it requested.

## NO. 15.

That Message F from the Lower House be concurred in.

## NO. 16.

That Message H of the Lower House be concurred in.

## NO. 17.

The Upper House concurs in Message J from the Lower House and heartily accepts the invitation to be present at the Reception of Delegates from the Laymen's Missionary Movement and that this House adjourn at 12 o'clock for that purpose.

## NO. 18.

That this Upper House heartily endorses the Week of Prayer arranged by the Brotherhood of St. Andrew in connection with other Men's Societies and commends its observance to the Clergy and Laity of the Church, and, further, that a paragraph be inserted in the pastoral letter dealing with this matter.

## NO. 19.

That the Upper House concurs in Messages I, K, and L of the Lower House, with the deletion in Section V of Message I of the words "or to print abridged editions thereof."

## NO. 20.

That this General Synod concurs in the scheme proposed by the S.P.C.K. for the disposition of the services of the two paid Chaplains, that they should work together at the port of Quebec during the summer season and separately at the ports of Halifax and St. John during the winter season. They declare their readiness to co-operate with the Port Chaplains and give them every encouragement. They would also further impress on every Parish the duty of caring for the new arrivals that leakage from the Church may be prevented.

That this Synod accepts the proposition made by the S.P.C.K. that the Canadian Church should be responsible for the travelling expenses of the Port Chaplains between the summer and winter ports.

## NO. 21.

That this House recommends the formation of an Immigration Department of the M.S.C.C. with the view to provide for the care, and so far as possible, the distribution and following up of immigrants on their arrival in this country and asks the concurrence of the Lower House.

## NO. 22.

That this House, with the concurrence of the Lower House, resolves that the Constitution of the General Synod be amended



so as to provide for the meeting of Committees on the afternoons during the Session of Synod, so as to secure the presentation of the reports of Committees to the Synod before its prorogation.

## NO. 23.

That the President of the Upper House begs to transmit herewith to the Prolocutor of the Lower House an Official Copy of the Report of the Conference of Bishops of the Anglican Communion holden at Lambeth Palace, July the 27th to August the 5th, 1908, for the use of the Lower House of the General Synod.

## NO. 24.

That the Upper House concurs in Message P from the Lower House with the omission of section VI on the ground that the object desired therein is covered by the preceding section.

## NO. 25.

That the Bishop of Saskatchewan and the Bishop of Huron be the members of this House on the Committee on Statistics and the State of the Church.

## NO. 26.

That the Bishops of Ottawa, Nova Scotia and Qu'Appelle be the members of the Upper House on the Joint Committee on Canons.

## NO. 27.

That the Upper House concurs in the Report of the Joint Committee on the Observance of the Lord's Day, transmitted in Message R.

## NO. 28.

That the Members of the Upper House on the Committee concerning the celebration of the 200th Anniversary of the Church of England in Canada be, His Grace the Primate, His Grace the Archbishop of Rupert's Land, the Right Rev. the Bishops of New Westminster, Ottawa, Ontario, Nova Scotia and Fredericton.

## NO. 29.

That the Upper House concurs in Message W. of the Lower House and appoints His Grace the Primate, the Bishop of Ottawa (convener), and the Bishops of Huron, Saskatchewan, California, Quebec and Fredericton, as the members of the Upper House upon the Joint Committee on Social and Moral Reform.

## NO. 30.

That a Joint Committee be appointed to consider the advisability of sub-dividing and re-adjusting the present Province of Canada, and to report at the next meeting of the General Synod, and that the following be the members of the Joint Committee representing this House: The Archbishop of Rupert's Land, the Bishops of Ottawa, Huron, Quebec and the mover, the Bishop of Huron convener.

## NO. 31.

That this House concurs in Message B B and that the Bishops of Ottawa (convener), and Huron be appointed to represent the Upper House on the Joint Hymnal Committee of the General Synod.

## NO. 32.

That the Lower House be requested to send a deputation to the Upper House to explain what action is contemplated in Message No. A A.

## NO. 33.

That the Constitution of the General Synod be amended by the addition of a clause to the effect that the General Secretary of the M.S.C.C. be a member *ex-officio* of the Lower House.

## NO. 34.

That the Lower House concurring, permission be granted by the General Synod for the erection of a Province west of the Rocky Mountains, if the Dioceses involved shall desire to form such Province.

## NO. 35.

That inquiry be made of the Lower House as to the present position of its business, and the probable time when the Lower House would be ready for prorogation.

## NO. 36.

That this House concurs in Message A A from the Lower House, after having heard the explanations regarding it given by the deputation.

## NO. 37.

That the Upper House withdraws from Message No. 13 the words, "And the Central Consultative Body of the Lambeth Conference," and asks for concurrence in Message No. 13 as amended.



## NO. 38.

That this House concurs in Message C C from the Lower House.

## NO. 39.

That in the Report on Christian Union, after the word "General Synod," and in substitution of the words "and the Central Consultative Body of the Lambeth Conference of 1908," the following words be inserted "acting in full accord with the Anglican Communion throughout the world."

## NO. 40.

That this House heartily concurs in Message I I from the Lower House.

## NO. 41.

That all Memorials sent for consideration by the General Synod shall be in duplicate in order that they may be submitted to both Houses at the opening of the Synod.

## NO. 42.

That the following Report of the Nominating Committee be adopted:

Your Nominating Committee beg to submit the following names of Bishops to act on the Joint Committees mentioned in Message H H from the Lower House.

1.—*Joint Committee on Beneficiary Funds.*

The Primate, the Metropolitan of Rupert's Land, the Bishop of Calgary.

2.—*Joint Committee on Doctrine, Worship and Discipline.*

The Primate, the Archbishop of Rupert's Land, and the Bishops of Ottawa, Calgary, Quebec, Columbia and Ontario.

3.—*Joint Committee on Anglican Young People's Association.*

The Bishops of Huron, Ontario, Keewatin and Fredericton.

4.—*Joint Committee on Lord's Day Observance.*

The Bishops of Saskatchewan, Niagara, Nova Scotia and Moosonee.

5.—*Joint Committee on Christian Union.*

Archbishop of Rupert's Land, the Bishops of Quebec, Ottawa, Columbia, Qu'Appelle and Huron.

6.—*Joint Committee on Candidates for Holy Orders, Educational Work and Theological Colleges.*

The Primate, the Archbishop of Rupert's Land, and the Bishops of Quebec, Niagara and Nova Scotia.

7.—*Joint Committee on Moral and Social Reform.*

The Bishops have already been appointed.

NO. 43.

That the Synod do prorogue at the hour of 5 p.m. to-day.

NO. 44.

That the Bishops of Niagara and Ontario be the members of this House on the Committee of the Synod suggested by the Registrar.

NO. 45.

That this House concurs in Message T T on Temperance.

NO. 46.

That Message K K be concurred in.

NO. 47.

That this House concurs in Message L L of the Lower House.

NO. 48.

That this House concurs in Message M M of the Lower House.

NO. 49.

That Message N N be concurred in.

NO. 50.

That Message O O be concurred in.

NO. 51.

That this House concurs in Message No. P P from the Lower House, and that the Primate, the Archbishop of Rupert's Land and the Bishop of Calgary be the representatives from this House.



NO. 52.

That Message Q Q be concurred in.

NO. 53.

That the following be elected as the members of the Judicial Committee of the Upper House: The Right Revs. the Bishops of Ottawa, Calgary, Quebec, Saskatchewan and Columbia.

NO. 54.

That the following be appointed as Assessors of the Supreme Court of Appeal: Mr. Chancellor Worrell, Mr. Vice-Chancellor Davidson, Mr. Matthew Wilson, His Honour Judge McDonald, and Mr. Chancellor Macbray.

NO. 55.

That this House concurs in Message R R from the Lower House.

NO. 56.

That the next Session of this Synod be held at Victoria, Vancouver or London, as may be decided by the Lower House.

NO. 57.

That this House concurs in Message V V from the Lower House.

NO. 58.

That Message W W of the Lower House be concurred in.

NO. 59.

That in the appointment of Joint Committees of Synod, the Convener shall be named by the House which last appoints its contingent to the Committee.

NO. 60.

That this House concurs in Message X X from the Lower House.

NO. 61.

That this House concurs in Message Y Y from the Lower House.

NO. 62.

That the Lower House concurring, this House would express its sincere appreciation of the hospitality extended to the members of Synod by the Church people of Ottawa and offer to them its hearty thanks for the same.

## NO. 63.

That the Lower House be informed that the Upper House has recorded the fact that the name of the Diocese of Selkirk, (as formerly known) has, since the last meeting of the General Synod, been changed by the Provincial Synod of Rupert's Land (at the Session held in Regina in August, 1907) to that of "Yukon," and requests the Lower House to record that fact.

## NO. 64.

That the General Synod of Canada, now in session, desires to express its gratification at the welcome extended to it by the Mayor of Ottawa, and thanks the Mayor and Aldermen of this city for the Conversazione given in its honor and that the Lower House be asked for its concurrence.

## NO. 65.

That this House concurs in Message C C C of the Lower House, and appoints the members of the House of Bishops as members of the Joint Committee with the Bishop of Quebec as convener.

## NO. 66.

That in view of the recent action of the Archbishops of Canterbury and York with reference to the administration of the Colonial Clergy Act this House feels it to be unnecessary to take such action as suggested by the Lower House, and for this reason declines to take part in the Joint Memorial proposed in Message D D D.

## NO. 67.

That this House concurs in Message F F F of the Lower House.

## NO. 68.

That this House heartily concurs in Message G G G of the Lower House.

(Signed) ARTHUR TORONTO,  
*President.*



## MESSAGES FROM THE LOWER HOUSE.

---

The Prolocutor begs to inform the President of the Upper House that the Lower House has adopted the following resolutions:

NO. A.

That Mr. F. H. Gisborne has been elected Registrar of the General Synod.

NO. B.

That the Prolocutor be requested to nominate the members of both orders of the Lower House to attend with the representatives of the Upper House at the funeral of the late Lord Bishop of Montreal. The Prolocutor has appointed the following: Rev. Canon Hanington, Very Rev. Dean Coombes, Ven. Archdeacon Forneret, Mr. John Ransford, Mr. Chancellor Worrell, Mr. Chancellor Martin.

NO. C.

That a Committee be named by the Prolocutor to prepare a message of greeting to be sent, the Upper House concurring, by the Primate and Prolocutor on behalf of the Synod to the sister Synod now in Session in Newfoundland. The Prolocutor appointed the following Committee to prepare the message:

Ven. Archdeacon Armitage, Rev. Canon Welch, Mr. E. G. Henderson.

NO. D.

That this House do now concur in Message No. 4 of the Upper House concerning "Extra Provincial Dioceses."

NO. E.

That the Upper House concurring, the General Synod accept with pleasure the invitation of the City of Ottawa for Monday evening, and that the Secretaries communicate this acceptance to His Worship the Mayor.

NO. F.

That Message No. 12 be not concurred in because it is not in strict accord with the reports of the Joint Committee and that the Upper House concurring, the report of the Joint Committee be adopted.

## NO. G.

That this House do concur in Message No. 14 and heartily endorse the Laymen's Missionary Movement.

## NO. H.

That the words "authorization by" in the report of the Compilation Committee as found in the 7th line from the bottom of page XIII in the Draft Hymn Book be omitted and the words "receiving instructions from" be inserted in their place, the Upper House concurring.

## NO. I.

"That at this and at each succeeding Session of the General Synod a Hymnal Committee be appointed to be known as the Joint Hymnal Committee of the General Synod.

2. That such Committee shall consist of six members, two of whom shall be members of the Upper House, two of them Clergy and two of them Laymen of the Lower House, and that they shall appoint an Executive Committee which shall be the successor of the present Executive Committee of the Joint Hymnal Committee and possessed of all its powers under the contract with the Oxford University Press.

3. The members of the Lower House shall be appointed by the Prolocutor.

4. In case any vacancy occurs by death or resignation between the Sessions of the Synod, the vacancy may be filled by the remaining members of the Committee.

5. Such Committee shall deal with all questions arising out of any contract relating to the publications of the Hymn Book and shall dispose of all applications for leave to use hymns and tunes, copyright of this Synod and of all applications to print selections from the Hymn Book or to print abridged editions thereof, and generally to continue and complete any work out of the compilation of the Hymn Book, and are hereby given power to arrange for any modification of the contract with the Oxford University Press which may be found desirable and to designate the person or corporation in whom the copyright shall be vested and to deal finally with all other questions other than those to be dealt with by the Executive Committee provided for in Clause 2, that may arise.

6. The travelling expenses of the members of the Committee and the printing, typewriting, stationery, postage and similar



expenses of the Secretary thereof shall be a just charge upon any royalties received from the sale of the Book. The Treasurer of this Synod shall pay such sums in respect thereof as the Chairman or Vice-chairman and the Secretary of such Committee shall certify to be correct.

## NO. J.

That the Lower House invites the Members of the Upper House to be present when Mr. Silas McBee and Mr. Campbell White address this House to-day at 12 o'clock.

## NO. K.

That the contract with Henry Froude on behalf of the Oxford University Press for the publication of the Hymnal be and the same is hereby approved and adopted.

## NO. L.

That the Treasurer of the General Synod is hereby authorized to pay over the royalties received for the next three years under the Froude contract subject to necessary charge to the General Treasurer of the M.S.C.C., for the next three years to be held by the Board of Management on the terms of the Whitney donation.

## NO. M.

That Message No. 3 from the Upper House be concurred in.

## NO. N.

That this House concurs in Message No. 10 of the Upper House.

## NO. O.

That the following be the members of the Joint Committee on Statistics and the State of the Church:

Ven. Archdeacon Ker (convener), Ven. Archdeacon Armitage, Ven. Archdeacon Webb, Ven. Archdeacon Balfour, very Rev. Dean Coombes, Ven. Archdeacon McMorine, Ven. Archdeacon Pentreath, Rev. James Boydell, Rev. T. G. Beal, Mr. G. O. Dixon Otty, Mr. E. J. B. Pense, Mr. F. W. Codsall, Dr. L. H. Davidson, Dr. John Hamilton, Mr. George Johnstone, Mr. Percy Wolaston, His Honour Judge Senkler, Mr. E. G. Henderson.

That the following be the members of the Joint Committee on Canons:

Ven. Archdeacon Harding, Ven. Archdeacon Scriven, Ven. Archdeacon Naylor, Ven. Archdeacon Pentreath, Very Rev. Dean Davis, Ven. Archdeacon Smith, Rev. Canon Cody, His Honour Judge Senkler, Dr. R. V. Rogers, Mr. Robert Campbell, Hon. G. R. Coldwell, Dr. J. A. Worrell, Justice Hanington, Mr. Matthew Wilson, Mr. Chancellor Martin.

## NO. P.

I. That the General Synod of the Church of England in Canada directs the special attention of the Clergy and Laity to the importance of united and well organized efforts for the improvement of the Sunday School as an Auxiliary Agency for the religious instruction and Church training of the children of the Church.

II. That the General Synod strongly recommends the general and systematic organization of the Sunday School work of each Diocese under Canon or Resolution of the Synod of the Diocese.

III. That the following be enacted as Canon No. 7:

1. There shall be an organization for the Sunday School work of the Church to be known as "The Sunday School Commission of the Church of England in Canada."

2. This Sunday School Commission shall consist of the Bishops of the Upper House, of two representatives of each order from the Lower House appointed by the Prolocutor at each Session of Synod, and of two clergymen and two Laymen elected by each Diocesan Synod at each regular meeting thereof, together with any executive officers who may be appointed by the Commission. In any Diocese where there is no Diocesan Synod, the Diocesan representative shall be appointed by the Bishop. The Commission shall have power to increase the membership.

3. It shall be the duty of the Sunday School Commission to study the problem of a religious instruction and Church training in connection with the Sunday School, as an Auxiliary to the Church's Ideal and method of Christian education and to adopt such measures as the Commission may deem advisable to promote the efficiency of Sunday Schools and to advance the cause of religious education, all in harmony with the authority of the Bishop of each Diocese and of the incumbent of each Parish.

4. The Sunday School Commission shall meet at least twice in the year at such time and place as it may determine. The Primate shall be *ex-officio* President.



5. The Commission shall have power to fix its own quorum, to frame regulations for the orderly and convenient discharge of the business and duties entrusted to it, to appoint such officers as may be deemed expedient and to regulate the powers, duties and emoluments, if any, of such officers.

6. The Commission may appoint an Executive Committee, to conduct the business of the Commission in the intervals of its meetings.

7. The Executive shall meet at such times and places as it may determine, and it shall report to the Commission at each meeting.

8. It shall be the duty of the Sunday School Commission to submit a report to each Diocesan Synod, to each Provincial Synod and to the General Synod at their regular meetings.

9. It shall be the duty of the Sunday School Commission to determine from time to time what money will be required for the work of the Commission and to arrange for the raising of the same either by agreement with the several Dioceses in Canada or otherwise, as may be determined by the Commission.

10. The fourth day of each Session of the General Synod shall be devoted to the consideration of the report on the Sunday School Commission, and of problems connected with the religious instruction and Church training of the youth of the Church in Canada.

11. Until the Synods of the several Dioceses shall have elected representatives, the Sunday School Commission shall consist (a) of the Bishops of the Upper House, and (b) of two members of each order appointed by the Prolocutor, and (c) two clergymen and two laymen from each Diocese, to be appointed by the Bishop of the Diocese.

IV. That the General Synod desires to urge upon the Authorities of our Theological Colleges the importance of requiring each candidate for the ministry to take a thorough course in the theory and practice of teaching as applied to Sunday School work in order to qualify him for this important department of Church work.

V. That the General Synod desires respectfully to recommend that the Bishops of the Church make the art and science of teaching as applied to Sunday School work a part of the examinations for Deacon's Orders.

VI. That the General Synod recommends that the art and science of teaching as applied to Sunday School work may be included in the preliminary examinations for the Degree of Bachelor of Divinity.

VII. That the General Synod recognizing that the success of the Sunday School depends in large measure upon the efficiency of the teachers, recommends that every possible facility be provided to enable teachers to qualify for more effective work.

VIII. That the amount of time available in our Sunday Schools is so limited, the General Synod recommends for serious consideration of the Sunday School Commission, the publication of a strong Sunday School paper to supplement the work done in the Sunday School.

IX. That the General Synod recommends that the third Sunday in October and the following Monday be observed throughout the Canadian Church as days of Intercession for Sunday Schools, and that the House of Bishops be requested to issue a form of service for use on these days, and that special collections on behalf of the expenses of the Sunday School Commission be taken on these days.

X. That in accordance with the Memorials received and with request of the Sunday School Committee, the General Synod recommends that a permanent Secretary for Sunday Schools be appointed to act under the direction of the Sunday School Commission as Organizing and Educational Secretary, and that the salary and other expenses of such Secretary be provided out of the funds which come to the hands of the Commission under Clause IX of the Canon respecting "The Sunday School Commission."

XI. That the General Synod recommends that the Sunday to be set apart for special intercession for Sunday Schools be recognized throughout the Church of England in the Dominion of Canada as "Children's Day."

NO. Q.

That this House concurs in Message No. 7.

NO. R.

That the Lower House has adopted the accompanying report on the Lord's Day Observance.



NO. S.

That this House concurs in Message No. 11.

NO. T.

That Messrs. Davidson and Worrell be a deputation to the Upper House to explain to them that we have no authentic copy of the documents mentioned in Message No. 13.

NO. U.

That Message No. 18 be concurred in.

NO. V.

That this House concurs in Message No. 8 of the Upper House.

NO. W.

That the Upper House concurring, recommendation No. 1, to wit: That the Synod appoint a standing Committee on Moral and Social Reform and that such Committee be authorized to appoint a sufficient number of persons who shall represent the Church of England in the Moral and Social Reform Council of Canada, be adopted and that Mr. Matthew Wilson, K.C., Rev. A. E. O'Meara and the mover, Canon Welch, be members of this House to nominate such Standing Committee, and be also authorized to take all action in pursuance of the memorial as may be immediately necessary.

2. The Upper House concurring, recommendation No. 2 be adopted in the following terms:

That it be referred to the Standing Committee to take immediate action to remedy the condition of affairs in the Yukon affecting morality and enforcement of the law.

3. That the information regarding British Columbia so secured be handed to the same Committee for consideration for such action as may be advisable.

NO. X.

That this House has concurred in Message No. 11 and has appointed the following members on the Committee:

The Dean of Quebec, the Dean of Montreal, Ven. Archdeacon Raymond, Mr. R. Campbell, Mr. A. C. Fairweather.

NO. Y.

That this House concurs in Message No. 20.

## NO. Z.

That Message No. 24 be concurred in.

## NO. A A.

That Message No. 21 be concurred in, and further that this House with the concurrence of the Upper House, would welcome a well considered plan if sanctioned by the Bishops which would help to fill the vacant areas of the Dominion with our own people.

## NO. B B.

That the following be the members of this House on the Joint Hymnal Committee of the General Synod:

Rev. Canon Welch, Rev. Canon Hague, Mr. F. E. Hodgins, Mr. J. Edmund Jones.

## NO. C C.

That the report of the Special Committee on Christian Union presented at the morning Session of this Synod be withdrawn, and the Committee be permitted to substitute an amended report.

That the amended report of the Committee on Church Union be adopted and transmitted to the Upper House for concurrence.

The Special Committee to which was referred Message No. 13 of the Upper House, the Report of the Joint Committee on Christian Union, the memorial of the Diocese of Huron on the same subject and the motion of His Honour Judge Ermatinger at page 5 of the Convening Circular, beg to report as follows:

1. It is recommended that Message No. 13 be not concurred in inasmuch as the Committee is of the opinion that the words "And the Central Consultative Committee of the Lambeth Conference" should be omitted where they occur in the said message, because while strongly of opinion that no agreement of Union should ever be made without the approval of the Anglican Communion throughout the world, it is felt that we are not at present prepared to define the mode in which such approval should be obtained.

It is recommended, however, that the House should concur in the Message No. 13 if the words objected to be omitted.

2. It is recommended that in furtherance of the view embodied in the said Message, the resolution of Judge Ermatinger, which is in accordance with the Memorial of the Diocese of Huron, should be amended and adopted as follows:



"That this Synod, the Upper House concurring, considers it advisable to invite the co-operation of other Christian bodies within the Territory comprised in the Jurisdiction of this Synod in the furtherance of the following objects:—

A. The more effective co-operation in Christian, social and Moral Reform work.

B. The promotion of necessary legislation for objects of common interest.

C. The encouragement of a spirit of brotherhood and unity among all denominations of Christians with a view to their ultimate corporate re-union.

D. Such other objects as the several participating or allied bodies may from time to time agree upon.

And that a Standing Committee composed of members from each House be appointed to invite, meet, consult and act in concert with similar delegations from other Christian Communions and to report from time to time to this Synod. On recommending concurrence in the Message of the Upper House it must be understood that this House expresses no approval of or opinion in regard to the reference to "the precedents of 1610" mentioned in the 75th Resolution of the Lambeth Conference."

All of which is respectfully submitted.

EDWYN S. W. PENTREATH,

Ottawa, September 30th, 1908

*Convener.*

NO. D D.

That this House has appointed the following members to represent it on the Sunday School Commission:

Rev. Dr. Rexford, Rev. Canon Ingles, Mr. F. H. Gisborne, Mr. G. B. Kirkpatrick.

NO. E E.

That this House concurs in Message No. 30 and has appointed the following members to represent it on the Joint Committee:

Ven. Archdeacon Balfour, Ven. Archdeacon Naylor, Ven. Archdeacon Webb, Rev. Provost Macklem, Rev. Canon Kittson, Rev. Canon Boydell, Rev. John Ridley, Rev. H. G. Fiennes-Clinton, Mr. J. L. Jennison, Mr. Chancellor Martin, Dr. L. H. Davidson, Mr. Justice Fitzgerald, Mr. Chancellor Worrell, His Honour Judge McDonald.

## NO. F F.

That this House regrets that it cannot concur in the Message No. 33 as it is not practicable to make such alteration at this session.

## NO. G G.

That this House concurs in Message No. 34 from the Upper House.

## NO. H H.

That the following have been appointed to act on behalf of this House on the following Committees:—

*On the Joint Committee on Beneficiary Funds.*

Very Rev. Dean Farthing, Very Rev. Dean Crawford, Very Rev. Dean Evans, Ven. Archdeacon Clark, Ven. Archdeacon Forneret, Ven. Archdeacon Balfour, Ven. Archdeacon Ker, Ven. Archdeacon Bogert, Ven. Archdeacon Pentreath, Rev. Canon Craig, Rev. Canon MacMoline, Rev. Provost Macklem, Rev. G. Beamish, Rev. W. M. Darow, Mr. Matthew Wilson, Mr. Chancellor Worrell, Mr. Justice Fitzgerald, Mr. James MacKinnon, Mr. J. A. Machray, Mr. A. McC. Creery, Mr. G. W. G. Bonner.

*On the Joint Committee on Doctrine, Worship and Discipline.*

Very Rev. Dean Coombes, Ven. Archdeacon Raymond, Ven. Archdeacon Pentreath, Ven. Archdeacon MacMoline, Rev. Canon Spragg, Rev. Canon Hague, Rev. Canon d'Easum, Rev. Canon Vroom, Rev. Canon Sutherland, Rev. F. W. Johnston, Rev. Dr. Abbott-Smith, Mr. Charles Jenkins, His Honour Judge McDonald, Dr. L. H. Davidson, Mr. L. S. Lake, M.P.

*Joint Committee on Lay Help.*

Ven. Archdeacon Armitage, Ven. Archdeacon Harding, Ven. Archdeacon Lloyd, Rev. A. W. MacKay, Rev. T. W. Powell, Rev. G. N. Dobie, Rev. F. E. Heathcote, Rev. C. B. Sage, Rev. Millman, Mr. F. M. Oldham, Mr. A. P. Tippet, Mr. J. Dargavel, M.P.P., Mr. A. H. Backus.

*On Joint Committee on Anglican Young People's Association.*

Ven. Archdeacon Lloyd, Rev. Canon Hague, Rev. Canon Brown, Rev. Canon Starr, Rev. V. E. Harris, Rev. Frank Charters, Rev. F. H. Graham, Rev. R. A. Parrock, Rev. A. D. Dewdney, Rev. S. S. Chambers, Rev. G. H. Cowan, Mr. F. H. Gisborne, Mr. E. E. Roper, Mr. H. J. Mudge.



*On Joint Committee on Lord's Day Observance.*

Ven. Archdeacon Scriven, Ven. Archdeacon Armitage, Ven. Archdeacon Tims, Ven. Archdeacon Hill, Rev. Canon Stocken, Rev. Dr. Scott, Rev. Canon Cody, Rev. H. G. Fiennes-Clinton, Rev. F. C. G. Heathcote, Dr. N. W. Hoyles, Mr. Walter Taylor, Mr. Matthew Wilson, K.C., Mr. E. L. Drewry.

*On Joint Committee on Christian Union.*

Very Rev. Dean Williams, Ven. Archdeacon Naylor, Ven. Archdeacon Fortin, Ven. Archdeacon Forsyth, Ven. Archdeacon MacKenzie, Ven. Archdeacon Harding, Rev. Canon Hogbin, Rev. Canon Welch, Rev. Canon Cody, Rev. C. Carruthers, Rev. C. E. Cooper, Rev. F. E. Pratt, His Honour Judge McDonald, Mr. R. Campbell, Mr. Justice Fitzgerald, Dr. L. H. Davidson, Mr. Spencer Page, Mr. F. M. Oldham, Mr. Lansing Lewis, Dr. Rogers, Mr. C. Jenkins, His Honour Judge Ermatinger, Mr. Chancellor Worrell, Mr. C. L. Drury.

*Joint Committee on Candidates for Holy Orders, Educational Work and Theological Colleges.*

Very Rev. Dean Coombes, Very Rev. Dean Evans, Ven. Archdeacon Gilmour, Ven. Archdeacon Pentreath, Ven. Archdeacon Bogert, Rev. Provost Macklem, Rev. Prof. Abbott-Smith, Rev. Prof. Allnatt, Rev. Dr. Rexford, Rev. Canon Craig, Rev. Canon J. Cowie, Rev. Canon Welch, Rev. Canon Vroom, Rev. Canon Simpson, Rev. Canon Cody, Mr. John Hamilton, Dr. L. H. Davidson, Mr. J. MacKay, K.C., Mr. E. G. Henderson, Mr. J. L. Jennison, Dr. N. W. Hoyles, Mr. W. A. Geddes.

*The Joint Committee on Moral and Social Reform.*

Ven. Archdeacon Ker, Ven. Archdeacon Armitage, Rev. Canon Ingles, Rev. C. W. McKim, Rev. F. H. Graham, Rev. Canon Welch, Rev. F. C. C. Heathcote, Rev. A. E. O'Meara, Dr. T. Millman, Mr. J. L. Jennison, Mr. C. B. Kirkpatrick, Dr. N. W. Hoyles, K.C., Mr. George Cowan, K.C., His Honour Judge Ermatinger, Hon. G. Coldwell, Mr. Matthew Wilson, K.C.

## NO. I I.

That the prayer of the Memorial of the Church Bible and Prayer Book Society be granted and that, the Upper House concurring, this Synod do give the Society its hearty endorsement and do commend its efforts to carry out its objects to the members of the Church.

## NO. J J.

That this House has adopted the report of the Committee on Temperance as amended.

## NO. K K.

That this House has adopted the report of the Committee on Vital Statistics to be found on page 60 of the Convening Circular.

## NO. L L.

That this House has adopted the report of the Committee on Doctrine, Worship and Discipline, printed on page 73, Convening Circular.

## NO. M M.

That this House has adopted the combined report of the Committees on Educational Work of the Church, Maintenance of the Theological Colleges, and Candidates for Holy Orders as printed on page 54 of the Convening Circular.

## NO. N N.

That the report of the Special Committee to which was referred the matter of a Testimonial to the Rev. Dr. Bethune be received and adopted and that the Upper House concurring, the Treasurer of this Synod be authorized to pay a sum of one hundred dollars for the purpose of the Testimonial mentioned in the said report.

## NO. O O.

That the Upper House concurring, the cordial thanks of the Synod are due, and are hereby tendered to the Committee on a General Hymnal for the Church in Canada, for their untiring and devoted labors during the past three years, which have, under the guidance of the Holy Spirit, led to such a remarkably successful result, and more particularly to J. Edmund Jones, the originator of the idea of having a General Hymnal to whose ability, zeal and unremitting labors are largely due the carrying forward to a successful issue of this important work which will undoubtedly prove of inestimable value to the Church.

## NO. P P.

That the Upper House concurring, it be referred to a Special Joint Committee of the Synod to enquire into the possibility and practicability of carrying out the objects of the proposition set forth in the Memorandum upon Beneficiary Funds as set forth



in the Convening Circular with power to communicate the Memorandum to the several Dioceses under this General Synod as also any proposed scheme which may be suggested by the Committee and Actuary for the consideration and opinion of the several Synods and report the result with a fully matured scheme or plan at the next meeting.

And that the Synod expresses to Professor MacKenzie its high appreciation of the voluntary services and assistance given and offered by him to assist in putting the beneficiary funds of the the various Dioceses on a better footing and more just to those Clergymen who may have removed from one Diocese to another, and the following gentlemen are appointed the Committee on behalf of this House:

Very Rev. Dean Farthing, Very Rev. Dean Coombes, Rev. Canon Crawford, Dr. L. H. Davidson, Mr. Chancellor Worrell, Mr. F. Hodgins, Mr. Lansing Lewis, Mr. Matthew Wilson.

NO. Q Q.

That the report of the Committee on a General Anglican Young People's Society, as amended, be adopted.

And that this Synod without depreciating in any way the work done and still being done by the other Societies mentioned in the report, in many particular directions expresses its approval of the principle and aim of the A.Y.P.A. and commends it as a means for combining the young people of the Church on a common basis for common ends.

NO. R R.

That the report of the Committee on Statistics and the State of the Church, as amended, be adopted:

That the question asked by the Committee in suggestion on page 8 be referred and determined by the Committee and that the Committee also determine all other questions arising as to the character and forms of the returns and their action in such matters be reported to the House.

NO. S S.

That this House concurs in Message No. 30 of the Upper House.

NO. T T.

That this House concurs in Message No. 43 of the Upper House.

## NO. U U.

That the following have been appointed to represent this House on the Joint Committee on the Records of the General Synod:

Mr. F. H. Gisborne, Registrar; Ven. Archdeacon Clark, Mr. Chancellor Worrell, Mr. R. Campbell, K.C.

## NO. V V.

That the Joint Committee referred to in the latter part of the report of the Special Committee on Christian Union and Christian Co-operation adopted by this House, and concurred in by the Upper House, be composed of the members of the Committee on Christian Union already named, the convener being the same and that this Resolution be transmitted to the Upper House for concurrence.

## NO. W W.

That in accordance with the recommendation in the report of the Registrar of the General Synod, the Upper House concurring, a Joint Committee be appointed to be called, "The Committee on the Records of the General Synod."

And that the Members to be appointed by the Lower House be named by the Prolocutor.

## NO. X X.

That the reports of the Committee on 'Rules of Order' be adopted, and the Upper House concurring, the morning sittings of the first Thursday and the first Monday of each Session be devoted to the sitting of Committees.

That the Message No. 22 of the Upper House be not concurred in, as the House has already otherwise dealt with the subject matter therein.

That the Upper House be asked to concur in the recommendation of the Committee as to the meetings of Joint Committees and the transmission of reports to the Secretary for the Convening Circular.

## NO. Y Y.

That the Upper House concurring, the motion of which the Dean of Ontario has given notice and the motion of which Canon Hague has given notice, and the Memorial from the Diocese of Huron all relating to the enrichment and adaptation of the Book of Common Prayer be referred to a Special Joint Committee for



consideration and report at the next session, keeping, however, in any recommendation within the lines laid down in the 27th Resolution of the Lambeth Conference.

NO. Z Z.

That Message No. 56 be concurred in, and this House favors the holding of our next Session at Vancouver, if reasonable rates can be obtained for transportation, and if not, then it be held at London, Ontario.

The question to be left to the Primate, the Prolocutor and the Bishop of New Westminster.

NO. A A A.

That this House concurs in Messages Nos. 53 and 54 of the Upper House.

NO. B B B.

That this House concurs in Message No. 59 of the Upper House.

NO. C C C.

That this House has appointed the following to act on its behalf on the Special Joint Committee for the consideration of the report of the Committee on the Book of Common Prayer.

Very Rev. Dean Farthing, Very Rev. Dean Evans, Very Rev. Dean Crawford, Very Rev. Dean Coombes, Ven. Archdeacon Armitage, Ven. Archdeacon Lloyd, Ven. Archdeacon Harding, Ven. Archdeacon Gilmour, Ven. Archdeacon Pentreath, Ven. Archdeacon Bogert, Rev. Canon F. C. Scott, Rev. Canon Welch, Rev. Canon Scovil Neales, Rev. Provost Macklem, Rev. Canon Vroom, Rev. Canon Cody, Rev. Canon Hague, Rev. Canon Allnatt, Rev. Canon Craig, Rev. Canon Sutherland, Rev. Dr. Abbott-Smith, Rev. Canon d'Easum, Rev. H. C. Fiennes-Clinton, Rev. C. E. Cooper, Mr. Justice Fitzgerald, Dr. Campbell, K.C., Dr. Hoyles, K.C., Dr. Worrell, K.C., Mr. John F. Orde, Mr. J. A. Machray, Mr. F. M. Oldham, Mr. A. McC. Creery, Vice-Chancellor Davidson, Mr. Matthew Wilson, K.C., Mr. E. G. Henderson, His Honour Judge McDonald, Mr. Chancellor Martin, Mr. H. S. Crotty, Mr. W. M. Jarvis.

NO. D D D.

That this House has adopted the Committees' report on the Colonial Clergy Act.

## NO. E E E.

That this Synod desires to express to the Mayor and Citizens of Ottawa their high appreciation of the hospitality shown to the members of the Synod both in the reception so generously offered them in the Carnegie Library and also in the private hospitality of the citizens.

That a very hearty vote of thanks be tendered to the Bishop of Ottawa, and the rector and corporation of Christ Church Cathedral for the use of the cathedral, the Lauder Hall and the rectory for our sessions and meetings.

That the hearty thanks of this Synod be tendered to the newspapers for their reports of the proceedings day by day.

And that Message No. 62 of the Upper House be concurred in.

## NO. F F F.

That the Upper House concurring, the warmest thanks of the General Synod be tendered to the S.P.C.K., the S.P.G. and the C.M.S., and C.C.C.S. for the invaluable assistance they are giving in such a generous way to the Mission fields of this country.

## NO. G G G.

That the Upper House concurring, the thanks of this General Synod be tendered to the British and Foreign Bible Society for printing and publishing the Bible in the Cree Indian language.

(Signed) J. C. FARTHING, *Prolocutor*.



## GENERAL SYNOD OF CANADA.

---

### SOLEMN DECLARATION.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

We, the Bishops, together with the Delegates from the Clergy and Laity of the Church of England in the Dominion of Canada, now assembled in the first General Synod, hereby make the following Solemn Declaration:—

We declare this Church to be, and desire that it shall continue, in full communion with the Church of England throughout the world, as an integral portion of the One Body of Christ composed of Churches which, united under the One Divine Head and in the fellowship of the One Holy Catholic and Apostolic Church, hold the one Faith revealed in Holy Writ, and defined in the Creeds as maintained by the undivided primitive Church in the undisputed Oecumenical Councils; receive the same Canonical Scriptures of the Old and New Testaments, as containing all things necessary to salvation; teach the same Word of God; partake of the same Divinely ordained Sacraments, through the ministry of the same Apostolic Orders, and Worship One God and Father through the same Lord Jesus Christ, by the same Holy and Divine Spirit Who is given to them that believe to guide them into all truth.

And we are determined by the help of God to hold and maintain the Doctrine, Sacraments, and Discipline of Christ as the Lord hath commanded in His Holy Word, and as the Church of England hath received and set forth the same in "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons;" and in the Thirty-nine Articles of Religion; and to transmit the same unimpaired to our posterity.

## FUNDAMENTAL PRINCIPLES.

We declare that the General Synod when formed does not intend to, and shall not, take away from or interfere with any rights, powers, or jurisdiction of any Diocesan Synod within its own territorial limits as now held or exercised by such Diocesan Synod.

We declare that the constitution of a General Synod involves no change in the existing system of Provincial Synods, but the retention or abolition of the Provincial Synods is left to be dealt with according to the requirements of the various Provinces as to such Provinces and the Dioceses therein may seem proper.

## BASIS OF CONSTITUTION.

1. (a) The General Synod shall consist of the Bishops of the Church of England in the Dominion of Canada and of Delegates chosen from the Clergy and the Laity.

(b) The Delegates shall be chosen by the several Diocesan Synods according to such rules as they may adopt, or, in a Diocese which has no Synodical organization, may be appointed by the Bishop, such delegates to be in all cases resident in the Diocese from which they are elected or appointed; provided that, until circumstances permit of its being otherwise ordered by the General Synod, the Bishops of the Dioceses of Moosonee, Selkirk, Mackenzie River, Athabasca and Caledonia, and such other Dioceses as may be formed out of them, be permitted to elect or appoint non-resident Delegates to the General Synod, provided only that the said Delegates be resident within the bounds of the Ecclesiastical Province of Rupert's Land, or the Civil Province of British Columbia respectively. Provided further that until 1896 these Dioceses may elect their delegates from any Diocese whatever.

(c) The representation shall be as follows:—Dioceses having fewer than twenty-five licensed Clergymen, one Delegate from each Order; Dioceses having twenty-five and fewer than fifty licensed Clergymen, two of each Order; Dioceses having fifty and fewer than one hundred, three of each Order; Dioceses having one hundred licensed Clergymen and upwards, four of each order.

\*Amended at Third Session, 1902, see page 221, Constitution, Section 4.



2. (a) The Synod shall consist of two Houses; the Bishops constituting the Upper, and the Clergy and Laity together the Lower House. The two Houses shall sit separately except by the consent of both Houses.

(b) The Clergy and Laity shall vote by Orders if required; and if the proposition be carried in the negative it shall be conclusive; but if in the affirmative any six Delegates (two from each of three different Dioceses) may then demand a vote by Dioceses, when, if the proposition be carried in the negative, it shall be conclusive, the vote of each Diocese being determined by the majority of the Delegates of that Diocese. And in case of equality in the votes of the Delegates from any Diocese, such Diocese shall not be counted.

(c) When both Houses sit together, each House shall vote separately.

3. (a) The President of the General Synod (who shall be styled the Primate of All Canada, and Metropolitan of his own Province, and Archbishop of the See over which he presides,) shall be elected by the House of Bishops from among the Metropolitans or Bishops of Dioceses not in any Ecclesiastical Province.\*

(b) The Primate shall hold office for life, or so long as he is Bishop of any Diocese of the General Synod; nevertheless he may resign at any time.

---

\*Amended at Second Session, 1896, (Journal page 57) as follows:

3. (a) There shall be a Primate who shall be elected by the House of Bishops from among the Metropolitans or Bishops of Dioceses not in any Ecclesiastical Province. He shall be styled the Primate of All Canada, and Archbishop of the See over which he presides. He shall be President of the General Synod.

4. The General Synod shall have the power to deal with all matters affecting in any way the general interests and well-being of the Church within its jurisdiction. Provided that no Canons or resolutions of a coercive character, or involving penalties or disabilities, shall be operative in any Ecclesiastical Province, or in any Diocese not included in any Ecclesiastical Province, until accepted by the Synod of such Province or Diocese, and that the jurisdiction of the General Synod shall not withdraw from a Provincial Synod the right of passing upon any subject falling within its jurisdiction at the time of the formation of the General Synod.

5. The following, or such like objects, are declared to be within the jurisdiction of the General Synod:

- (a) Matters of doctrine, worship and discipline.
- (b) All agencies employed in the carrying on of the general work of the Church.
- (c) The general missionary and educational work of the Church.
- (d) The adjustment, with consent of the Dioceses, or of the Province (in the case of the Province of Rupert's Land), of the relations between Dioceses in respect of Clergy, Widows and Orphans' and Superannuation Funds.
- (e) Regulations affecting the transfer of Clergy from one Diocese to another.
- (f) Education and training of Candidates for Holy Orders.
- (g) Constitution and powers of an Appellate Tribunal.
- (h) The erection, division, or re-arrangement of Provinces, with the consent of any existing Provinces affected; but the erection, division or re-arrangement of Dioceses, and the appointment and consecration of Bishops within a Province shall be dealt with by the Synod of that Province.

6. Nothing in this Constitution shall affect any Canons or enactments of any Provincial or Diocesan Synods now in force.

7. For the expenses of the Synod, including the necessary travelling expenses of the members, there shall be an annual assessment of the Dioceses proportionate to the number of licensed Clergymen in them (Dioceses having less than ten Clergymen being exempt); provided, however, that the expenses of any member of the Synod not attending during the whole Session of the Synod shall be paid *pro rata*, and such proportionate part thereof as his attendance bears to the whole time the Synod is in Session; and that a Standing Committee be appointed who shall fix and determine the amount at any time to be paid hereunder; such Committee, however, to have a discretionary power to allow a greater proportion in case of absence from illness or any other good cause arising during the sitting of the Synod.

8. All Canons dealing with matters of doctrine, worship and discipline shall require to be passed at two successive meetings of the General Synod before coming into force.



9. The words "Ecclesiastical Province" shall mean any group of Dioceses under the jurisdiction of a Provincial Synod.

Given in the city of Toronto in the month of September in the year of our Lord one thousand eight hundred and ninety-three.

[N.B.—No change in the Basis of Constitution shall be considered unless a majority of each Order is present and no change shall take place unless unanimously adopted by both Houses or until affirmed by a two-thirds majority of the Upper House and a two-thirds majority of each Order of the House of Delegates, and in the latter case it shall stand over for confirmation till the next meeting of Synod, when it must be affirmed by similar majorities.—See pp. 46 and 49 Journal of First Session.]

## I. CONSTITUTION.

1. The General Synod shall consist of the Bishops of the Church of England in the Dominion of Canada holding Sees or executing by due authority the Episcopate as assistant or missionary Bishops therein, and of the Delegates chosen from the Clergy and Laity of said Church. All Lay Delegates shall be communicants, and their credentials shall state them to be such.

2. The Synod shall consist of two Houses; the Bishops constituting the Upper, and the Clergy and Laity together the Lower House. And when both Houses sit together, each House shall vote separately. And each House shall hold its sittings in public or in private at its own discretion.

3. The Clerical and Lay Delegates shall be chosen by the several Diocesan Synods, according to such rules as they may adopt; and, in a Diocese which has not any Synodical organization, they may be appointed by the Bishop of such Diocese.

4. The representation by Clerical and Lay Delegates shall be as follows:\*

Dioceses having fewer than twenty-five licensed Clergymen shall be represented by one Delegate from each Order, and Dioceses having twenty-five and fewer than fifty licensed Clergymen, by four Delegates from each Order, and Dioceses having fifty and fewer than one hundred licensed Clergymen, by six Delegates from each Order, and Dioceses having one hundred licensed Clergymen and upwards, by eight Delegates from each Order. And the Delegates shall be in all cases resident in the Dioceses

\*See pages 40, 41 and 47, Journal of Third Session, 1902.

from which they are elected or appointed; provided that until circumstances permit of its being otherwise ordered by the General Synod, the Bishops of the Dioceses of Moosonee, Selkirk, Mackenzie River, Athabasca, and Caledonia, and such other Dioceses as may be formed out of them, be permitted to elect or appoint non-resident Delegates to the General Synod, provided only that the said Delegates be resident within the bounds of the Ecclesiastical Province of Rupert's Land or the Civil Province of British Columbia respectively.

5. The election of the Clerical and Lay Delegates shall be certified under the hand and seal of the Bishop of the Diocese which they represent, or, in the absence of the Bishop, the Chairman of the Synod, and such certificate shall be final and conclusive, which certificate shall be forwarded by the Secretaries of the Diocesan Synod to the Secretaries of the Lower House of the General Synod within fourteen days after the said election. And in case any of the said Delegates mentioned in such certificate shall be unable to attend, a certificate signed by the Bishop, or in his absence by the Secretaries of the Diocesan Synod, that (A.B.) being a Clerical or Lay Delegate from the Diocese is unable to attend, and that (C.D.) is authorized by vote of the Synod of that Diocese to fill his place as Delegate, shall be final and conclusive, whether presented before or during the Session of the General Synod.

6. The Primate of all Canada, elected in the manner provided by the Basis of Constitution, shall be the President of the Synod, but in case of his absence from any cause, the Archbishop, senior by appointment or election, or, if no Archbishop be present, the Bishop elected as President of the Upper House, shall be and act as President of the Synod.\*

7. The Primate shall be the President of the Upper House; and, in case of the absence of the Primate, the Bishops shall elect one of their own number to preside.

8. (a) The Lower House shall be presided over by their Prolocutor, who shall be elected by ballot and shall continue in office until the election of his successor.

(b) Any member of the Lower House may be nominated for the office of Prolocutor, and the nominee receiving a majority of the votes cast in any ballot shall be elected.

\*See page 78, Journal of the Third Session, 1902.



(c) In the event of no nominee receiving a majority of the votes cast in any ballot, the name of the nominee receiving the least number of votes shall be dropped in the succeeding ballots.†

9. The Synod shall meet on the first Wednesday in September in every third year, or oftener at the discretion of the Primate or on the requisition of any five Bishops.‡ The place of meeting of each Session of Synod shall be decided upon at the preceding Session, but such place of meeting may, for reasons deemed by them sufficient, be changed by any five Bishops, unless the Primate expresses his disapproval of and dissent from such change.\*\*

10. The Session of the Synod shall be preceded or commenced by Morning Prayer and the administration of the Holy Communion, and also, if so ordered by the Primate or other presiding Bishop, by a sermon.

11. The business of each day shall be commenced by prayer for the Divine guidance and blessing, according to a form authorized by the House of Bishops.

12. A quorum of the Synod shall consist of not less than a majority of the Bishops, and not less than a majority of the members of each Order of the Lower House.

13. Each House shall appoint a Secretary or Secretaries, who shall keep regular accounts of all proceedings in their own House, and record them in books to be kept for that purpose, preserve memorials and other documents under the direction of the President and Prolocutor, attest all public acts of the Synod, and deliver over all records and documents to their successors. And two or more copies of the printed Journal of each session, with a statement attached to each mentioning the numbers of pages, and certifying the same to be a true copy of the original minutes and proceedings of which it is the printed copy, signed by the Prolocutor and the two Secretaries of the Lower House, shall be kept on record by the Secretaries.

13a. The Lower House shall appoint a Treasurer and two Auditors, who shall hold office until the appointment of their successors.

13b. In the event of a vacancy occurring in the office of Secretary of the Upper House, by death or otherwise, the vacancy shall be filled by the Primate, or in case of a vacancy in that office, by the Senior Bishop.

†See page 76, ib.

‡See page 31, ib.

\*\*See page 50, ib.

13c. In the event of a vacancy occurring in any of the offices of Clerical or Lay Secretary of the Lower House, or of Treasurer or Auditor, by death or otherwise, while the Synod is not in Session, the vacancy shall be filled by the Prolocutor, or in the event of a vacancy in that office, by the Primate or Senior Bishop.\*

14. Each House shall establish its own Order of Proceedings and Rules of Order, and may publish such of its proceedings as it may deem advisable.

15. The Clergy and Laity shall vote by Orders if required. And if the proposition be decided in the negative, it shall be conclusive; but if in the affirmative, any six Delegates (two from each of three different Dioceses) may then demand a vote by Dioceses, when, if the proposition be decided in the negative, it shall be conclusive; the vote of each Diocese being determined by a majority of the Delegates of that Diocese. And in case of equality in the votes of the Delegates from any Diocese, such Diocese shall not be counted.

16. Either House may propose to the other any business it may desire to have treated of or decided. It shall be incumbent on the Lower House to take up and dispose of any business submitted by Message from the Upper House immediately after the subject under consideration shall have been disposed of for the time being.

17. The Upper House may direct the Lower House to appoint a Committee to report to the Upper House on any subject on which they may desire the judgment of the Lower House, or to appoint their portion of a Joint Committee, or may summon the Lower House to a Conference.

18. Messages from the Upper House shall be delivered by an officer of the Upper House to the Prolocutor, who shall communicate them to the Lower House immediately on receipt, but not necessarily to the interruption of a speaker; and the House may by its vote, without discussion, decide on proceeding to the consideration of such a Message at once.

19. The Lower House may present to the Upper House any matter which they conceive to be a grievance or to require amendment, even when they have no proposition to make on the same; and the Upper House shall thereupon place it in order for consideration, with the view of providing a remedy; and shall, before the conclusion of the Session, declare to the Lower House the result.

\*See page 76, Journal of Third Session, 1902.



20. The Prolocutor shall have the right of admission personally or by Committee to the Upper House, to communicate the desire or decisions of his House; and in such case he shall ascertain by Message when he or the Committee can conveniently be received in the Upper House, and act accordingly.

21. It shall be competent to the Lower House to request a Joint Committee or Conference on any special object, beyond those submitted to it by the Upper House, or to propose for discussion any specific measure; to which request an answer shall be given; but it shall be at the option of the Upper House to accede to their request or not.

22. When either House shall desire a Conference with the other, or a Joint Committee, the reason for either shall be agreed to by the House desiring it, and communicated in writing to the other; the Prolocutor personally or by Committee in either case proceeding to the Upper House, either to deliver or to receive such reasons.

23. When either House shall have come to a decision upon any subject in which the other House is concerned, it shall communicate its decision to the other.

24. If the Lower House should not concur in a decision of the Upper House, they shall state their reasons for such non-concurrence; and may either propose an amendment, or request the Upper House to suggest an amendment to meet their reason, or request a Conference.

25. If the Upper House should not concur in a resolution or decision of the Lower House, they may, in stating their non-concurrence, either state their reasons or not; and may either propose an amendment, or request the Lower House to prepare an amendment, or appoint a Conference, to which the Lower House shall always give attention.

26. A conference may be either by deputation from both Houses, or by deputation from the Lower House, or by open conference, as the Upper House may think fit; and the place shall be appointed by the President.

27. No proposition shall be considered as sanctioned by the Synod, until it has received the separate sanction of both Houses, which shall be declared by the President in writing in the Schedule of prorogation.

28. Committees, whether of either House, or of the two Houses, may hold their meetings either during recesses in the Session, or during the prorogation of the Synod.

29. All Canons of Synod shall be fairly transcribed in a book to be kept for that purpose immediately after they are passed, and be attested by the Primate or other presiding Bishop, the Prolocutor, and the Secretaries of both Houses.

30. The expenses of the Synod, including the necessary travelling expenses of the members, shall be provided for by an assessment of the several Dioceses represented in the Synod, proportioned to the number of licensed Clergymen in them; Dioceses having less than ten Clergymen being exempt; provided, however, that the expenses of any member of the Synod not attending during the whole Session of the Synod shall only be paid *pro rata*, and such proportionate part thereof as his attendance bears to the whole time the Synod is in Session; and that a Standing Committee be appointed who shall fix and determine the amount at any time to be paid hereunder; such Committee, however, to have a discretionary power to allow a greater proportion in case of absence from illness or other good cause arising during the sitting of the Synod. And such assessment shall be paid to the Treasurer of this Synod, who shall manage and administer the same.

31. All Canons dealing with matters of doctrine, worship, and discipline, and all alterations of such Canons, shall require to be passed at two successive meetings of the General Synod before coming into force; but all other enactments of the Synod shall come into operation as soon as passed, subject to the provisions adopted in regard to the Basis of Constitution. (See note on p. 62, Journal of 1893). And no alteration shall be made in the Basis of Constitution except as provided in the said note, which is as follows:

"No change in the Basis of Constitution shall be considered unless a majority of each Order is present, and no change shall take place unless unanimously adopted by both Houses or until affirmed by a two-thirds majority of the Upper House and a two-thirds majority of each Order of the House of Delegates, and in the latter case it shall stand over for confirmation till the next meeting of Synod, when it must be affirmed by similar majorities.—See pp. 46 and 49."

32. It shall and may be competent for this Synod on application made therefor by the Synod of the Diocese of Newfoundland by resolution at any time to admit the Diocese of Newfoundland into this Synod as a member thereof. And the said Diocese



of Newfoundland shall be represented in said Synod in the same manner and to the same extent as is provided by section three of this Constitution, and be otherwise subject to the provisions thereof.

## II.—PERMANENT ORDER OF PROCEEDINGS AS ADOPTED BY BOTH HOUSES.

1. The General Synod shall meet (notice being previously given by the Primate or, in the event of his inability to act, by the Metropolitan next senior by consecration, of the time and place of meeting), the Bishops and Clergy attired in their proper robes, and shall proceed to the Cathedral or other Church appointed by the Primate for Divine Service, on which occasion the Holy Communion shall always be administered. The preacher shall be appointed by the Primate, and special prayer shall be made for the Synod. The collection shall be applied to the current expenses of the Synod, unless otherwise ordered by the Primate.

2. At an appointed hour after Divine Service, the members of the Synod shall assemble at the place of deliberation, the Bishops being habited in their robes and the Clergy in gowns and hoods, where the President, after he has taken his seat, shall inform the Lower House with regard to their place of meeting, and direct them to elect their Prolocutor.

3. When the Prolocutor has been elected, he shall be conducted to the Upper House, accompanied at discretion by any members of the Lower House, and his election announced to the President.

4. The President shall then state to him the business on which the Upper House desire to engage the attention of the Lower House, specifying, when necessary, the order in which they desire it to be taken up.

5. On his return, the Prolocutor shall first nominate his own Deputy (in case of his absence) and then introduce to the House the business on which the Upper House desire them to engage themselves.

6. On every day of meeting after the first, the Synod shall meet at 9.30 a.m., and shall proceed at once, before any business is announced, to Morning Prayers at the Cathedral or other appointed place, and after Prayers proceed to business.

7. The Synod, when assembled for business, shall be prorogued by the Primate or President of the Upper House, after a

resolution fixing the time of prorogation has been agreed upon by both Houses; and the President, with the consent of the Upper House, shall issue a Schedule declaring the state in which each matter of business stands which has been brought before the Upper House, and shall promulgate the same to the Lower House, and shall then at the hour agreed upon prorogue the Synod.

8. The Prolocutor, on receiving the schedule of prorogation, shall at the first opportunity communicate it to the Lower House.

N.B.—The Primate, on receiving the names and post office addresses of the Delegation from the Church in the United States, shall forward to the Prolocutor the names, etc., of the Clergy and Laymen, and shall appoint one or more of the Bishops to care for the Bishops on the Delegation. The Bishop, or Bishops, thus appointed by the Primate, shall be responsible:

1. For meeting, either in person or through another, on their arrival, the Bishops entrusted to their care, and escorting them to the place in which they are to be entertained.

2. For accompanying them to the Upper House and introducing them to the Primate, and generally promoting their satisfaction in attending the General Synod as its guests.\*

### III.—ORDER OF PROCEEDINGS OF THE LOWER HOUSE.

1. On the first day of meeting, after Prayer, the Clerical and Lay Secretaries shall call the roll of their respective Orders.

2. A quorum being present, the Prolocutor elected<sup>†</sup> at the previous Session of Synod, shall take the chair, or, in the event of his death, or of his not being a member of the House, or not being present, a temporary Chairman shall be elected by open vote.†

3. After Prayer by the Prolocutor, or temporary Chairman, the election of a new Prolocutor shall be proceeded with by ballot after nomination.†

4. On his election the Prolocutor shall proceed to the Upper House accompanied by his nominators.†

5. On his return from the Upper House, the Prolocutor shall nominate his Deputy and two Assessors.†

\*See pages 39 and 47, Journal of Fourth Session, 1905.

† See page 77, Journal of Third Session, 1902.



6. The following officers to hold office until the appointment of their successors shall be elected by open vote.\*

- (1.) Two Secretaries—one Clerical and one Lay—by the Clergy and Laity respectively.
- (2.) A Treasurer.
- (3.) Two Auditors.\*

7. The Roll of Members as called by the Secretaries shall be referred to the Committee on Election and Credentials.\*

8. After this the daily Order of Business shall be as follows :

- (1) Reading, correcting, and approving the Minutes of previous meeting.
- (2) Appointing Committees.
- (3) Presenting, reading and referring Memorials or Petitions.
- (4) Presenting Reports of Committees, of Treasurer or Auditors.
- (5) Giving Notices of Motion.
- (6) Taking up Unfinished Business.
- (7) Consideration of Motions.
- (8) Orders of the Day.
- (9) Before the final adjournment of the Synod, reading, correcting and approving the Minutes of the last day's proceedings.

#### IV.—RULES OF ORDER FOR THE LOWER HOUSE.

1. The Lower House shall meet on the day and at the hour and place appointed by the Primate or President, and, unless otherwise ordered by the House, on each succeeding day at ten o'clock; and the mid-day adjournment shall be from one o'clock to half-past two p.m.; and the business, except the work of the Committees, shall conclude at six p.m., at which hour the House shall proceed to the Cathedral for Evensong. When the Prolocutor has taken the Chair, every member shall remain uncovered.

2. The Prolocutor shall preserve order and decorum, and shall have power to appoint Assessors to aid him in so doing, and he shall decide all questions of order, subject to an appeal to the House, to be decided without debate; and when called upon to decide a point of order, he shall state the rule applicable to the case, without argument or comment.

\*See page 77, Journal of Third Session, 1902.

3. As soon as conveniently may be after the calling of the Rolls and Election of Officers the following Standing Committees shall be appointed:

- (1) On Statistics and State of the Church.
- (2) On Amendments to the Constitution.
- (3) On Canons.
- (4) On Rules of Order.
- (5) On Elections and Credentials.
- (6) On Finance and Expenses.
- (7) On Memorials to Deceased Members.
- (8) On Unfinished Business and Printing.

Such Standing Committees shall be appointed upon the recommendation of a Nominating Committee to consist of one Clerical and one Lay Delegate from each Diocese, named by the Prolocutor; and any matter having any relation to the work of any of such Standing Committees may, upon its coming before the House, be referred without debate to the proper Committee for consideration and report.

4. When any member wishes to speak, he shall rise and address the Chair.

5. When two or more members rise at the same time, the Prolocutor shall name the party first to speak.

6. A member called to order while speaking shall sit down, unless permitted to explain.

7. No motion or amendment shall be considered as before the House unless seconded and reduced to writing.

8. No member, save the mover of a resolution, who, as mover, is entitled to reply, shall speak more than once, except by the permission of the House.

9. A member may rise to explain, if permitted by the Chair.

10. No original motion, except motions of course, shall be received without notice, except by permission of the House.

11. When a resolution has been moved and seconded, any member may require the previous question to be put, whether the motion so made shall be put or not, and that question shall be decided without debate.

12. When a motion has been read to the House by the Prolocutor, it cannot be withdrawn without the consent of the House.



13. When a question is under consideration, no other motion shall be received except:

- (a) To adjourn,
- (b) To lay it on the table.
- (c) To consider it clause by clause,
- (d) To postpone it to a certain time,
- (e) To postpone it indefinitely,
- (f) To refer it to a Committee,
- (g) To amend it, or
- (h) To divide upon it;

And motions for any of these purposes shall have precedence in the order named. No more than one amendment to a proposed amendment of a question shall be in order.

14. A motion to adjourn shall always be in order.

15. Motions to adjourn or to lay on the table shall be decided without debate.

16. A motion to suspend a Rule or Order shall take precedence of all other motions, and shall be decided without debate; and no Rule or Order shall be suspended except upon the vote of two-thirds of the members present.

17. A member, if not interrupting a speaker, may require any motion in discussion to be read for his information, at any time during the debate.

18. When amendments are made to any motion, the amendments and the original motion shall be put in order the reverse of that in which they were brought forward.

19. When a question is finally put by the Prolocutor, either an original motion or an amendment, no further debate shall be allowed; the Prolocutor first declaring that the question is finally put.

20. When the Prolocutor is putting a question, no member shall rise from his seat; and every member present, when a question is put, shall be required to vote on the same, unless excused by the House.

21. In voting, those who vote in the affirmative shall first rise, and then those who vote in the negative; and in case of an equality of votes the question shall be decided by the casting vote of the Prolocutor, who may also vote on the motion.

22. When required by two Clerical and two Lay Delegates, the vote of the House upon any question may be taken by Orders voting separately; and in that case a majority of both Orders shall be necessary to an affirmative vote.

23. On a division, the names of those who vote for or against a question shall be recorded in the minutes, if required by three members.

24. A question being once determined shall not again be drawn into discussion in the same Session, without the unanimous consent of the House.

25. Committees shall not be appointed without notice, excepting Standing Committees, Committees of the Prolocutor to the Upper House, and Committees of course, such as those which follow upon the adoption of a resolution which requires a Committee.

26. When a separate Committee of this House has been named, whose function is deliberative, the Prolocutor shall direct what number of its members do form a quorum, unless the quorum is fixed by the resolution under which the Committee is appointed.

27. When a Committee is appointed, the appointment shall contain the name of a Convener, and if no Convener be named the member of the Committee whose name is first on the list shall be the Convener. The Committee shall appoint its own Chairman as its first order of proceeding.\*

28. Reports of Committees shall be in writing, signed by the Chairman, and shall be received in course, but a motion may be made for re-committal.

29. Motions with reference to Reports from Committees shall take precedence of other motions on the paper.

30. Whenever it shall happen that members appointed on Committees are not re-elected to the Synod, the Prolocutor may appoint others from the same Diocese or Dioceses to fill their place; and in order thereto a copy of the certified lists of Clerical and Lay Delegates sent to the Secretaries shall be sent by them to the Prolocutor within ten days after they shall have received the same.

31. It shall be the duty of the Secretaries to arrange a list of all business, and all notices of motion sent to them by members

\*See page 63, Journal of Third Session, 1902.



to be brought before the Synod, according to the order in which they are received; and, under the direction of the Primate, to cause a printed copy of the same to be sent to every member of the Synod twenty-one days before its meeting; which business and notices shall stand first on the order of the day.

32. The Standing Committee on Unfinished Business and Printing shall arrange for each day the order of precedence of the several motions of which notice has been given, and have them printed.

33. In any unprovided case resort shall be had to the Rules of Order of the House of Commons in Canada for guidance.

34. No Canon originating in the Lower House shall be enacted unless the same has been transmitted by the Secretaries of the Lower House to the members of the Synod at least three weeks before the Meeting of the Synod, or unless the same has been left over as unfinished business, and printed in the Journal of the previous Session.

## CANONS OF SYNOD.

## CANON I.

## THE SUPREME COURT OF APPEAL.

[*Passed Session II (Journal p. 40), 1896; Amended Session III (Journal pp. 51, 65), 1902. Passed a second time Session IV (Journal pp. 20, 35), 1905].*

The General Synod of the Church of England in the Dominion of Canada enacts as follows:

1. There shall be a final Court of Appeal for the Church of England in Canada, hereinafter referred to as "The Supreme Court," which shall be called The Supreme Court of Appeal for the Church of England in the Dominion of Canada.

2. Subject to the limitations hereinafter prescribed, the Supreme Court shall have jurisdiction to hear and determine appeals from the judgments or decisions of the Court of any Ecclesiastical Province, whether sitting as a Court of Appeal or as a Court of original jurisdiction, and from the judgments or decisions of any Diocesan Court or of the Bishop of any Diocese.

3. An appeal shall lie to the Supreme Court only when the decisions appealed from affect the subjects of Doctrine or Worship, or where a Bishop has been tried and a decision adverse to him has been arrived at.

4. The Supreme Court shall, at the request of any Diocesan or Provincial Synod or the House of Bishops of any Province, or of the General Synod or either House thereof, have authority to determine whether any Canon passed by the Synod of any Province or Diocese is constitutional or *ultra vires*.

5. The Supreme Court shall, at the request of any Diocesan or Provincial Synod or of the House of Bishops of any Province, or of the General Synod or either House thereof, have authority to determine the proper construction of any Canon passed by any Diocesan or Provincial Synod, or any question of Ecclesiastical Law which may be submitted for its consideration.

5. (a) The Supreme Court shall, at the request of the General Synod or of either House thereof, have authority to deter-



mine whether any Canon passed by any Provincial or Diocesan Synod has been repealed, amended, suspended or otherwise affected by any Canon of the General Synod, and to determine to what extent such Canon of the Provincial or Diocesan Synod has validity, force or effect.

6. There shall be no appeal to the Supreme Court on questions of fact, except when the facts are contained in or evidenced by written documents, and except in the case of an appeal from a decision arrived at on the trial of a Bishop.

#### CONSTITUTION OF THE COURT.

7. The Supreme Court shall be composed of all the Bishops of the Church of England in Canada who have a right to sit in the General Synod, and of five assessors to be appointed in the manner hereinafter provided. The functions of the Court may be exercised by a Judicial Committee consisting of the Primate and Metropolitans, and of a sufficient number of other Bishops to be selected by the House of Bishops to make up the number of the Committee to not less than seven. Should any member of the Committee be unable to act, or should it be deemed by the Committee undesirable that any particular member should act, his place shall be filled by another Bishop to be selected by the Primate or Senior Bishop, member of such Committee. The Judgment of the Committee shall be regarded as the judgment of the full Court, except in cases involving any question of doctrine, in which cases no decision shall be valid or binding unless, and until, a copy of such decisions and the reasons therefor shall have been sent to all the Bishops, and the concurrence of two-thirds of the Bishops in the decision shall have been obtained in writing. Should two-thirds of the Bishops fail to concur in the conclusion arrived at by the Committee, the judgment appealed from shall not be enforced, and shall not be regarded as affirming or denying any doctrine.

8. The duty of presiding in the Court of Appeal shall belong in the first place to the Primate; next, to the Metropolitans in the order of seniority; next, to such Bishop as may be elected President by the Bishops sitting on the Appeal.

#### ASSESSORS.

9. There shall be five Lay Assessors, resident in Canada, communicants of the Church of England in good standing, judges of some Court of Law in the Dominion, or barristers of at least

ten years' standing at the Bar of any of the Provinces. At each regular Session of the General Synod, the Upper House shall send down the names of five persons qualified as aforesaid to the Lower House. If any of these be not accepted, the Upper House shall send down another name or other names as may be required. Should this second nomination not be accepted, the Upper House alone shall appoint; but no person shall be appointed who has been rejected by the Lower House. The Assessors so appointed shall continue to be Assessors until they shall have been replaced or re-appointed. Should a vacancy occur between two Sessions of Synod by death, resignation, or disqualification, such vacancy may be filled by the Primate and Metropolitans.

10. The Assessors shall advise the Court on all questions which may be submitted to them by the Court for their consideration, and shall have the right to sit as members of the Court during the hearing of an appeal. They shall not, however, be members of the Court for the purpose of giving judgment. The Court shall sit with at least three Assessors. In case any of the Assessors shall be unable to attend on the hearing of the appeal, an Assessor, *ad hoc*, duly qualified as hereinbefore provided, may be appointed by the Court to sit in his stead for the hearing of the appeal.

11. Any party to a cause or matter which is appealable to the Supreme Court may appeal.

12. No appeal shall lie for error or defect in form in any proceeding or judgment.

13. The Supreme Court may sit in any Diocese at such time and place as the President of the Court may order and direct.

14. Written notice of appeal from any judgment or decision proposed to be appealed from must be given within three calendar months from the time of pronouncing such judgment or decision. Such notice shall be given to such persons and in such manner as shall be prescribed by the rules of procedure to be framed under the provisions of this Canon.

15. Every appeal shall be heard and disposed of by the Supreme Court within two years from the time the judgment or decision appealed from was pronounced.

16. The Supreme Court shall have power to award costs to any of the parties to an appeal to be paid by the other or others, and to make orders for the giving of security for the costs of any appeal or matter brought before it for its consideration.



17. The Supreme Court, or a Committee of the members thereof, shall, from time to time, make all necessary rules or orders with respect to the officers of the Court and their mode of appointment, the fees to be paid the officers, the mode in which interlocutory applications shall be heard, the procedure in the Court, and all other matters necessary for the effectual carrying out of the provisions of this Canon, and in so doing shall be assisted by the Assessors or some of them. Such rules or orders may be altered from time to time as may be necessary. They shall be prepared within three months from the passing of this Canon, and shall be printed in the Journal of the General Synod as an Appendix thereto.

18. The time for taking any proceeding under the provisions of this Canon or the rules of procedure may be extended in such manner as the rules may provide.

---

## CANON II.

### THE MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN THE DOMINION OF CANADA.

[*Passed Session III (Journal pp. 29, 33), 1902. Passed a second time Session IV (Journal pp. 21, 35), 1905.*]

The General Synod of the Church of England in the Dominion of Canada enacts as follows:

1. There shall be a Society for the general missionary work of the Church, to be known as "The Missionary Society of the Church of England in Canada."

2. The Society shall consist of all members of the Church.

3. The work of the Society shall be under the charge of a Board of Missions, which shall be styled, "The Board of Missions of the Church of England in Canada."

4. The Board shall consist of all the members of the Upper House and all the members of the Lower House, and the members of the Board of Management as hereinafter described, with power to add to their number. The Primate shall *ex officio* be chairman, and in his absence the senior Archbishop or Bishop present shall preside.

The third day of each session of the General Synod shall be devoted to the work of the Missionary Society aforesaid.

5. The executive work of the Board shall be entrusted to a Board of Management composed of the Bishops of the Upper House and two Clergymen and two Laymen elected by each Diocesan Synod at each regular meeting thereof (or where there is no Diocesan Synod, by the Bishop of the Diocese), and the officers of the Society. Such Board shall meet at least twice a year, at such time and place as it may determine. Special meetings may be summoned by the Primate on the written requisition of any two Bishops or of two Clergymen and two Laymen members of the Board, or at his discretion. Ten shall be a quorum. The Board shall report to each Diocesan Synod, and to each Provincial Synod, and to the General Synod, at their regular meetings. The Primate shall be *ex officio* Chairman of the Board (and in his absence the senior Archbishop or Bishop present shall preside). If no Bishop is present the Board shall elect a Clergyman or a Layman to preside. The Board shall appoint an organizing Secretary and such other officers and Committees, and make such By-laws as may be found necessary.

The Board shall meet for the first time on the 5th day of September, 1902, in Montreal, at 8 o'clock p.m.

The Board shall appoint an Executive Committee consisting of two Bishops, two Clergymen and two Laymen, and the officers of the Society, who shall meet at least once in each month, excepting July and August, and promote the work and interest of the Society in every way open to them under the powers and instructions which may be given to them from time to time by the Board of Management.

The Executive Committee shall meet at such time and place as they may determine, and shall report to the Board of Management at each meeting.

6. All funds raised under this Canon in any Diocese for Mission work beyond its own borders shall be forwarded to the Treasurer, and any of such funds not appropriated by the donors shall be distributed by the Board of Management.

7. The Board of Management shall publish annually a statement of the missionary needs and resources of each Diocese receiving or seeking aid, indicating in particular the definite sums required to meet the needs for, first, Home Missions, or missions among the settlers in rural districts; and, secondly, Indian and heathen missions in the Dominion.



8. The Board of Management shall also publish annually a statement of the needs of such Foreign Missionary work as has been undertaken by the Church in Canada.

9. In order to secure a clear statement of the Church's needs, the Bishop or Secretary of the Executive Committee of each Diocese receiving or seeking aid, shall, on or before the 31st day of January in each year, submit to the Board of Management a description of existing missions and fields needing to be occupied in his Diocese, giving details of the extent, population and prospects of each.

There shall also be furnished a full and detailed statement of all moneys received from Missionary Societies, private benefactions or Government grants, for the work being carried on; and, further, a full and detailed statement of the expenditure of all funds so received.

The Board of Management shall issue two appeals annually: one on behalf of Canadian Missions, and one on behalf of Foreign Missions.

Both of these appeals shall have appended thereto the signatures of the Bishops.

The collections taken up in response to such appeals shall be at once remitted to the Treasurer of the Society.

10. A deputation, as arranged by the Executive Committee, shall be sent, under the authority of the Bishop of each Diocese, to every Parish or Mission annually, to give missionary information and procure help for the work of the Board; and each Clergyman shall, in addition to reading the appeal or appeals, annually preach or have preached by a Clergyman representing the Board, to each congregation under his charge, a Missionary Sermon; then subscriptions and donations shall be solicited for the general missionary work of the Church. The Executive Committee shall make arrangements for the exchange of deputations between the east and west when found desirable.

11. Funds in answer to these appeals shall be raised by collections in Churches, and at meetings, and by soliciting subscriptions and donations, and an application shall be made to each Diocese, or, if found practicable, to each Parish, for a definite sum.

12. Six months previous to the beginning of each year the Board of Management shall inform each Diocese seeking or receiving aid of the sum which it is expected will be granted to the

Diocese for the coming year; but such grant shall be subject to reduction by the Board of Management if found necessary.

13. The appropriation of all funds not previously appropriated by the donors shall be made by the Board of Management; and it shall present to the Board of Missions a statement of all receipts, disbursements and expenditures, duly audited by two auditors, who shall be appointed at each Session of the General Synod.

14. The Organizing Secretary, when required to devote his whole time to the work of the Board of Management, may be paid his travelling expenses and a salary to be fixed by the Board of Management.

15. The present members of the Board of Management of the Domestic and Foreign Missionary Board of the Ecclesiastical Province of Canada shall represent their respective Dioceses on the Board of Management provided for in this Canon, until such time as the Dioceses shall have elected new members.

Until the Synods of the Province of Rupert's Land and the Dioceses of British Columbia, or in the case of Dioceses having no Synods (including Algoma), the Bishops thereof, shall have appointed representatives, the present Delegates to this Synod shall be members of the Board of Management. In the case of the Diocese of Rupert's Land, the two of each Order first on the list shall act.

### CANON III.

#### OF CERTAIN MARRIAGES FORBIDDEN TO BE SOLEMNIZED BY THE CLERGY OF THE CHURCH OF ENGLAND IN CANADA.

[*Passed Session III (Journal pp. 57, 59), 1902.*]

1. The Table of Degrees prohibiting certain marriages set forth by authority in the year of our Lord 1563, and usually annexed to or included in the Book of Common Prayer, is hereby adopted by the General Synod.

2. No Clergyman within the jurisdiction of said Synod shall knowingly solemnize a marriage within the degrees prohibited by such table.

3. A copy of said Table of Prohibited Degrees shall be placed in the Vestry room and near the entrance of every Church within the said jurisdiction, in some place where it may conveniently be read.



## CANON IV.

## REGISTRAR OF THE GENERAL SYNOD.

[*Passed Session III (Journal pp. 78, 91), 1902. Passed a second time Session IV (Journal pp. 77, 82), 1905.*]

1. There shall be an officer of the General Synod to be designated: The Registrar of the General Synod.
2. The Registrar of the General Synod shall be elected by the Lower House and his election shall be concurred in by the Upper House.
3. The Journals, files, papers, reports and all other documents, shall be committed, when not otherwise expressly provided for, to the keeping of the Registrar.
4. It shall be the duty of the Registrar to preserve all such Journals, files, papers, reports, and other documents now in existence; to arrange, label, file, index and otherwise put in order and provide for the safe keeping of the same and all such others as may hereafter come into his possession in some safe and accessible place of deposit and hold the same under such regulations and restrictions as the General Synod may from time to time provide.
5. It shall be the duty of the said Registrar to procure a proper book of record and to enter therein a record of the Consecrations of all the Bishops of the Church of England in Canada, designating accurately the hour and place of the same, and the names of the consecrating Bishops and of all others present and assisting, to have the same authenticated in the fullest manner possible, and to take care for the similar record and authentication of all future Consecrations in the Church.
6. The Registrar shall present a report at each Session of the General Synod.
7. The expenses necessary for the purposes of this Canon shall be provided for by the vote of the General Synod and discharged by the Treasurer.

## CANON V.

## MARRIAGE AND DIVORCE.

[*Passed Session IV (Journal pp. 25, 28), 1905.*]

No Clergyman within the jurisdiction of the Church of England in Canada shall solemnize a marriage between persons either of whom shall have been divorced from one who is living at the time.

## CANON VI.

## TRANSFER OF CLERGY.

[*Passed Session IV (Journal pp. 54), 1905.*]

It shall be the duty of each Bishop to keep a register of the Clergy of his Diocese, whether ordained by himself or received from another Diocese. After each name there shall be recorded the date of his ordination as Deacon and Priest, and the name of the Bishop who ordained him; his standing in his University, if any; also the date of his entering the Diocese and of his various appointments. There shall be also a record of his transfer from other Dioceses, if there be any such.

A Clergyman shall be regarded as subject to the Episcopal jurisdiction of the Bishop on whose register his name has been entered, until he has been removed from such register by transfer to another Diocese.

When a Priest or Deacon in good standing is desirous of leaving a Diocese, it shall be the duty of the Bishop to give him, on his request, the usual "Letters Testimonial" or "*Bene decesit*," but the Clergyman on receiving the same shall continue subject to the Episcopal jurisdiction of the Bishop till such "Letters Testimonial" shall have been presented according to their address, and accepted by the Bishop to whose Diocese the Clergyman wishes to be transferred. Provided always that, if they be not presented within three months after their date, they shall be void.

## SCHEDULE A.

"Letters Testimonial" may be in the following terms:—

I hereby certify that A. B., who has signified to me his desire to be transferred to the Ecclesiastical authority of. . . . .



is a Priest of . . . . ., in regular standing, and has not, so far as I know and believe, been justly liable to evil report for error in religion or viciousness of life for the three years last past.

Witness our hand and seal this . . . . . day of . . . . ., 19 . .

\*\*\*Under the Canon this requires an answer.

## SCHEDULE B.

### *Form of Acceptance of "Letters Testimonial."*

#### DIOCESE OF A.

*To the Ecclesiastical authority of the Diocese of B.:—*

The letters of transfer of the Reverend C. D. from the Diocese of A. have been presented to us and have been accepted; and the date thereof is . . . . ., 19 . .

Witness our hand and seal this . . . . . day of . . . . ., 19 . .

. . . . .

*Bishop of . . . . .*

## CANON VII.

### ON SUNDAY SCHOOLS.

[*Passed Session V (Journal pp. 358), 1908.*]

1. That there shall be an organization for the Sunday School work of the Church to be known as "The Sunday School Commission of the Church of England in Canada."

2. This Sunday School Commission shall consist of the Bishops of the Upper House, of two representatives of each Order from the Lower House appointed by the Prolocutor at each Session of Synod, and of two Clergymen and two Laymen elected by each Diocesan Synod at each regular meeting thereof, together with any Executive Officers who may be appointed by the Commission. In any Diocese where there is no Diocesan Synod, the Diocesan representatives shall be appointed by the Bishop. The Commission shall have power to increase the membership.

3. It shall be the duty of the Sunday School Commission to study the problems of Religious instruction and Church training in connection with the Sunday School, as an auxiliary to the Church's ideal and method of Christian Education, and to adopt such measures as the Commission may deem advisable to pro-

mote the efficiency of Sunday Schools and to advance the cause of religious education, all in harmony with the authority of the Bishop of each Diocese and of the Incumbent of each Parish.

4. The Sunday School Commission shall meet at least twice a year at such time and place as it may determine. The Primate shall be *ex-officio* President.

5. The Commission shall have power to fix its own quorum, to frame regulations for the orderly and convenient discharge of the business and duties entrusted to it, to appoint such officers as may be deemed expedient, and to regulate the powers, duties and emoluments, if any, of such officers.

6. The Commission may appoint an Executive Committee to conduct the business of the Commission in the intervals of its meetings.

7. The Executive shall meet at such times and places as it may determine, and it shall report to the Commission at each meeting.

8. It shall be the duty of the Sunday School Commission to submit a report to each Diocesan Synod, to each Provincial Synod, and to the General Synod at their regular meetings.

9. It shall be the duty of the Sunday School Commission to determine from time to time what money will be required for the work of the Commission and to arrange for the raising of the same, either by agreement with the several Dioceses in Canada or otherwise, as may be determined by the Commission.

10. The fourth day of each Session of the General Synod shall be devoted to the consideration of the report of the Sunday School Commission, and of problems connected with the religious instruction and Church training of the youth of the Church in Canada.

11. Until the Synods of the several Dioceses shall have elected representatives, the Sunday School Commission shall consist (a) of the Bishops of the Upper House, and (b) of two members of each Order appointed by the Prolocutor, and (c) two clergymen and two Laymen from each Diocese to be appointed by the Bishop of the Diocese.



## Alphabetical List of the Members of the Lower House of the General Synod, 1908.

### CLERGY.

- Abbott-Smith, Rev. G., D.D. .2 Bellevue Ave., Westmount, P. Q.  
 Allnatt, Rev. Canon F. J. B., D.D. . . . . Lennoxville, P. Q.  
 Anderson, Rev. E. A., M.A. . . . . 95 First Ave., Ottawa, Ont.  
 Armitage, Ven. Archdeacon W. J., M.A., Ph.D. . . Halifax, N.S.  
 Armstrong, Rev. R. A., M.A. . . . . St. John, N.B.
- Balfour, Ven. Archdeacon A. J., M.A., D.C.L. . . Quebec, P. Q.  
 Beal, Rev. Rural Dean T. G. . . . . Grenfell, Sask.  
 Beanlands, Rev. Canon, M.A. . . . . Victoria, B.C.  
 Beamish, Rev. Rural Dean G. R., M.A. . . . . Belleville, Ont.  
 Belt, Rev. Rural Dean A. J., M.A. . . . . Milton, Ont.  
 Bidwell, Rev. E. J., M.A., D.C.L. . . . . Lennoxville, P. Q.  
 Bogert, Ven. Archdeacon J. J., M.A., D.C.L., . . . . .  
 . . . . . 169 Stewart St., Ottawa, Ont.  
 Boydell, Rev. Canon J., M.A. . . . . Sudbury, Ont.  
 Brown, Rev. Canon A., B.A. . . . . Paris, Ont.  
 Burt, Rev. Canon W. A. J. . . . . Bracebridge, Ont.
- Carruthers, Rev. C., B.D. . . . . Lloydminster, Sask.  
 Charters, Rev. F. . . . 4525 St. Catharines St., Westmount, P. Q.  
 Chambers, Rev. S. G., B.A. . . . . Winnipeg, Man.  
 Clark, Ven. Archdeacon W. R., M.A.,  
 . . . . . Synod Office, Hamilton, Ont.
- Connell, Rev. R. . . . . Victoria, B.C.  
 Cody, Rev. Canon H. J., M.A., D.D., LL.D.,  
 . . . . . 603 Jarvis St., Toronto, Ont.
- Cooper, Rev. C. E., M.A. . . . . Victoria, B.C.  
 Cowie, Rev. Canon J. R., deW., M.A. . . . . Fredericton, N. B.  
 Craig, Rev. Canon W., B.D. . . . . Petrolia, Ont.  
 Crawford, Very Rev. Dean E. P., M.A., D.D. . . Halifax, N.S.  
 Coombes, Very Rev. Dean G. F., D.D., St. John's, Winnipeg, Man.  
 Cowley, Rev. A. E. . . . . St. James' Rectory, Winnipeg, Man.
- Davidson, Rev. Rural Dean G. F., M.A. . . . . Guelph, Ont.  
 Davis, Very Rev. Dean E., D.D. . . . . London South, Ont.  
 de Pencier, Rev. Rural Dean A. W., B.A. . . . . Brandon, Man.

- d'Easum, Rev. Canon G. C., M.A. .... Calgary, Alta.  
 Dibb, Rev. Rural Dean F. T. .... Napanee, Ont.  
 Dewdney, Rev. A. D. .... Prince Albert, Sask.  
 Dobie, Rev. G. N. .... Indian Head, Sask.  
 Draper, Rev. T. F. .... Louisbourg, C. B.  
 Elliott, Rev. Canon A., B.A. .... Carleton Place, Ont.  
 Evans, Very Rev. Dean L., D.C.L., D.D.  
     15 Hope Ave., Montreal, Que.  
 Farthing, Very Rev. Dean J. C., M.A., D.C.L.,... Kingston, Ont.  
 Fiennes-Clinton, Rev. H. G., B.A.  
     St. Luke's Home, Vancouver, B. C.  
 Forneret, Ven. Archdeacon G. A., M.A.,  
     Queen St. S., Hamilton, Ont.  
 Forsyth, Ven. Archdeacon D., B.A. .... Chatham, N. B.  
 Fortin, Ven. Archdeacon O., D.D., Donald St., Winnipeg, Man.  
 Gillmor, Ven. Archdeacon G. .... Sudbury, Ont.  
 Graham, Rev. F. H. .... Nelson, B. C.  
 Hanington, Rev. Canon E. A. W., B.A. .... Ottawa, Ont.  
 Harding, Ven. Archdeacon McA., D.D. .... Indian Head, Sask.  
 Hague, Rev. Canon Dyson, M.A.,  
     Memorial Church Rectory, London, Ont.  
 Harris, Rev. E. A., M.A. .... Mahone Bay, N.S.  
 Harris, Rev. V. E. .... Sackville, N. S.  
 Heathcote, Rev. F. C. C., .. All Saints' Rectory, Winnipeg, Man.  
 Hill, Ven. Archdeacon A. C., M.A. .... St. Thomas, Ont.  
 Hedley, Rev. C. W., M.A. .... Port Arthur, Ont.  
 Howitt, Rev. F. E. .... George St., Hamilton, Ont.  
 Hogbin, Rev. Canon G. H. .... Calgary, Alta.  
 Ingles, Rev. Canon C. L., M.A., 15 O'Hara Ave., Toronto, Ont.  
 Johnson, Rev. Rural Dean F. W., B.D. .... Moose Jaw, Sask.  
 Kaulbach, Ven. Archdeacon J.A., M.A. D.D. .... Truro, N.S.  
 Keen, Rev. J. H. .... Metlakatla, B.C.  
 Ker, Ven. Archdeacon J., D.D.,  
     879 Wellington St., Montreal, P. Q.  
 Kittson, Rev. Canon H., M.A.,... 436 Sparks St., Ottawa, Ont.  
 Lloyd, Ven. Archdeacon G. E., M.A. .... Prince Albert, Sask.  
 Little, Rev. H. N., L.Th. .... Penetanguishene, Ont.



- Macklem, Rev. Provost T. C. S., M.A., D.D.,  
Trinity College, Toronto, Ont.
- MacKay, Rev. Rural Dean A. W., B.D.  
544 King St., Ottawa, Ont.
- McMoline, Rev. Canon S., B.A. .... Portage La Prairie, Man.
- MacKay, Ven. Archdeacon J. A., D.D. .... Prince Albert, Sask.
- Martell, Rev. G. R., M.A. .... Maitland, N.S.
- MacKenzie, Ven. Archdeacon G. C., D.C.L. .... Brantford, Ont.
- McKim, Rev. C. W., M.A. .... Kenora, Ont.
- McMoline, Ven. Archdeacon J., D.D. .... Kingston, Ont.
- Murray, Rev. Canon J. O., M.A.,  
St. John's Rectory, Winnipeg, Man.
- Naylor, Ven. Archdeacon W. H., M.A. .... Farnham, P. Q.
- Neales, Rev. Scovil, M.A. .... Sussex, N. B.
- Newnham, Ven. Archdeacon O. S. .... St. Stephen, N. B.
- O'Meara, Rev. A. E. .... Conrad, Y. T.
- Parrock, Rev. R. A., LL.D. .... Lennoxville, P. Q.
- Pentreath, Ven. Archdeacon E. S. W., D.D.  
1601 Barclay St., Vancouver, B.C.
- Phair, Rev. Canon E. E. M., M.A. .... St. John's, Winnipeg, Man.
- Powell, Rev. T. W., M.A. .... Eglington, Ont.
- Pratt, Rev. Rural Dean F. E. .... Heward, Sask.
- Raymond, Ven. Archdeacon W. O., M.A., LL.D., St. John, N.B.
- Reeve, Rev. W. P., B.D. .... Kemptville, Ont.
- Renison, Ven. Archdeacon R., M.A. .... Albany, H. B. T.
- Rexford, Rev. Principal E. I., M.A., LL.D.,  
201 University St., Montreal, P. Q.
- Ridley, Rev. J. .... Galt, Ont.
- Robinson, Rev. Rural Dean W. .... Clarenceville, P. Q.
- Sage, Rev. G. B., M.A., B.D., St. George's Rectory, London, Ont.
- Sargent, Very Rev. Dean J. P., B.A., D.D.,  
South Qu'Appelle, Sask.
- Schofield, Rev. C. D., M.A. .... Sydney, C. B.
- Scovil, Rev. G. F., M.A. .... St. John, N.B.
- Scriven, Ven. Archdeacon A., M.A. .... Victoria, B. C.
- Scott, Rev. Canon F. G., M.A., D.C.L. .... Quebec, P. Q.
- Simpson, Rev. Canon J., M.A. .... Charlottetown, P.E.I.
- Small, Ven. Archdeacon R., M.A. .... Lytton, B.C.
- Smith, Ven. Archdeacon D., D.D. .... Sydney, C. B.
- Smith, Rev. Canon F. R. .... Hull, P. Q.

- Starr, Rev. Canon G. L., M.A., 132 Wellington St., Kingston, Ont.  
 Spragge, Rev. Canon A. W., M.A. .... Cobourg, Ont.  
 Stocken, Rev. Canon S. J. .... Gleichen, Alta.  
 Sutherland, Rev. Canon R. G., M.A.,  
     119 Hunter St., W., Hamilton, Ont.  
 Tims, Ven. Archdeacon T. W., D.D. .... Calgary, Alta.  
 Underhill, Rev. H. J., M.A., 1221 Pendrill St., Vancouver, B.C.  
 Vroom, Rev. Canon F. W., B.D. .... Windsor, N.S.  
 Warren, Ven. Archdeacon G., B.A., 8 Selby St., Toronto, Ont.  
 Warwick, Rev. A. J. .... McGregor, Man.  
 Weaver, Rev. C. R. .... Wapuskaw, Atha.  
 Webb, Ven. Archdeacon W. F., M.A. .... Edmonton, Alta.  
 Webb, Rev. Canon G. H. .... Calgary, Alta.  
 Welch, Rev. Canon E. A., M.A., D.C.L.,  
     St. James' Rectory, Toronto, Ont.  
 Williams, Very Rev. Dean L. W., D.D. .... Quebec, P. Q.

---

 LAITY.

- Agnew, Hon. J. H. .... Government Buildings, Winnipeg, Man.  
 Allen, Chancellor .... Fredericton, N.B.  
 Aylmer, Hon. H. .... Lennoxville, P. Q.  
 Aylwin, T. C. .... Quebec, P. Q.  
 Bachus, A. H. .... Aylmer, Ont.  
 Barron, Judge J. A. .... Stratford, Ont.  
 Bell, A. J. .... Prince Albert, Sask.  
 Benson, Judge T. M. .... Port Hope, Ont.  
 Blake, Hon. S. H., K.C. .... 46 Maple Ave., Toronto, Ont.  
 Bourne, C. E. .... Jarvis, Ont.  
 Bonner, G. W. G. .... Halifax, N. S.  
 Brown, Adam . . . . . Hamilton, Ont.  
 Bursk, C. W. .... Nelson, B. C.  
 Burrell, F. .... Victoria, B.C.  
 Butler, Dr. T. P., K.C., .... 180 St. James' St., Montreal, P. Q.  
 Campbell, R., K.C., D.C.L. .... Quebec, P. Q.  
 Campbell, J. Roy .... St. John, N. B.  
 Carroll, W. B., M.A., K.C. .... Gananoque, Ont.  
 Carson, R. J. .... 175 Brock St., Kingston, Ont.  
 Cockshutt, W. F., M.P. .... Brantford, Ont.



Collinson, J. H., M.A. .... Highfield, Hamilton, Ont.  
 Coldwell, Hon. G. R. .... Brandon, Man.  
 Clark, S. A. .... Saskatoon, Sask.  
 Conybeare, C. E., P, K.C. .... Lethbridge, Alta.  
 Crease, Lindley .. .... Victoria, B. C.  
 Cronyn, Chancellor V., K.C. .... London, Ont.  
 Cowan, G. H., K.C. .... Vancouver, B.C.  
 Crotty, H. S. .... Victoria, B. C.  
 Creery, A. McC. .... 1389 Jarvis St., Vancouver, B.C.

Daly, Hon. T. M. .... Fort Rouge, Winnipeg, Man.  
 Dargavel, J. R., M.P.P. .... Elgin, Ont.  
 Davidson, Dr. L. H., K.C., .... 140 Metcalf St., Montreal, P. Q.  
 Deeke, E. D. .... Chapleau, Ont.  
 Drewry, E. L. .... Winnipeg, Man.  
 Dunbar-Taylor, A., K.C., .... 1650 Haro St., Vancouver, B.C.

Edgar, J. .... Sunbridge, Ont.  
 Elwood, E. L. .... Moosomin, Sask.  
 Ermatinger, Judge, C. O. Z. .... St. Thomas, Ont.

Fairweather, A. C. .... Rothesay, N.B.  
 Fitzgerald, Hon. Mr. Justice, R. R. .... Charlottetown, P.E.I.  
 Forbes, Judge F. G., B.A. .... Liverpool, N.S.  
 Forsyth, Colonel J. B. .... Custom House, Quebec, P. Q.

Geddes, W. A. .... Calgary, Alta.  
 George, Dr. H. .... Red Deer, Alta.  
 Gregory, Col. .... Lacombe, Alta.  
 Gisborne, F. H. .... Department of Justice, Ottawa, Ont.  
 Godsal, F. W. .... Cowley, Alta.  
 Grisdale, G. .... St. John's, Winnipeg, Man.  
 Gwynne, Colonel . . . . Grenfell, Sask.

Hamilton, John, D.C.L., .. .... Quebec, P. Q.  
 Hanington, Hon. Mr. Justice, D.C.L. .... Dorchester, N.B.  
 Henderson, E. G. .... Windsor, Ont.  
 Hodgins, C. C. .... Lucan, Ont.  
 Hodgins, F. E., K.C., D.C.L., .... 9 Dale Ave., Toronto, Ont.  
 Hoyles, N. W., K.C., LL.D., .... 567 Huron St., Toronto, Ont.  
 Hunter, T. .... Venice, P. Q.

Ingersoll, J. H., K.C. .... St. Catharines, Ont.  
 Inkster, Sheriff C., .... St. John's, Winnipeg, Man.

- Jarvis, W. M. .... St. John, N. B.  
 Jennison, J. L., .... New Glasgow, N. S.  
 Jenkins, C. .... Petrolia, Ont.  
 Jones, H. L. .... Weymouth, N.S.  
 Jones, J. Edmund, .... 312 Temple Bldg., Toronto, Ont.  
 Johnstone, G. .... Nelson, B. C.  
  
 Kirkpatrick, G. B., 8 Coolmine Rd. .... Toronto, Ont.  
 Knowlton, F. J. G. .... St. John, N.B.  
  
 Lake, R. S., M.P. .... Grenfell, Sask.  
 Lewis, Lansing, .. Caledonian Insurance Co., Montreal, P. Q.  
 Lewis, Chancellor, T., K.C., D.C.L., 250 Cooper St., Ottawa, Ont.  
 Lewin, F. E. .... McGregor, Man.  
  
 Machray, J. A., .... Bank of Ottawa Bldg., Winnipeg, Man.  
 MacKenzie, P. E. .... Kenora, Ont.  
 MacKinnon, James ... Sherbrooke, P. Q.  
 Martin, Chancellor K., M.A., Federal Life Bldg., Hamilton, Ont.  
 Martin, Hon. Mr. Justice .... Victoria, B. C.  
 McKay, J., K.C. .... Prince Albert, Sask.  
 McDonald, Judge H. S., M.A., D.C.L. .... Brockville, Ont.  
 Millman, Dr. T. .... 490 Huron St., Toronto, Ont.  
 Mortimer, T. .... 64 Wellington St., W., Toronto, Ont.  
 Mudge, H. J. .... 75 University St., Montreal, P. Q.  
  
 Newnam, R. L. .... Ottawa, Ont.  
 Nicholson, G. B. .... Chapleau, Ont.  
 Nicholson, W., .... 156 George St., Hamilton, Ont.  
  
 Oldham, F. W. .... Innisfail, Alta.  
 Orde, J. F., K.C., .... 155 McLaren St., Ottawa, Ont.  
 Otty, G. O. Dickson .... Hampton, N. B.  
 Owens, Hon. W. .... 4026 Dorchester St., Montreal, P.Q.  
  
 Page, Spencer .... Regina, Sask.  
 Parmelee, G. W., D.C.L. .... Quebec, P. Q.  
 Paull, E. .... London, Ont.  
 Pense, E. J. B. .... Kingston, Ont.  
 Peverett, J. R. .... Indian Head, Sask.  
 Pickett, H. D., .... Moose Jaw, Sask.  
 Plummer, C. V. .... Sault Ste. Marie, Ont.  
  
 Ransford, J. .... Clinton, Ont.  
 Riley, E. H. .... Calgary, Alta.



- Robinson, W. H. . . . . Granby, P. Q.  
Rogers, R. V., LL.D., . . . . . 148 Barrie St., Kingston, Ont.  
Roper, E. C., . . . . . Bittern Lake, Alta.  
Rowley, W. H. . . . . 140 Bay St., Ottawa, Ont.  
Savary, Judge W. S. . . . . Annapolis Royal, N.S.  
Senkler, E. S. . . . . North Bay, Ont.  
Senkler, Judge W. S., D.C.L. . . . . Perth, Ont.  
Sweatman, W. P., . . . . . McIntyre Block, Winnipeg, Man.  
Taylor, Walter, . . . . . Granville St., Vancouver, B.C.  
Thompson, W. J. . . . . Sault Ste. Marie, Ont.  
Tippet, A. P. . . . . 8 Place Royale, Montreal, P. Q.  
Turner, Adam . . . . . Saskatoon, Sask.  
Walker, Wallis J. . . . . New Westminster, B. C.  
Weagant, Dr. A. A. . . . . 12 James St., Ottawa, Ont.  
White, Richard, D.C.L., . . . . . 298 Stanley St., Montreal, P.Q.  
Wilson, Matthew, K.C. . . . . Chatham, Ont.  
Wilson, R. J., M.A. . . . . Halifax, N. S.  
Wiswell, A. B. . . . . Halifax, N. S.  
Worrell, Chancellor, J. A., K.C., 18 King St. W., Toronto, Ont.

# INDEX.

	PAGE.
Acts of the Synod, Schedule of .....	149
Address of Primate .....	2, 148
Alphabetical List of Members of Synod.....	370
Amendments to Constitution.43, 54, 105, 106, 110, 129, 133, 134, 139, 144, 280	
Committee on .....	xxv
American Church, Deputation from .....	20
Anglican Young People's Association, Committee on.....	xxiii, 112, 131
Memorials Respecting .....	15, 18
Report of Comm. on.....	18, 125, 133, 290
Apportionment for Indian Work .....	143
Appreciation of Mrs. Tilton's Services.....	145
Assent to Constitution, etc., by Diocese of Caledonia, Memorial.....	14
Assessors, Appointment of .....	136
Opinions of .....	55, 114
Of the Prolocutor .....	10
Of the Supreme Court of Appeal.....	xxi, 136
Auditors' Report .....	181
Basis of Constitution of the General Synod.....	343
Beneficiary Funds, Committee on .....	xxii, 111, 127, 131
Memorandum on .....	18, 123, 125, 274
Memorials respecting .....	16, 43, 132, 164, 166
Special Committee on .....	xxii, 132
Canons of Synod:	
I. The Supreme Court of Appeal .....	359
II. The Missionary Society of the Church of England in Canada.....	362
III. Marriages Forbidden to be Solemnized .....	365
IV. Registrar of the General Synod .....	366
V. Marriage and Divorce .....	26, 114, 367
VI. Transfer of Clergy .....	367
VII. On Sunday Schools .....	101, 105, 368
Celebration of 200th Anniversary of the Church of England in	
Canada .....	xxiv, 30, 52, 54, 102
Christian Union and Christian Co-operation, Committee on.....	xxii, 53,
113, 127, 137	
Church Bible and Prayer Book Soc'y, Memorial Respecting.....	12, 120, 124, 159
Church Newspaper .....	104
Christian Union, Report of Committee on.....	18, 32, 52, 100, 103, 121, 127,
123, 124, 224	
Colonial Clergy Act, Committee on .....	xxvi, 122, 131, 146
Report of Committee on.....	17, 28, 121, 250
Committee, Nominating .....	11
Constitution, Amendments to .....	43, 54, 105, 106, 110, 133, 139, 280
Of the General Synod .....	346
Conveners of Committees, Appointment of.....	128, 138
Committees on:	
Amendments to Constitution .....	xxv, 140
Anglican Young People's Association .....	xxiii, 112, 131
Beneficiary Funds .....	xxii, 111, 127, 131
Canons .....	xxi, 101, 143
Celebration of the 200th Anniversary of the Church of England	
in Canada .....	xxiv, 54, 102
Christian Union and Christian Co-operation.....	xxii, 100, 113, 127, 131



	PAGE.
Colonial Clergy Act .....	xxvi, 122, 146, 250
Doctrine, Worship and Discipline .....	xxi, 111, 131
Elections and Credentials .....	xxv
Finance and Expenses .....	xxvi, 114
Holy Orders, Educational Work & Theological Colleges.....	xxii, 113, 132
Incorporation of Synod .....	xxv, 112
Joint Hymnal Committee of the General Synod.....	xxiv, 103, 109
Lay Help . . . . .	xxi, 112, 133
Legislation, to Watch .....	(Not appointed)
Memorials to Deceased Members .....	xxvi
Moral and Social Reform .....	xxiii, 65, 103, 120
Observance of the Lord's Day .....	xxiii, 112, 131
Prayer Book Enrichment and Adaptation .....	xxiv, 132, 141
Press Committee . . . . .	113
Professor MacKenzie's Memorandum .....	xxii
Records of the General Synod .....	xxv, 127, 130
Rules of Order . . . . .	xxv
Statistics and the State of the Church.....	xxiii
Sub-Dividing and Re-Adjusting of Dioceses in Province of Can- ada . . . . .	xxiv, 112
Sunday School Commission .....	xxii, 111
Supreme Court of Appeal, Judicial . . . . .	xxi, 135
Assessors . . . . .	xxi, 136
Transportation . . . . .	xxvi
Unfinished Business and Printing .....	xxvi, 54
Vital Statistics .....	xxv, 112
Delegation to Bishop of Montreal's Funeral .....	12
Delegates, Increase of, Memorial Respecting.....	15, 133
Delegation from Lord's Day Alliance .....	24
Divorce, Appointment of Committee to Consult with re Confirmation of Canon .....	26
Prolocutor's Ruling re Confirmation of Canon .....	114
Diaconate, Report of Committee on .....	17, 119, 262
Doctrine, Worship and Discipline, Committee on.....	xxi, 112, 131, 253
Report of Committee.....	17, 122, 131
Education and Welfare of the Indians.....	142, 171
Educational Work, etc., Report on.....	17, 121, 130, 245
Elections and Credentials, Committee on.....	xxv
Election of Officers . . . . .	10
Erection of New Western Province .....	118, 119
Expenses of General Synod .....	30, 42
General Synod, Report of Committee on.....	114, 278
Finance and Expense, Committee on .....	xxvi
Froude, Contract for Hymnal .....	38, 42
Fundamental Principles of the General Synod.....	343
Greetings . . . . .	20, 23, 24, 25, 39
Holy Orders, Educational Work and Theological Colleges.....	xxii, 113, 132
Hymnal Committee.....	xxiv, 35, 103, 109, 132
Duties of . . . . .	134
For Church in Canada, Froude Contract on.....	38, 42
Memorial to the Rev. J. Roy Respecting.....	13
Committee, Printing Report of .....	13
Report of Compilation Committee .....	34, 37
Report of Executive Committee .....	18, 31, 33, 207, 221

	PAGE.
Immigration Department of M.S.C.C.....	51, 54, 120
Incorporation of Synod, Committee on.....	XXV, 112
Indian Education, Memorial Respecting .....	43, 168
Work, re Apportionment for .....	143
Joint Sessions of Both Houses .....	105
Judicial Committee .....	XXI, 135
Lay Help, Committee on .....	XXI, 112, 133, 281
Lambeth Encyclical .....	65
Law Enforcement in Yukon and British Columbia.....	64, 173
Lay Help, Report of Committee on.....	21, 128, 281
Laymen's Missionary Movement .....	33, 37
Laymen, Parochial Board of .....	133
Legislation, Report of Committee on.....	18, 122, 254
Lord's Day Alliance, Delegation from.....	24
Observance.....	XXIII, 28, 38, 51, 101, 112, 131
Report of Committee on.....	19, 51, 221
Lower House, Messages from .....	326
Marriage and Divorce, Canon on.....	114, 367
Marriages Forbidden to be Solemnized, Canon on.....	365
Members of the General Synod, List of.....	IX
Memorials and Communications .....	12, 13, 14, 15, 16
To Deceased Members, Committee on.....	XXVI
Report of Committee on.....	113, 238
Memorials Respecting:	
Assent to Constitution, etc., by Diocese of Caledonia.....	14
A.Y.P.A.....	18, 15, 163, 175
Beneficiary Funds.....	16, 43, 124, 164, 166
Canadian Edition of Prayer Book.....	15, 164
Church Bible and Prayer Book Society.....	12, 120, 124, 159
Hymnal, by Rev. J. Roy .....	13
Indian Education from W. and N. Dioceses.....	43, 168
Increased Representation .....	15, 165
Law Enforcement in Yukon and British Columbia.....	64, 173
Moral and Social Reform .....	15, 163
M.S.C.C., Secretary of .....	14, 161
Religious Training of the Young, from Montreal Diocese.....	162
Sunday Schools .....	15, 125, 161
Sunday School Paper, from Diocese of Huron.....	15, 162
Memorials to be in Duplicate .....	130
Memorial Service .....	22
Moral and Social Reform .....	XXIII, 65, 102, 107, 120, 163
M.S.C.C., Executive Committee of .....	143
Indian Work .....	142
Immigration Department .....	51, 54
Triennial Meeting of .....	27, 294
Work Among the Jews .....	135
Report of .....	294
Canon on .....	362
Messages from the Lower House .....	326-341
Messages from the Upper House:	
No. 1. Election of Secretary .....	12
2. Delegation to Funeral of Bishop of Montreal.....	12
3. Thanks to Bishop Edsall for His Sermon.....	16



	PAGE.
4. Concurrence in the Appointment of Registrar.....	16
5. Extra Provincial Dioceses .....	22
6. Re Greetings to Synod of Newfoundland.....	24
7. On the Lord's Day Observance.....	28, 52
8. Tithe Giving . . . . .	29, 58
9. Concurrence in accepting Invitation of Mayor of Ottawa..	30
10. General Synod Expenses .....	30, 42
11. Celebration of 200th Anniversary of First Regular Service in Canada . . . . .	30, 52, 58
12. Adoption of Report of Hymnal Committee.....	31, 32
13. Christian Union .....	32, 52, 100, 121
14. Laymen's Missionary Movement .....	33
15. Concurrence in Committee's Report on Hymnal.....	33
16. On Hymnal . . . . .	37
17. Laymen's Missionary Movement .....	27
18. Week of Prayer .....	37, 53
19. Contract for Hymnal .....	42
20. Immigration Chaplain, S.P.C.K. ....	49, 64
21. Immigration Department of M.S.C.C.....	51, 102, 110
22. Amendment to Constitution .....	54, 129
23. Lambeth Encyclical . . . . .	65
24. On Sunday School Canon .....	101, 105
25. Committee on Statistics .....	101
26. Committee on Canons .....	101
27. Lord's Day Observance .....	101
28. Committee on 200th Anniversary .....	102
29. Committee on Moral and Social Reform.....	102, 128
30. Subdividing and Re-adjusting Provinces .....	109, 110
31. Committee on Hymnal .....	109
32. Committee to Explain Message A.A.....	110
33. Proposed Amendment to Constitution .....	110
34. Erection of New Western Province .....	118, 119
35. On State of Business .....	118
36. Concurring in Message A.A. re Immigration Dept.....	120
37. Christian Union . . . . .	121
38. Christian Union . . . . .	123
39. Christian Union .....	124, 128
40. Church Bible and Prayer Book Society Memorial.....	124
41. Memorials to be in Duplicate .....	130, 133
42. Report of Nominating Committee .....	131
43. Concerning Hour of Prorogation .....	129, 130
44. Keeping of Records .....	130
45. Temperance . . . . .	129
46. Statistics and State of the Church .....	129
47. Doctrine, Worship and Discipline .....	130
48. Educational Work, Theological Colleges, Holy Orders....	130
49. Testimonial to Rev. Dr. Bethune .....	130
50. Thanks to Hymnal Committee .....	132
51. Beneficiary Funds, Special Committee .....	132
52. Report on A.Y.P.A. ....	133
53. Members of the Judicial Committee .....	135, 136
54. Assessors of the Supreme Court of Appeal .....	136
55. Statistics and State of the Church.....	136

	PAGE.
56. Next Session of Synod, Place of Meeting.....	136, 137
57. Christian Union .....	137
58. Committee on Records .....	137
59. Re Conveners of Committees .....	138, 140
60. Report of Committee on Rules of Order .....	138
61. Enrichment and Adaptation of the Common Book of Prayer.....	138
62. Thanks to Church People of Ottawa.....	140, 142
63. Name of Diocese of Selkirk changed to that of Yukon....	141
64. Thanks to Mayor and Aldermen of Ottawa.....	145
65. Committee on Prayer Book Enrichment .....	146
66. Colonial Clergy Act .....	146
67. Thanks to English Societies .....	146
68. Thanks to the B. and F. Bible Society.....	146
Missions Among the Young, Memorial from M.S.C.C.....	175
Messages from the Upper House .....	315, 325
Messages, Time of Communicating .....	143
Nominating Committee .....	11, 245
Nominating Committee, Report of.....	22, 121, 131
Notices of Motion.....	19, 22, 102, 114, 119, 128, 133, 134, 135, 138
Officers of Synod .....	xx
Order of Proceedings of Both Houses, Permanent.....	352
Order of Proceedings of the Lower House.....	353
Order of Proceedings, Revision of.....	139, 141
Order, Points of, Raised and Decided.....	19, 55, 114
Ottawa, Invitation from Mayor and Council of.....	27, 28
Ottawa, Message from Upper House Accepting Invitation of.....	30
Ottawa, Thanks to Mayor of .....	145
Prayer Book Enrichment and Adaptation, Committee on.....	xxiv, 132
	138, 141, 146
Prayer Book, Memorial Respecting Canadian Edition of.....	15, 132, 164
Press Committee .....	113
Prolocutor, Election of .....	10
Prolocutor's Rulings .....	19, 55, 114
Prorogation of Synod .....	129, 150
Records of General Synod, Committee on.....	xxv, 127, 131, 137
Registrar, Appointment of .....	16
Registrar of General Synod, Canon on.....	366
Registrar, Report of .....	118, 260
Resolutions of Sympathy .....	21
Rules of Order for the Lower House .....	354
Rules of Order, Proposed Changes in.....	139
Rules of Order, Committee on.....	xxv, 43
Reports of Committees on:	
Amendments to Constitution .....	43, 106, 280
Anglican Young People's Association .....	18, 125, 133, 290
Beneficiary Funds (Memorandum) .....	18, 123, 274
Christian Union.....	18, 100, 103, 224, 227
Colonial Clergy Act.....	17, 28, 122, 146, 250
Diaconate .....	17, 119, 262
Doctrine, Worship and Discipline.....	17, 122, 253
Educational Work, Theological Colleges and Holy Orders.....	17, 121,
	130, 245
Finance and Expenses .....	114, 278



	PAGE.
Joint Hymnal .....	18, 31, 34, 207, 221
Lay Help .....	21, 128, 281
Legislation .....	18, 122, 254
Lord's Day Observance .....	19, 51, 221
Memorials to Deceased Members .....	113, 238
M.S.C.C., Triennial Report .....	294
Nominating Committee .....	xxi, 22, 245
Sunday Schools .....	17, 39, 44, 182
Statistics and State of the Church .....	18, 126, 254
Testimonial to Rev. Dr. Bethune .....	124, 279
Registrar .....	118, 260
Rules of Order .....	43, 128, 138, 139, 280
Temperance .....	17, 104, 106, 229
Treasurer .....	21, 177
Vital Statistics .....	17, 123, 252
Sermon of the Bishop of Minnesota .....	151
Solemn Declaration of the General Synod .....	342
S.P.C.K., Chaplain and Letter .....	49
Special Meeting of General Synod .....	1
Statistics and State of the Church, Committee on .....	xxiii, 101
Statistics and State of the Church, Report on .....	18, 126, 129, 136, 254
Subdividing of Dioceses, Committee on .....	xxiv, 109, 110, 112
Sunday Schools, Canon on .....	101, 105, 368
Sunday School Commission, Committee on .....	xxii, 111
Sunday Schools, Memorials Respecting .....	15, 125, 161
Sunday School Paper, Memorial Respecting .....	15
Sunday School Committee, Report of .....	17, 39, 44, 182
Supreme Court of Appeal, Assessors of .....	21, 136
Supreme Court of Appeal, Canon on .....	359
Synod, Next Session of .....	136, 137
Temperance, Minority Report on .....	17, 19, 20
Temperance, Report of Committee on .....	17, 104, 106, 129, 229
Temperance Report, Recommendations 8 and 9 referred to Committee On Moral and Social Reform .....	107
Transcriber of Minutes .....	25
Transfer of Clergy, Canon on .....	367
Treasurer, Report of .....	21, 177
Thanks, Votes of .....	11, 16, 28, 123, 125, 132, 140, 142, 144, 146, 147
Tithe Giving .....	29, 52
Transfer of Clergy, Canon on .....	367
Transportation, Committee on .....	xxvi
Unction of the Sick, Motion Respecting .....	22, 23, 24
Unfinished Business and Printing, Committee on .....	xxvi, 54
Vital Statistics, Committee on .....	xxv, 112
Vital Statistics, Report of Committee on .....	17, 123, 252
Visitors .....	13, 21, 24
Woman's Auxiliary, Message of Greetings .....	24, 28
Week of Prayer .....	37, 51
Yukon, Diocese of Selkirk, Changed to .....	14

# Statistics of the Church of England in Canada.



CONTRIBUTIONS FOR CHURCH OBJECTS.				CONTRIBUTIONS FOR MISSIONS.			GRAND TOTAL.	ENCUM'S ON REAL ESTATE.	INSURANCE.				DIOCESES.  1905-6.
Within the Diocese. Excluding Diocesan & M.S.C.C. Missions.	Beyond the Diocese.	Aggregate.	Diocesan.	M.S.C.C.	Aggregate.	Amount.		Church Buildings.	Parsonages.	School Buildings.	Other Property.		
0	\$ 9,629	\$ 1,689	\$ 151,183	\$ 6,207	\$ 4,533	\$ 10,740	\$ 161,928	.....	\$ 480,575	\$ 75,400	.....	.....	Nova Scotia.
17	2,251	3,115	80,613	6,271	6,376	15,097a	95,711	None	290,975	75,600	\$ 20,600	\$ 102,775	Quebec.
1	233,425	56,126	459,646	17,500	21,566*	39,066	498,712	.....	705,110	101,625	109,150	.....	Toronto.
5	380	1,389	55,305	15,953	3,164	19,117	74,423	.....	332,155	53,500	36,650	24,775	Fredericton.
21	13,871	11,259	168,352	11,629	10,738	22,794b	207,381	.....	645,595	108,970	40,750	21,995	Montreal.
0	7,834	11,894	230,757	5,154	12,981	18,136	248,893	153,709	541,835	124,250	28,200	.....	Huron.
4	3,677	.....	90,891	8,129	5,725	13,854	104,745	88,147	405,743	Includes	P. and S. Bdgs.	.....	Ontario.
3	260	290	38,455	891	1,805	2,696	41,151	8,151	101,700	.....	.....	36,450	Algoma.
49	3,853	576	109,878	2,003	5,957	7,961	117,839	104,343	367,730	73,960	32,600	.....	Niagara.
13	.....	.....	108,713	8,025	7,406	15,431	130,480	107,103	292,325	81,475	23,700	.....	Ottawa.
15	1,095	1,611	137,421	7,066	3,034	10,100	147,521	157,316	248,709	33,720	10,150	8,380	Rupert's Land.
95	.....	.....	2,295	.....	200	200	2,495	.....	500	2,000	.....	.....	Moosonee.
06	.....	.....	206	.....	100	100	306	.....	.....	.....	.....	.....	Saskatchewan.
51	.....	347	59,167	1,167	985	2,152	61,319	.....	.....	.....	.....	.....	Athabasca.
.....	.....	.....	30,198	778	1,022	1,801	32,000	36,000	66,180	13,560	.....	.....	Qu'Appelle.
.....	.....	.....	.....	.....	.....	.....	302	.....	.....	.....	.....	.....	Calgary.
94	32	14	9,640	244	214	458	10,100	4,750	18,900	5,600	100	.....	Mackenzie River.
.....	.....	.....	26,000	1,400	1,000	2,400	28,400	.....	38,000	16,000	8,000	.....	Yukon (Selkirk).
.....	.....	.....	700	200	.....	.....	900	.....	.....	525	.....	.....	Keewatin.
.....	3,500	350	35,350	850	800	1,650	37,000	45,000	90,000	Total	Insura nce.	.....	Columbia.
64	142	67	21,873	.....	636	636	22,509	3,671	33,150	Total	Insura nce.	.....	Caledonia.
98	\$ 279,949	\$ 88,727	\$ 1,815,943	\$ 93,967	\$ 88,442	\$ 184,389	\$ 2,024,115	\$ 708,190	\$ 4,661,182	\$ 766,185	\$ 309,900	\$ 194,375	New Westminster.
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	Kootenay.
80	\$ 11,160	\$ 2,175	\$ 148,315	\$ 6,201	\$ 5,449	\$ 11,650	\$ 159,965	.....	\$ 366,225	\$ 75,350	.....	.....	Nova Scotia.
44	1,694	2,833	78,572	5,791	6,604	15,724a	94,297	None	314,825	81,950	\$ 21,750	\$ 158,850	Quebec.
94	233,425	56,126	459,646	16,428	23,085	39,513	499,159	.....	705,110	101,625	109,150	.....	Toronto.
99	1,079	797	55,876	15,638	3,335	18,974	74,850	.....	329,300	62,800	22,000	23,750	Fredericton.
92	15,958	12,442	187,672	13,536	10,818	24,354	212,026	.....	641,720	109,120	42,450	.....	Montreal.
315	13,538	4,033	202,889	8,279	14,280								



Within the Diocese. Excluding Diocesan & M.S.C.C. Missions.	Beyond the Diocese.	Aggregate.	Diocesan.	M.S.C.C.	Aggregate.	GRAND TOTAL.	Amount.	Church Buildings.	Parsonages.	School Buildings.	Other Property.	1905-6.
\$ 9,629	\$ 1,689	\$ 151,183	\$ 6,207	\$ 4,533	\$ 10,740	\$ 161,928	.....	\$ 480,575	\$ 75,400	.....	.....	Nova Scotia.
2,251	3,115	80,613	6,271	6,376	15,097a	95,711	None	290,975	75,600	\$ 20,600	\$ 102,775	Quebec.
233,425	56,126	459,646	17,500	21,566*	39,066	498,712	.....	705,110	101,625	109,150	.....	Toronto.
380	1,389	55,305	15,953	3,164	19,117	74,423	.....	332,155	53,500	36,650	24,775	Fredericton.
13,871	11,259	168,352	11,629	10,738	22,794b	207,381	.....	645,595	108,970	40,750	21,995	Montreal.
7,834	11,894	230,757	5,154	12,981	18,136	248,893	153,709	541,835	124,250	28,200	.....	Huron.
3,677	.....	90,891	8,129	5,725	13,854	104,745	88,147	405,743	Includes	P. and	S. Bds.	Ontario.
260	290	38,455	891	1,805	2,696	41,151	8,151	101,700	.....	.....	36,450	Algoma.
3,853	576	109,878	2,003	5,957	7,961	117,839	104,343	367,730	73,960	32,600	.....	Niagara.
.....	.....	108,713	8,025	7,406	15,431	130,480	107,103	292,325	81,475	23,700	.....	Ottawa.
1,095	1,611	137,421	7,066	3,034	10,100	147,521	157,316	248,709	33,720	10,150	8,380	Rupert's Land.
.....	.....	2,295	.....	200	200	2,495	.....	500	2,000	.....	.....	Moosonee.
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	Saskatchewan.
.....	.....	206	.....	100	100	306	.....	.....	.....	.....	.....	Athabasca.
.....	.....	59,167	1,167	985	2,152	61,319	.....	.....	.....	.....	.....	Qu'Appelle.
.....	347	30,198	778	1,022	1,801	32,000	36,000	66,180	13,560	.....	.....	Calgary.
.....	.....	.....	.....	.....	.....	302	.....	.....	.....	.....	.....	Mackenzie River.
32	14	9,640	244	214	458	10,100	4,750	18,900	5,600	100	.....	Yukon (Selkirk).
.....	.....	26,000	1,400	1,000	2,400	28,400	.....	38,000	16,000	8,000	.....	Keewatin.
.....	.....	.....	700	200	.....	900	.....	2,000	525	.....	.....	Columbia.
3,500	350	35,350	850	800	1,650	37,000	45,000	90,000	Total	Insura	nce.	Caledonia.
142	67	21,873	.....	636	636	22,509	3,671	33,150	Total	Insura	nce.	New Westminster.
\$ 279,949	\$ 88,727	\$ 1,815,943	\$ 93,967	\$ 88,442	\$ 184,389	\$ 2,024,115	\$ 708,190	\$ 4,661,182	\$ 766,185	\$ 309,900	\$ 194,375	Kootenay.
\$ 11,160	\$ 2,175	\$ 148,315	\$ 6,201	\$ 5,449	\$ 11,650	\$ 159,965	.....	\$ 366,225	\$ 75,350	.....	.....	Nova Scotia.
1,694	2,833	78,572	5,791	6,604	15,724a	94,297	None	314,825	81,950	\$ 21,750	\$ 158,850	Quebec.
233,425	56,126	459,646	16,428	23,085	39,513	499,159	.....	705,110	101,625	109,150	.....	Toronto.
1,079	797	55,876	15,638	3,335	18,974	74,850	.....	329,300	62,800	22,000	23,750	Fredericton.
15,958	12,442	187,672	13,536	10,818	24,354	212,026	.....	641,720	109,120	42,450	.....	Montreal.
13,538	4,033	202,889	8,279	14,280	22,560	225,449	157,494	551,250	128,725	55,925	.....	Huron.
2,069	.....	109,008	6,679	6,345	13,024	125,523	88,666	457,603	Total	Insura	nce.	Ontario.
2,347	250	43,766	667	1,809	2,477	46,244	4,187	93,035	43,205	Includes	3 Bds.	Algoma.
4,850	373	118,756	2,247	6,310	8,558	127,314	93,293	385,980	70,650	39,000	.....	Niagara.
.....	.....	124,522	7,559	6,952	14,511	147,205	103,599	282,873	89,600	26,400	.....	Ottawa.
1,167	1,584	143,333	7,678	3,538	11,216	154,549	151,452	248,309	33,720	10,150	8,380	Rupert's Land.
.....	.....	2,500	.....	200	200	2,700	.....	8,500	2,000	2,000	.....	Moosonee.
.....	.....	6,886	.....	.....	.....	6,886	.....	.....	.....	.....	.....	Saskatchewan.
.....	.....	597	.....	100	100	697	.....	.....	.....	.....	.....	Athabasca.
.....	.....	51,782	.....	1,000	1,000	52,782	.....	.....	.....	.....	.....	Qu'Appelle.
.....	351	38,067	755	1,226	1,982	40,050	42,000	74,240	14,510	.....	.....	Calgary.
.....	.....	213	.....	.....	.....	213	.....	.....	.....	.....	.....	Mackenzie River.
84	17	8,606	178	250	429	9,036	9,352	27,000	7,400	100	.....	Yukon (Selkirk).
.....	.....	26,000	1,400	1,000	2,400	28,400	None	38,000	16,000	8,000	.....	Keewatin.
.....	.....	1,400	1,000	200	1,200	2,600	.....	5,000	1,500	.....	.....	Columbia (e).
37,000	400	37,340	1,070	1,200	2,270	39,610	40,000	90,000	Includes	P. and	S. B.	Caledonia.
101	104	27,724	.....	739	739	28,463	5,235	38,500	Includes	P. and	S. B.	New Westminster.
\$ 324,472	\$ 81,825	\$ 1,873,470	\$ 95,106	\$ 94,440	\$ 192,881	\$ 2,078,018	\$ 695,278	\$ 4,657,877	\$ 838,155	\$ 336,925	\$ 190,980	Kootenay.
10,572	\$ 1,126	\$ 146,885	\$ 6,889	\$ 7,199	\$ 14,088	\$ 160,973	.....	\$ 321,645	\$ 68,450	\$ 51,300	.....	Nova Scotia.
3,136	689	91,160	5,835	6,884	17,171a	108,331	.....	330,220	84,025	21,135	\$ 150,050	Quebec.
308,073	51,608	552,186	17,011	23,380	40,391	592,577	\$ 357,090	705,110	101,625	109,150	.....	Toronto.
1,073	691	63,380	17,014	4,219	21,234	84,614	.....	370,845	64,750	50,355	16,450	Fredericton.
17,626	14,143	210,082	13,548	10,553	23,601	233,683	.....	731,958	109,560	.....	56,950	Montreal.
15,928	5,943	243,459	8,979	12,555	21,534	264,994	155,009	540,475	130,250	52,450	.....	Huron.
1,732	.....	107,845	6,335	6,044	12,380	120,226	85,330	480,416	Total	Insura	nce.	Ontario.
1,746	1,113	69,402	267	1,862	2,129	71,532	49,712	134,320	43,425	.....	.....	Algoma.
5,898	212	134,241	2,302	7,538	9,840	144,081	101,630	364,600	79,600	49,700	.....	Niagara.
.....	.....	108,288	6,669	6,915	14,584	122,872	92,057	334,430	98,300	38,900	.....	Ottawa.
1,256	1,359	172,219	6,960	4,060	11,020	183,239	148,228	244,190	46,125	8,150	12,000	Rupert's Land.
.....	.....	2,500	.....	200	200	2,700	.....	8,500	2,000	2,000	.....	Moosonee (e).
201	163	11,086	116	693	809	11,895	25,187	.....	.....	.....	.....	Saskatchewan.
.....	.....	597	.....	100	100	697	.....	.....	.....	.....	.....	Athabasca (e)
.....	.....	.....	.....	1,500	1,500	54,917	.....	.....	.....	.....	.....	Qu'Appelle.
.....	559	48,270	894	1,262	2,156	50,427	48,000	76,625	17,675	.....	.....	Calgary.
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	Mackenzie River.
389	31	7,396	224	340	565	7,962	5,512	29,300	7,400	100	.....	Yukon (Selkirk).
.....	.....	26,000	1,400	1,000	2,400	28,400	.....	38,000	16,000	8,000	.....	Keewatin.
.....	.....	1,400	1,000	200	1,200	2,600	.....	5,000	1,500	.....	.....	Columbia (e).
40,000	400	40,400	849	1,200	2,049	42,449	40,000	95,000	Includes	P. and	S. B.	Caledonia (e).
.....	812	28,332	.....	846	846	28,832	9,190	36,800	6,110	.....	.....	New Westminster.
407,624	\$ 79,249	\$ 2,065,128	\$ 96,292	\$ 98,050	\$ 199,797	\$ 2,318,001	\$ 1,116,945	\$ 4,847,434	\$ 876,795	\$ 391,240	\$ 235,450	Kootenay.
1,012,045	\$ 249,801	\$ 5,754,541	\$ 285,365	\$ 280,932	\$ 577,067	\$ 6,420,134	\$ 1,116,945	\$ 4,847,434	\$ 876,795	\$ 391,240	\$ 235,450	

res received for 1907-8. f includes Day School Buildings. g One priest "resigned." h In this case transferred means superannuated.  
returns at all."



TENS.	CONFIRMED.			Marriages.	Burials.		EDUCATIONAL.								SUNDAY SCHOOLS.			CONTRIBUTIONS FOR CHURCH OBJECTS.				
	Total.	Male.	Female.				Universities, Colleges (Not Theological)	Art Students.	Divinity Students.	Theological Colleges.	Students.	Church Sch'l's, Boys.	Pupils.	Church Sch'l's, Girls.	Pupils.	Number.	Officers & Teachers.	Scholars.	Within the Parish.	Within the Diocese. Excluding Diocesan & M.S.C.C. Missions.	Beyond the Diocese.	Aggregate.
2,409	994	1,403	2,397	611	1,021	A	1	24	13	1	13	1	59	1	95	213	1,135	11,016	\$ 139,870	\$ 9,629	\$ 1,689	\$ 15,155
710	223	245	468	175	422	B	1	40	11	1	13	2	88	2	63	91	337	2,877	75,247	2,251	3,115	80
3,311	942	1,467	2,409	1,380	1,858	C	1	105	28	1	80	2	250	3	200	196	2,329	22,258	170,091	233,425	56,126	459
897	291	415	706	263	555	D										107	598	5,311	53,535	380	1,389	55
1,448			845	520	811	E										132	772	8,616	143,221	13,871	11,259	168
1,900	688	1,018	1,706	1,001	1,157	F	1			1	20					225	1,893	15,003	211,030	7,834	11,894	230
897			649	271	468	G						1	45	1	120	107	600	5,129	87,214	3,677		90
824	97	185	282	197	310	H										77	317	3,007	37,903	260	290	38
1,142	317	382	699	376	683	I						1	200			91	988	7,176	105,449	3,853	576	109
952	286	297	583	333	461	K										105	608	7,205	108,713			108
1,321			771	505	723	L	1	32	30			1	73	1	236	76	715	6,802	134,715	1,095	1,611	137
164	11	12	23	40		M						7d	637			7		640	2,295			2
336	82	117	199	70	188	N										23						
25				23		O						7d	189			8	14	146				
450			160	191		P										32	104	1,100				59
460			207	198	135	Q										19	87	1,107	29,851		347	30
23						R										4	6	45				
265	3	1	4			S				No	pa	rticula	rs			10	48	372	9,594	32	14	9
238	68	92	160	79	111	T										21	100	1,358				26
	101	97	198			V						1	47	2	40	10						
350			170	120	160	W						2j	24	2j	77	23	160	2,012		3,500	350	35
210	43	56	99	64	77	X										22	67	709	21,664	142	67	21
18,332	4,159	5,806	12,767	6,489	9,272	Z	5	201	82	5	149	25	1,612	12	831	1,599	10,878	101,889	\$ 1,330,598	\$ 279,949	\$ 88,727	\$ 1,815
2,094	411	602	1,013	594	1,023	A	1	52	23	1	23	1	63	1	104	194	1,043	10,864	\$ 134,980	\$ 11,160	\$ 2,175	\$ 148
768	235	300	535	170	497	B	1	34	14	1	13	2	150	2	72							



	Total.	Male.	Female.	Total.	Marriages.	Burials.		Universities, Colleges (Not Theological)	Art Students.	Divinity Students.	Theological Colleges.	Students.	Church Sch'ls, Boys.	Pupils.	Church Sch'ls, Girls.	Pupils.	Number.	Officers & Teachers.	Scholars.	Within the Parish.	Within the Diocese, Excluding Diocesan & M.S.C.C. Missions.	Beyond the Diocese.	Aggregate.
2,409	994	1,403	2,397	611	1,021	A	1	24	13	1	13	1	59	1	95	213	1,135	11,016	\$ 139,870	\$ 9,629	\$ 1,689	\$ 151,1	
710	223	245	468	175	422	B	1	40	11	1	13	2	88	2	63	91	337	2,877	75,247	2,251	3,115	80,6	
3,311	942	1,467	2,409	1,380	1,858	C	1	105	28	1	80	2	250	3	200	196	2,329	22,258	170,091	233,425	56,126	459,6	
897	291	415	706	263	555	D										107	598	5,311	53,535	380	1,389	55,3	
1,448			845	520	811	E						23				132	772	8,616	143,221	13,871	11,259	168,3	
688	1,018	1,706	1,001	1,157		F	1				1	20				225	1,893	15,003	211,030	7,834	11,894	230,7	
897			649	271	468	G							1	45	1	107	600	5,129	87,214	3,677		90,8	
824	97	185	282	197	310	H										77	317	3,007	37,903	260	290	38,4	
1,142	317	382	699	376	683	I							1	200		91	988	7,176	105,449	3,853	576	109,8	
952	286	297	583	333	461	K										105	608	7,205	108,713			108,7	
1,321			771	505	723	L	1	32	30				1	73	1	76	715	6,802	134,715	1,095	1,611	137,4	
164	11	12	23	40		M							7d	637		7		640	2,295			2,2	
336	82	117	199	70	188	N							7d	189		23							
25				23		O										8	14	146	206				20
450			160	191		P										32	104	1,100					59,1
460			207	198	135	Q										19	87	1,107	29,851			347	30,1
23						R						No	pa	rticula	rs	4	6	45					
265	13	19	32	72	132	T										10	48	372	9,594	32	14	9,6	
238	68	92	160	79	111	V										21	100	1,358					26,0
	101	97	198			W							1	47	2	10							
350			170	120	160	X							2j	24	2j	23	160	2,012		3,500	350	35,3	
210	43	56	99	64	77	Z										22	67	709	21,664	142	67	21,8	
18,332	4,159	5,806	12,767	6,489	9,272		5	201	82	5	149	25	1,612	12	831	1,599	10,878	101,889	\$ 1,330,598	\$ 279,949	\$ 88,727	\$ 1,815,9	
2,094	411	602	1,013	594	1,023	A	1	52	23	1	23	1	63	1	104	194	1,043	10,864	\$ 134,980	\$ 11,160	\$ 2,175	\$ 148,3	
768	235	300	535	170	497	B	1	34	14	1	13	2	150	2	72	98	320	3,015	74,044	1,694	2,833	78,5	
3,129	847	1,333	2,180	1,454	2,058	C	1	105	28	1	80	2	250	3	200	196	2,256	21,391	177,894	233,425	56,126	459,6	
864	185	271	456	287	537	D										94	499	4,330	53,999	1,079	797	55,8	
1,408	396	446	842	515	808	E						29				136	788	8,749	137,992	15,958	12,442	187,6	
1,868			1,920	984	1,267	F						24				192	1,892	14,109	191,315	13,538	4,033	202,8	
916	310	383	693	322	556	G							1		1	114	609	5,153	106,938	2,069		109,0	
740	111	172	283	193	364	H										77	322	3,220	41,168	2,347	250	43,7	
1,138	465	563	1,028	435	787	I							1	200		90	974	7,649	113,532	4,850	373	118,7	
869	380	469	849	338	499	K										108	592	6,121	124,522			124,5	
1,489	235	290	525	708	800	L	1	39	35			1	63	1	184	128	716	6,952	140,582	1,167	1,584	143,3	
166	83	100	183	38		M						8d	669			7		640	2,500			2,5	
380	70	100	170	85	150	N										25	70	808	6,886			6,8	
38				3	15	O							7d	193		8	12	161	597			59	
497			160	197		P										41	118	1,247				51,7	
485			220	232	162	Q										27	121	1,562	37,716		351	38,0	
23			44			R	1	105	28			No	pa	rticula	rs	5	7	45				21	
218			91	56	71	T										10	48	538	8,504	84	17	8,60	
238	68	92	160	79	111	V										21	100	1,358				26,0	
	15	10	25			W							1d	14	20	8	20	400	1,000		400	1,40	
300			199	145	180	X							2j	24	2j	25	170	2,186		37,000	340	37,34	
190	33	58	91	91	81	Y										17	75	756	27,518	101	104	27,7	
17,848	3,845	5,191	11,670	6,926	9,966		4	230	100	5	169	26	1,626	10	660	1,621	10,752	101,254	\$ 1,381,687	\$ 324,472	\$ 81,825	\$ 1,873,47	
2,062			1,279	572	909	A	1	52	24	1	24	1	66	1	105	174	950	10,006	\$ 138,870	\$ 10,572	\$ 1,126	\$ 146,8	
704	273	307	580	181	469	B	1	55	22			2	145	2	6	100	344	3,400	87,337	3,136	689	91,1	
3,755	960	1,208	2,168	1,817	2,194	C	1	105	28	1	87	2	250	3	200	198	2,340	22,514	192,505	308,073	51,608	552,1	
1,047	189	467	656	302	667	D							1	70		111	620	5,745	61,615	1,073	691	63,3	
1,651	224	250	474	724	997	E						34				136	895	9,224	177,312	17,626	14,143	210,0	
2,096			1,413	1,177	1,361	F						26				195	1,824	15,531	221,587	15,928	5,943	243,4	
938			663	320	509	G							1	37	1	112	669	5,520	106,113	1,732		107,8	
814	174	226	400	221	310	H										81	382	3,526	66,546	1,746	1,113	69,4	
1,233	437	509	946	506	730	I							1	200		86	976	7,878	128,130	5,898	212	134,2	
869	313	390	703	356	493	K										108	603	6,354	108,288			108,2	
1,739	391	452	843	707	652	L	1	30	38			1	60	1	169	134	748	7,336	169,604	1,256	1,359	172,2	
166	83	100	183	38		M						8d	669			7		640	2,500			2,5	
609	69	79	148	125	311	N						70	1	23	1	52	127	1,339	10,722	201	163	11,0	
38				3	15	O							7d	193		8	12	161	597			5	
551			299	223		P						1	7			45	128	1, <					

Boys and Girls. e Columbia dioceses. No figures later than 1905-6. These statistics reported from previous year; no figures received for 1907-8. f i  
n One deacon deposed. p Qu'Appelle—"Approximate." "Parochial returns most imperfect. Some parishes have sent no returns at all."



# Statistics of the Church of E

S. S. BUILDINGS.			PARSONAGES.		ENDOWMENTS.		CHURCH POPULATION.		Communicants on Rolls.	BAPTISMS.			CONFIRMED.			Marriages.	Burials.	Universities, Colleges (Not Theological)	Art Students.	
Churches Consecrated	Cemeteries Consecrated	Number.	Value.	Number.	Value.	Annual Value.	Lands or Investments	Families.		Souls.	Children.	Adults.	Total.	Male.	Female.					Total.
10	6	22		90	\$ 150,000	\$ 12,000			56,099	13,910		2,409	994	1,403	2,397	611	1,021	A	24	
1	2	16	\$ 36,000	56	123,125	14,741		4,481	21,060	7,630	686	24	710	223	245	468	175	422	B	40
1		199	236,420	87	201,196	39,833		25,000	93,534	25,294	3,112	199	3,311	942	1,467	2,409	1,380	1,858	C	105
2	1	33	51,900	55	94,650	17,071		5,388	25,215	7,961	818	79	897	291	415	706	263	555	D	
4		18	73,510	68	155,650	9,700	i.	8,438	32,345	13,685	1,401	47	1,448			845	520	811	E	
2		37	72,400	102	245,990	12,000	i.	12,947	52,218	12,904	1,602	298	1,900	688	1,018	1,706	1,001	1,157	F	1
2	4	21		48		11,346		6,548	27,603	9,192	848	48	897			649	271	468	G	
1		7		34				3,174	13,950	3,764	787	37	824	97	185	282	197	310	H	
2	2	25	54,050	43	107,450	6,252	i.	7,835	32,465	11,086	1,020	122	1,142	317	382	699	376	683	I	
		11		53				7,210	31,455	11,835	928	24	952	286	297	583	333	461	K	
3	1	10		57		1,397	i.	7,137	40,771	9,835			1,321			771	505	723	L	32
		2f	600	1	3,000				7,315	600	160	4	164	11	12	23	40		M	
		7f	5,000	8	5,600			164	879	182	325	11	336	82	117	199	70	188	N	
5	3			31		460		1,943	19,000	3,312			450			160	191		O	
	1	4	5,200	13	27,130			2,600	12,000	2,775	442	18	460			207	198	135	P	
				5	2,000				1,400				23						Q	
1		1f		8										3	1	4			R	
2		1	150	13	9,800			1,016	10,660	879	261	4	265	13	19	32	72	132	S	
2		9	12,000	10	22,000	1,000	i.	1,700	7,000	1,920			238	68	92	160	79	111	T	
		4		10					3,000	561				101	97	198			V	
1		10		11	22,000	1,680	i.		12,000	3,100			350			170	120	160	W	
		2	500	11					3,553	1,038			210	43	56	99	64	77	X	
39	20	439	\$547,730	814	\$ 1,169,591	\$127,480		95,581	503,522	141,463	12,415	915	18,332	4,159	5,806	12,767	6,489	9,272		8
3	4	23		90	\$ 150,000	\$ 12,000			51,947	13,742		2,094	411	602	1,013	594	1,023	A	2	
1		23	33,356	58	143,325	14,085	i.	4,574	21,134	7,847	731	37	768	235	300	535	170	497	B	1
5	1	74	236,420	87	201,196	39,833		25,000	93,378	26,573	2,950	179	3,129	847	1,333	2,180	1,454	2,058	C	2
3	1	34	78,500	55	78,650	16,055	i.	4,912	21,789	7,235	788	76	864	185	271	456	287	537	D	
				69	159,500			10,547	40,369	15,143	1,353	55	1,408	396	446	842	515	808	E	
		40	94,900	96	222,281	12,317	i.	12,324	55,510	14,596	1,616	252	1,868			1,920	984	1,267	F	
5		23		47				6,582	27,767	9,376	861	55	916	310	383	693	322	556	G	
		7		33				3,291	16,972	4,178	719	21	740	111	172	283	193	364	H	
1	1	27	62,602	44	125,250	6,301	i.	7,871	32,321	11,096	1,004	134	1,138	465	563	1,028	435	787	I	
		19		54				7,117	30,976	12,123	863	36	899	380	469	849	338	499	K	
5		12	28,290	60	106,414	1,808	i.	7,683	41,900	10,000	1,424	65	1,489	235	290	525	708	800	L	35
		2f	600	1	3,000				7,315	600	155	11	166	83	100	183	38		M	
		7f	5,000	8	5,600			1,500	6,000	1,850	360	20	380	70	100	170	85	150	N	
				220	880			220	880	181	38		38				3	15	O	
7				35		523	i.	2,259	23,000	3,594			497			160	197		P	
		4	5,200	17	29,030			3,500	16,000	3,675	463	22	485			220	232	162	Q	
				5	2,000				1,400	126			23			44			R	
1		1f		9										1	2	3			S	
3		1	150	14	11,600			619	9,300	767	218		218			91	56	71	T	
2		9	12,000	10	22,000	1,000	i.	1,700	7,000	1,920			238	68	92	160	79	111	V	
		7		12					3,000	600				15	10	25			W	
1		10		13	26,000	1,680	i.		12,313	3,211			300			199	145	180	X	
4		2	1,000	11					4,963	1,265			190	33	58	91	91	81	Y	
41	7	325	\$558,018	828	\$ 1,285,846	\$105,602		99,699	525,234	149,698	13,543	963	17,848	3,845	5,191	11,670	6,926	9,966		100
3	4	23		90	\$ 150,000	\$ 12,000			52,000	14,000		2,062			1,279	572	909	A	24	
4	1			58	135,800	14,550	i.	4,727	21,598	8,140	667	37	704	273	307	580	181	469	B	22
		77	\$236,420	87	201,196	39,833	i.	25,000	95,185	26,570	3,539	216	3,755	960	1,208	2,168	1,817	2,194	C	28
2		41	88,400	55	111,385	17,615	i.	5,867	26,959	8,508	985	82	1,047	189	467	656	302	667	D	
			152,650		177,870	7,533		11,180	41,765	15,547	1,596	55	1,651	224	250	474	724	997	E	
5		41	111,200	109	232,075	12,615	i.	13,775	58,226	17,138	1,857	239	2,096			1,413	1,177	1,361	F	
1		20		47				6,711	29,071	9,353	891	47	938			663	320	509	G	
1	1	8		38				3,579	16,463	4,621	776	38	814	174	226	400	221	310	H	
2	1	27	93,300	44	146,000	6,505	i.	8,237	34,133	11,548	1,133	100	1,233	437	509	946	506	730	I	
		19		55				7,200	31,117	12,536	850	19	869	313	390	703	356	493	K	
5	1	15	28,330	64	119,220	1,700	i.	8,000	45,000	10,000	1,674	65	1,739	391	452	843	707	652	L	38
		2	600	1	3,000				7,315	600	155	11	166	83	100	183	38		M	
		3		74	24,323			2,069	10,018	2,884	568	41	609	69	79	148	125	311	N	
		7f	5,000	8	5,600			220	880	181	38		38				3	15	O	
7				39		680		2,500	25,000	3,846			551			299	223		P	
		4	5,200	21	39,730			5,175	18,000	5,600	578	26	604			200	250	187	Q	
				5	2,000				1,400				23			44			R	
1		1f		9										3	13	16			S	



Churches Consecrated		Cemeteries Consecrated		Number.	Value.	Number.	Value.	Annual Value.	Lands or Investments	Families.	Souls.	Communicants on Rolls.	Children.	Adults.	Total.	Male.	Female.	Total.	Marriages.	Burials.		Universities, Colleges (Not Theological)	Art Students.	Divinity Students.
10	6	22		90	\$ 150,000	\$ 12,000					56,099	13,910			2,409	994	1,403	2,397	611	1,021	A	1	24	13
1	2	16	\$ 36,000	56	123,125	14,741				4,481	21,060	7,630	686	24	710	223	245	468	175	422	B	1	40	11
1	1	199	236,420	87	201,196	39,833				25,000	93,534	25,294	3,112	199	3,311	942	1,467	2,409	1,380	1,858	C	1	105	28
2	1	33	51,900	55	94,650	17,071				5,388	25,215	7,961	818	79	897	291	415	706	263	555	D			
4	1	18	73,510	68	155,650	9,700				8,438	32,345	13,685	1,401	47	1,448			845	520	811	E			
2	2	37	72,400	102	245,990	12,000				12,947	52,218	12,904	1,602	298	1,900	688	1,018	1,706	1,001	1,157	F	1		
2	4	21		48		11,346				6,548	27,603	9,192	848	48	897			649	271	468	G			
1	7			34						3,174	13,950	3,764	787	37	824	97	185	282	197	310	H			
2	2	25	54,050	43	107,450	6,252				7,835	32,465	11,086	1,020	122	1,142	317	382	699	376	683	I			
		11		53						7,210	31,455	11,835	928	24	952	286	297	583	333	461	K			
3	1	10		57		1,397				7,137	40,771	9,835			1,321			771	505	723	L	1	32	30
		2f	600	1	3,000						7,315	600	160	4	164	11	12	23	40		M			
		7f	5,000	8	5,600								325	11	336	82	117	199	70	188	N			
5	3			31		460				1,943	19,000	3,312			450			160	191		O			
	1	4	5,200	13	27,130					2,600	12,000	2,775	442	18	460			207	198	135	P			
				5	2,000							1,400			23						Q			
1	1	1f		8												3	1	4			R			
2	1	1	150	13	9,800					1,016	10,660	879	261	4	265	13	19	32	72	132	S			
2	9	12,000		10	22,000	1,000				1,700	7,000	1,920			238	68	92	160	79	111	T			
	4			10							3,000	561				101	97	198			U			
1	10			11	22,000	1,680					12,000	3,100			350			170	120	160	V			
	2	500		11							3,553	1,038			210	43	56	99	64	77	X			
39	20	439	\$547,730	814	\$ 1,169,591	\$127,480				95,581	503,522	141,463	12,415	915	18,332	4,159	5,806	12,767	6,489	9,272		5	201	82
3	4	23		90	\$ 150,000	\$ 12,000					51,947	13,742			2,094	411	602	1,013	594	1,023	A	1	52	23
1	1	23	33,356	58	143,325	14,085				4,574	21,134	7,847	731	37	768	235	300	535	170	497	B	1	34	14
5	1	74	236,420	87	201,196	39,833				25,000	93,378	26,573	2,950	179	3,129	847	1,333	2,180	1,454	2,058	C	1	105	28
3	1	34	78,500	55	78,650	16,055				4,912	21,789	7,235	788	76	864	185	271	456	287	537	D			
				69	159,500					10,547	40,369	15,143	1,353	55	1,408	396	446	842	515	808	E			
		40	94,900	96	222,281	12,317				12,324	55,510	14,596	1,616	252	1,868			1,920	984	1,267	F			
5	23			47						6,582	27,767	9,376	861	55	916	310	383	693	322	556	G			
	7			33						3,291	16,972	4,178	719	21	740	111	172	283	193	364	H			
1	1	27	62,602	44	125,250	6,301				7,871	32,321	11,096	1,004	134	1,138	465	563	1,028	435	787	I			
	19			54						7,117	30,976	12,123	863	36	899	380	469	849	338	499	K			
5	12	28,290		60	106,414	1,808				7,683	41,900	10,000	1,424	65	1,489	235	290	525	708	800	L	1	39	35
	2f	600		1	3,000						7,315	600	155	11	166	83	100	183	38		M			
										1,500	6,000	1,850	360	20	380	70	100	170	85	150	N			
	7f	5,000		8	5,600					220	880	181	38		38				3	15	O			
7				35		523				2,259	23,000	3,594			497			160	197		P			
	4	5,200		17	29,030					3,500	16,000	3,675	463	22	485			220	232	162	Q			
				5	2,000						1,400	126			23			44			R			
1	1	1f		9												1	2	3			S			
3	1	1	150	14	11,600					619	9,300	767	218		218			91	56	71	T			
2	9	12,000		10	22,000	1,000				1,700	7,000	1,920			238	68	92	160	79	111	U			
	7			12							3,000	600				15	10	25			V			
1	10			13	26,000	1,680					12,313	3,211			300			199	145	180	W			
4	2	1,000		11							4,963	1,265			190	33	58	91	91	81	X			
41	7	325	\$558,018	828	\$ 1,285,846	\$105,602				99,699	525,234	149,698	13,543	963	17,848	3,845	5,191	11,670	6,926	9,966		4	230	100
3	4	23		90	\$ 150,000	\$ 12,000					52,000	14,000			2,062			1,279	572	909	A	1	52	24
4	1			58	135,800	14,550				4,727	21,598	8,140	667	37	704	273	307	580	181	469	B	1	55	22
		77	\$236,420	87	201,196	39,833				25,000	95,185	26,570	3,539	216	3,755	960	1,208	2,168	1,817	2,194	C	1	105	28
2		41	88,400	55	111,385	17,615				5,867	26,959	8,508	985	82	1,047	189	467	656	302	667	D			
			152,650		177,870	7,533				11,180	41,765	15,547	1,596	55	1,651	224	250	474	724	997	E			
5</																								



# Statistics

DIOCESES.	DEACONS.				PRIESTS.				TOTAL CLERGY.	Lay Readers, Self-Supporting Parishes and Rectories.			CHURCHES.					S. S. BUILDINGS.		PARSONAGES.		ENDOWMENTS.		CHURCH POPULATION.	
	Ordained.	Received.	Transferred.	Deceased.	Ordained.	Received.	Transferred.	Deceased.		Licensed	Self-Supporting	Aided	Number.	Value.	New Churches.	Churches Consecrated	Cemeteries Consecrated	Number.	Value.	Number.	Value.	Annual Value.	Lands or Investments		Families.
1905-6.																									
Acton	A	12	1	1	12	9	11	4	118	10	22	75	243	\$ 737,430	4	10	6	22		90	\$ 150,000	\$ 12,000			
B	2	1	1	1	2	4	4	4	76	35	17	41	129	447,000	1	1	2	16	\$ 36,000	56	123,125	14,741		4,481	
C	17	1	1	1	9	10	7	3	192	66	100	33	246	1,544,269		1	1	199	236,420	87	201,196	39,833		25,000	
D	4	1	1	1	1	4	6	4	73		28	46	147	635,200		2	1	33	51,900	55	94,650	17,071		5,388	
E	11	1	1	1	9			1	124	58	60	40	160	861,220	3	4	18	73,510	68	155,650	9,700	i.	8,438		
F	4	1	1	1	3	4	3	4	160	35	84	66	264	1,176,310		2	2	37	72,400	102	245,990	12,000	i.	12,947	
G	4	1	1	1	5	3	3	1	80	2	39	24	133	775,179c	2	2	4	21		48		11,346		6,548	
H	1	1	1	1	1	1	2	1	39	14	9	43	93		4	1	7		34					3,174	
I	3	1	1	1	3	8	5	1	87	34	50	16	107	621,773		2	2	25	54,050	43	107,450	6,252	i.	7,835	
J	3	4	1	1	3	1	1	1	75	27	37	29	126	954,994c	1		11		53					7,210	
K	9	1	1	1	5	1	4	1	94	47	30	81	163		11	3	10		57		1,397	i.		7,137	
L	1	1	1	1	3			2	12	13		1	15	12,650	1		2f	600	1	3,000					
M	1	2	1	1	2	3	3	1	29	31	1	33					7f	5,000	8	5,600				164	
N	2	1	1	1	1				6	2		8	9	6,400					31		460			1,943	
O	4	1	1	1	7	11	5		41	24	9	34	67		9	5	3		13	27,130				2,600	
P	2	1	1	1	2	5	5		44	10	8	28	37	99,270	6		1	4	5,200	5	2,000				
Q	2	1	1	1					6	5		5	3	1,000					8						
R	2	1	1	1			1h		5			4	6			1	1f		8						
S	2	1	1	1					5				24	30,700	1	2	1	150	13	9,800				1,016	
T							1		15	15	1	24	35	78,000	2	2	9	12,000	10	22,000	1,000	i.		1,700	
U									27	7	9	14	14		1		4		10						
V									11	14		14	14				10		11	22,000	1,680	i.			
W	1	1	1	1		3	3		30	9	9	21	49	195,000		1	10		11						
X	1	1	1	1		6	3		20	9	9	10	24	62,810c			2	500	11						
Y	1	1	1	1																					
Z																									
TOTAL		83	8	9	1	68	74	66	21	1,364	467	522	690	2,094	\$8,239,205	46	39	20	439	\$547,730	814	\$ 1,169,591	\$127,480		95,581

1906-7.																									
Acton	A	2	3	1	6	5	4	3	118	12	27	74	245	\$ 738,000	2	3	4	23	90	\$ 150,000	\$ 12,000				
B	1	1		1	4	1	2	78	42	19	40	131	463,646	3	1		23	33,356	58	143,325	14,085	i.		4,574	
C	6	1		15	7	9	5	190	73	99	33	240	1,544,269	7	5	1	74	236,420	87	201,196	39,833			25,000	
D	2				5	3	4	3	68		29	45	147	589,200			3	1	34	78,500	55	78,650	16,055	i.	4,912
E	4				5				112	59	65	40	161	976,350						69	159,500			10,547	
F	5				4	7	9	3	163	21	91	50	258	966,108	4			40	94,900	96	222,281	12,317	i.	12,324	
G	2	2			3	3	2	1	82	3	40	23	133	814,069c	2	5		23		47				6,582	
H	3				3	2	3		40	6	9	42	88				7		33					3,291	
I	8				6	5	4	2	87	31	49	17	107	666,000	1	1	1	27	62,602	44	125,250	6,301	i.	7,871	
J	1	1			1	4	2	2	73	26	37	29	127	980,496c	1			19		54				7,117	
K	1	1			6	9	6	1	95	48	31	82	177	496,412	15	5		12	28,290	60	106,414	1,808	i.	7,683	
L	6		1		1	2	1	1	11	14		1	16	24,650	1			2f	600	1	3,000				
M	8	1			2	7	3		39	77	4	89												1,500	
N	2	1			2	1			9	2		8	9	9,400	1			7f	5,000	8	5,600			220	
O	3				6	3	1		52	32	9	45	78			7			35		523	i.		2,259	
P	6	1	2		5	4			57	15	9	32	41	105,570	4			4	5,200	17	29,030			3,500	
Q	1			1					6	5		5	3	1,000					5	2,000					
R							1		7	2		7	7			1		1f	9						
S							1		17	15	1	25	25	36,500	3	3		1	150	14	11,600			619	
T	2						1		27	7	9	14	35	78,000	2	2		9	12,000	10	22,000	1,000	i.	1,700	
U									11	14		14	15				7		12						
V									32k	12	9	22	51	199,000	2	1		10		13	26,000	1,680	i.		
W					4	1			24	9	9	13	27	79,840c	1	4		2	1,000	11					
X					4	2																			
Y																									
Z																									
TOTAL		61	7	8	1	65	79	58	24	1,398	525	546	750	2,121	\$8,768,510	49	41	7	325	\$558,018	828	\$ 1,285,846	\$105,602		99,699

907-8.																									
Acton	A	2			6	2	3	1	118	14	29	73	247	\$ 743,000	2	3	4	23	.....	90	\$ 150,000	\$ 12,000	.....	.....	.....
	B	5			2	5	4		81	48	19	39	131	464,587	1	4	1	.....	58	135,800	14,550	i.	.....	4,727	
	C	8			4	9	6	4	197	69	101	33	246	1,559,711	2	.....	77	\$236,420	87	201,196	39,833	i.	.....	25,000	
Acton	D	1			2	5	3	1	70	16	33	41	160	707,950	2	2	.....	41	88,400	55	111,385	17,615	i.	5,867	
Al	E	1			3	2	2	1	117	63	65	40	163	1,062,208	3	.....	.....	152,650	.....	177,870	7,533	.....	.....	11,180	
	F	3			6	2	3	4	159	29	93	51	260	1,196,706	6	5	.....	41	111,200	109	232,075	12,615	i.	13,775	
	G	2			2	.....	2	2	79	3	40	23	136	854,019c	2	1	.....	20	.....	47	.....	.....	.....	6,711	
	H	2			2	1	.....	.....	40	9	10	44	97	.....	9	1	1	8	.....	38	.....	.....	.....	3,579	
	I	.....			1	6	1	.....	87	37	49	17	107	653,200	1	2	1	27	93,300	44	146,000	6,505	i.	8,237	
	K	2	1		3	2	2	1	75	26	37	29	128	997,109c	1	.....	19	.....	55	.....	.....	.....	.....	7,200	
s Land	L	6			8	.....	7	.....	96	60	33	86	181	508,695	11	5	1	15	28,330	64	119,220	1,700	i.	8,000	
ee (e)	M	.....			1	2	1	1	11	14	.....	1	16	24,650	1	.....	2	600	1	3,000	.....	.....	.....	.....	
hewan	N	2			1	1	.....	.....	40	82	6	105	86	51,760	.....	.....	3	.....	74	24,323	.....	.....	.....	2,069	
ca (e)	O	2	1		.....	2	1	.....	9	2	.....	8	9	9,400	1	.....	7f	5,000	8	5,600	.....	.....	.....	220	
elle	P	9	1		7	7	3	.....	63	40	11	52	82	.....	.....	7	.....	.....	39	.....	680	.....	.....	2,500	
	Q	7	2	2	2	9	5	.....	52g	18	10	44	47	106,370	6	.....	4	5,200	21	39,730	.....	.....	.....	5,175	
zie River	R	1			1	.....	.....	.....	7	5	.....	5	3	1,000	.....	.....	.....	.....	5	2,000	.....	.....	.....	.....	
(Selkirk)	S	.....			2	.....	.....	.....	6	3	1	7	7	.....	.....	1	.....	1f	9	.....	.....	.....	.....	.....	
in	T	2			.....	.....	.....	.....	19	15	1	26	25	36,500	.....	.....	1	150	14	11,600	.....	.....	.....	755	
ia (e)	V	.....			.....	.....	1	.....	27	7	9	14	35	78,000	2	2	.....	9	12,000	10	22,000	1,000	i.	1,700	
nia (e)	W	.....			.....	.....	.....	.....	11	14	.....	14	15	.....	.....	.....	7	.....	12	.....	.....	.....	.....	.....	
estminster	X	2			3	5	1	.....	36	16	10	24	52	200,000	1	.....	10	.....	15	30,000	2,400	i.	.....	.....	
ay	Z	.....			5	3	.....	.....	20	11	8	14	28	81,450	2	3	1	3	2,000	15	9,750	.....	.....	.....	



## 905-6.

	Ordained.	Received.	Transferred.	Deceased.	Ordained.	Received.	Transferred.	Deceased.	TOTAL CLERGY.	Licensed Lay Readers	Self-Supporting Parishes or Rectories.	Aided Parishes or Missions	Number.	Value.	New Churches.	Churches Consecrated	Cemeteries Consecrated	Number.	Value.	Number.	Value.	Annual Value.	Lands or Investment	Families.
Scotia . . . . .	12	1	1		12	9	11	4	118	10	22	75	243	\$ 737,430	4	10	6	22		90	\$ 150,000	\$ 12,000		
o . . . . .	2				2	4	4		76	35	17	41	129	447,000	1	1	2	16	\$ 36,000	56	123,125	14,741		4,481
o . . . . .	17	7			9	10	7	3	192	66	100	33	246	1,544,269		1		199	236,420	87	201,196	39,833		25,000
iction . . . . .	4				1	4	6	4	73		28	46	147	635,200		2	1	33	51,900	55	94,650	17,071		5,388
al . . . . .	11				9			1	124	58	60	40	160	861,220	3	4		18	73,510	68	155,650	9,700	i.	8,438
o . . . . .	4				3	4	3	4	160	35	84	66	264	1,176,310		2		37	72,400	102	245,990	12,000	i.	12,947
o . . . . .	4				5	3	3	1	80	2	39	24	133	775,179 <sup>c</sup>	2	2	4	21		48		11,346		6,548
a . . . . .		1			1	1	2		39	14	9	43	93		4	1		7		34				3,174
a . . . . .	3				3	8	5	1	87	34	50	16	107	621,773		2	2	25	54,050	43	107,450	6,252	i.	7,835
's Land . . . . .	3	4			3	1		1	75	27	37	29	126	954,994 <sup>c</sup>	1			11		53				7,210
nee . . . . .	9				5	1	4		94	47	30	81	163		11	3	1	10		57		1,397	i.	7,137
chewan . . . . .	1		1		3			2	12	13		1	15	12,650	1			2 <sup>f</sup>	600	1	3,000			
sca . . . . .	1	2			2	3	3		29	31	1	33		9				7 <sup>f</sup>	5,000	8	5,600			164
pelle . . . . .	2 <sup>n</sup>	1			1				6	2		8	9	6,400						31		460		1,943
y . . . . .	4				7	11	5		41	24	9	34	67		9	5	3			13	27,130			2,600
nzie River . . . . .	2				2	5	5		44	10	8	28	37	99,270	6		1	4	5,200	5	2,000			
(Selkirk) . . . . .							1 <sup>h</sup>		6	5		5	3	1,000						8				
tin . . . . .	2								5			4	6			1		1 <sup>f</sup>		9				1,016
bia . . . . .					15	15	1	24	27	7	9	14	35	30,700	1	2		1	150	13	9,800			1,700
nia . . . . .					27	7			11	14		14	14	78,000	2	2		9	12,000	10	22,000	1,000	i.	6,782
Westminster . . . . .					11	14			14			14	14		1			4		10				
ay . . . . .	1				3	3			30	9	9	21	49	195,000		1		10		11	22,000	1,680	i.	
	1				6	3			20	9	9	10	24	62,810 <sup>c</sup>				2	500	11				
TOTAL . . . . .	83	8	9	1	68	74	66	21	1,364	467	522	690	2,094	\$8,239,205	46	39	20	439	\$547,730	814	\$ 1,169,591	\$127,480		95,581

## 906-7.

Scotia . . . . .	2	3	1		6	5	4	3	118	12	27	74	245	\$ 738,000	2	3	4	23		90	\$ 150,000	\$ 12,000		
o . . . . .		1			1	4	1	2	78	42	19	40	131	463,646	3	1		23	33,356	58	143,325	14,085	i.	4,574
o . . . . .	6		1		15	7	9	5	190	73	99	33	240	1,544,269	7	5	1	74	236,420	87	201,196	39,833		25,000
iction . . . . .	2				5	3	4	3	68		29	45	147	589,200		3	1	34	78,500	55	78,650	16,055	i.	4,913
al . . . . .	4				5				112	59	65	40	161	976,350						69	159,500			10,547
o . . . . .	5				4	7	9	3	163	21	91	50	258	966,108	4			40	94,900	96	222,281	12,317	i.	12,324
o . . . . .	2		2		3	3	2	1	82	3	40	23	133	814,069 <sup>c</sup>	2	5		23		47				6,582
a . . . . .	3				3	2	3		40	6	9	42	88				7		33					3,291
a . . . . .	8				6	5	4	2	87	31	49	17	107	666,000	1	1	1	27	62,602	44	125,250	6,301	i.	7,871
t . . . . .	1	1			1	4	2	2	73	26	37	29	127	980,496 <sup>c</sup>	1			19		54				7,117
's Land . . . . .	6		1		6	9	6	1	95	48	31	82	177	496,412	15	5		12	28,290	60	106,414	1,808	i.	7,683
nee . . . . .					1	2	1	1	11	14		1	16	24,650	1			2 <sup>f</sup>	600	1	3,000			1,500
chewan . . . . .	8	1			2	7	3		39	77	4	89		9				7 <sup>f</sup>	5,000	8	5,600			220
sca . . . . .	2		1			2	1		9	2		8	9	9,400	1					35		523	i.	2,259
pelle . . . . .	3					6	3	1	52	32	9	45	78			7				17	29,030			3,500
y . . . . .	6	1	2		5	4			57	15	9	32	41	105,570	4			4	5,200	5	2,000			
nzie River . . . . .	1		1						6	5		5	3	1,000						9				
(Selkirk) . . . . .							1		7	2		7	7			1		1 <sup>f</sup>		9				
tin . . . . .	2				2	1	1		17	15	1	25	25	36,500	3	3		1	150	14	11,600			619
bia (e) . . . . .							1		27	7	9	14	35	78,000	2	2		9	12,000	10	22,000	1,000	i.	1,700
nia . . . . .									11	14		14	15				7		12					
Westminster . . . . .					4	1			32 <sup>k</sup>	12	9	22	51	199,000	2	1		10		13	26,000	1,680	i.	
ay . . . . .					4	2			24	9	9	13	27	79,840 <sup>c</sup>	1	4		2	1,000	11				
TOTAL . . . . .	61	7	8	1	65	79	58	24	1,398	525	546	750	2,121	\$8,768,510	49	41	7	325	\$558,018	828	\$ 1,285,846	\$105,602		99,699

## 907-8.

907-8.																									
Scotia	A	2			6	2	3	1	118	14	29	73	247	\$ 743,000	2	3	4	23		90	\$ 150,000	\$ 12,000			
	B	5			2	5	4		81	48	19	39	131	464,587	1	4	1			58	135,800	14,550	i.	4,727	
	C	8			4	9	6	4	197	69	101	33	246	1,559,711	2			77	\$236,420	87	201,196	39,833	i.	25,000	
	D	1			2	5	3	1	70	16	33	41	160	707,950	2	2		41	88,400	55	111,385	17,615	i.	5,867	
iction	E	1			3	2	2	1	117	63	65	40	163	1,062,208	3				152,650		177,870	7,533		11,180	
al	F	3			6	2	3	4	159	29	93	51	260	1,196,706	6	5		41	111,200	109	232,075	12,615	i.	13,775	
	G	2			2		2	2	79	3	40	23	136	854,019 <sup>c</sup>	2	1		20		47				6,711	
	H	2			2	1			40	9	10	44	97		9	1	1	8		38				3,579	
	I					1	6	1	87	37	49	17	107	653,200	1	2	1	27	93,300	44	146,000	6,505	i.	8,237	
	K	2	1		3	2	2	1	75	26	37	29	128	997,109 <sup>c</sup>	1			19		55				7,200	
	L	6			8		7		96	60	33	86	181	508,695	11	5	1	15	28,330	64	119,220	1,700	i.	8,000	



.....18, 31,

.....43, 128,  
.....17,

.....17,

.....17, 104, 1  
ferred to Co

140, 142, 1

.....1

.....1

.....1

.....1

.....1

.....1

.....1

.....1

.....1

.....1

## 1905-6.

DIOCESES.	DEACONS.				PRIESTS.				TOTAL CLERGY.	Licensed Lay Readers.	Self-Supporting Parishes and Rectories.	Aided Parishes or Missions.	CHURCHES.					S. S. BUILDINGS.		PARSONAGES.	
	Ordained.	Received.	Transferred.	Deceased.	Ordained.	Received.	Transferred.	Deceased.					Number.	Value.	New Churches.	Churches Consecrated	Cemeteries Cons'r'ted	Number.	Value.	Number.	Value.
1905-6.																					
Nova Scotia . . . . . A	12	1	1	..	12	9	11	4	118	10	22	75	243	\$ 737,430	4	10	6	22	.....	90	\$ 150,000
Quebec . . . . . B	2	..	..	..	2	4	4	..	76	35	17	41	129	447,000	1	1	2	16	\$ 36,000	56	123,125
Toronto . . . . . C	17	..	7	..	9	10	7	3	192	66	100	33	246	1,544,269	..	1	1	199	236,420	87	201,196
Fredericton . . . . . D	4	..	..	..	1	4	6	4	73	..	28	46	147	635,200	..	2	1	33	51,900	55	94,650
Montreal . . . . . E	11	..	..	..	9	..	..	1	124	58	60	40	160	861,220	3	4	..	18	73,510	68	155,650
Huron . . . . . F	4	..	..	..	3	4	3	4	160	35	84	66	264	1,176,310	..	2	..	37	72,400	102	245,990
Ontario . . . . . G	4	..	..	..	5	3	3	1	80	2	39	24	133	775,179c	2	2	4	21	.....	48	.....
Algoma . . . . . H	..	1	..	..	1	1	2	..	39	14	9	43	93	..	4	1	..	7	..	34	..
Niagara . . . . . I	3	..	..	..	3	8	5	1	87	34	50	16	107	621,773	..	2	2	25	54,050	43	107,450
Ottawa . . . . . K	3	4	..	..	3	1	..	1	75	27	37	29	126	954,994c	1	..	..	11	.....	53	.....
Rupert's Land . . . . . L	9	..	..	..	5	1	4	..	94	47	30	81	163	..	11	3	1	10	.....	57	.....
Moosonee . . . . . M	1	..	1	..	3	..	..	2	12	13	..	1	15	12,650	1	..	..	2f	600	1	3,000
Saskatchewan . . . . . N	1	2	..	..	2	3	3	..	29	31	1	33	..	9	..	..	7f	5,000	8	5,600	
Athabasca . . . . . O	2n	..	1	..	1	..	..	..	6	2	..	8	9	6,400	..	..	..	..	..	31	.....
Qu'Appelle . . . . . P	4	..	..	..	7	11	5	..	41	24	9	34	67	..	9	5	3	..	..	13	27,130
Calgary . . . . . Q	2	..	..	..	2	5	5	..	44	10	8	28	37	99,270	6	..	1	4	5,200	5	2,000
Mackenzie River . . . . . R	..	..	..	..	..	..	1h	..	6	5	..	5	3	1,000	..	..	..	..	..	8	..
Yukon (Selkirk) . . . . . S	2	..	..	..	..	..	..	..	5	..	..	4	6	..	..	1	..	1f	..	13	9,800
Keewatin . . . . . T	..	..	..	..	..	..	..	..	15	15	1	24	24	30,700	1	2	..	1	150	10	22,000
Columbia . . . . . V	..	..	..	..	..	1	..	..	27	7	9	14	35	78,000	2	2	..	9	12,000	10	22,000
Caledonia . . . . . W	..	..	..	..	..	1	..	..	11	14	..	14	14	..	1	..	..	4	..	10	..
New Westminster . . . . . X	1	..	..	..	3	3	..	..	30	9	9	21	49	195,000	..	1	..	10	.....	11	22,000
Kootenay . . . . . Z	1	..	..	..	6	3	..	..	20	9	9	10	24	62,810c	..	..	..	2	500	11	.....
TOTAL . . . . .	83	8	9	1	68	74	66	21	1,364	467	522	690	2,094	\$8,239,205	46	39	20	439	\$547,730	814	\$ 1,169,591

## 1906-7.

Nova Scotia . . . . .	A	2	3	1	..	6	5	4	3	118	12	27	74	245	\$ 738,000	2	3	4	23	.....	90	\$ 150,000	\$
Quebec . . . . .	B	..	1	..	..	1	4	1	2	78	42	19	40	131	463,646	3	1	..	23	33,356	58	143,325	..
Toronto . . . . .	C	6	..	1	..	15	7	9	5	190	73	99	33	240	1,544,269	7	5	1	74	236,420	87	201,196	..
Fredericton . . . . .	D	2	..	..	..	5	3	4	3	68	..	29	45	147	589,200	..	3	1	34	78,500	55	78,500	..
Montreal . . . . .	E	4	..	..	..	5	..	..	..	112	59	65	40	161	976,350	..	..	..	..	..	69	159,500	..
Huron . . . . .	F	5	..	..	..	4	7	9	3	163	21	91	50	258	966,108	4	..	..	40	94,900	96	222,281	..
Ontario . . . . .	G	2	..	2	..	3	3	2	1	82	3	40	23	133	814,069c	2	5	..	23	..	47	..	..
Algoma . . . . .	H	3	..	..	..	3	2	3	..	40	6	9	42	88	..	..	..	7	..	33	..	..	..
Niagara . . . . .	I	8	..	..	..	6	5	4	2	87	31	49	17	107	666,000	1	1	1	27	62,602	44	125,250	..
Ottawa . . . . .	K	1	1	..	..	1	4	2	2	73	26	37	29	127	980,496c	1	..	..	19	..	54	..	..
Rupert's Land . . . . .	L	6	..	1	..	6	9	6	1	95	48	31	82	177	496,412	15	5	..	12	28,290	60	106,414	..
Moosonee . . . . .	M	..	..	..	..	1	2	1	1	11	14	..	1	16	24,650	1	..	..	2f	600	1	3,000	..
Saskatchewan . . . . .	N	8	1	..	..	2	7	3	..	39	77	4	89	..	9	..	..	7f	5,000	8	5,600	..	..
Athabasca . . . . .	O	2	..	1	..	..	2	1	..	9	2	..	8	78	9,400	1	..	..	..	..	35	..	..
Qu'Appelle . . . . .	P	3	..	..	..	6	3	1	..	52	32	9	45	41	105,570	4	..	..	4	5,200	17	29,030	..
Calgary . . . . .	Q	6	1	2	..	5	4	..	..	57	15	9	32	3	1,000	..	..	..	..	..	5	2,000	..
Mackenzie River . . . . .	R	1	..	1	..	..	..	..	..	6	5	..	5	7	..	..	1	..	1f	..	9	..	..
Yukon (Selkirk) . . . . .	S	..	..	..	..	..	..	1	..	7	2	..	7	7	..	..	..	..	..	..	9	..	..
Keewatin . . . . .	T	2	..	..	..	2	1	1	..	17	15	1	25	25	36,500	3	3	..	1	150	14	11,600	..
Columbia (e) . . . . .	V	..	..	..	..	..	1	..	..	27	7	9	14	35	78,000	2	2	..	9	12,000	10	22,000	..
Caledonia . . . . .	W	..	..	..	..	..	..	..	..	11	14	..	14	15	..	..	..	7	..	12	..	..	..
New Westminster . . . . .	X	..	..	..	..	4	1	..	..	32k	12	9	22	51	199,000	2	1	..	10	..	13	26,000	..
Kootenay . . . . .	Z	..	..	..	..	4	2	..	..	24	9	9	13	27	79,840c	1	4	..	2	1,000	11	..	..
TOTAL . . . . .		61	7	8	1	65	79	58	24	1,398	525	546	750	2,121	\$8,768,510	49	41	7	325	\$558,018	828	\$ 1,285,846	\$1

## 1907-8.

Nova Scotia . . . . .	A	2	..	..	6	2	3	1	118	14	29	73	247	\$ 743,000	2	3	4	23	.....	90	\$ 150,000	\$ 1
Quebec . . . . .	B	5	..	..	2	5	4	..	81	48	19	39	131	464,587	1	4	1	..	..	58	135,800	1
Toronto . . . . .	C	8	..	..	4	9	6	4	197	69	101	33	246	1,559,711	2	..	..	77	\$236,420	87	201,196	3
Fredericton . . . . .	D	1	..	..	2	5	3	1	70	16	33	41	160	707,950	2	2	..	41	88,400	55	111,385	1
Montreal . . . . .	E	1	..	..	3	2	2	1	117	63	65	40	163	1,062,208	3	..	..	..	152,650	..	177,870	..
Huron . . . . .	F	3	..	..	6	2	3	4	159	29	93	51	260	1,196,706	6	5	..	41	111,200	109	232,075	1
Ontario . . . . .	G	2	..	..	2	..	2	2	79	3	40	23	136	854,019c	2	1	..	20	..	47	..	..
Algoma . . . . .	H	2	..	..	2	1	..	..	40	9	10	44	97	..	9	1	1	8	..	38	..	..
Niagara . . . . .	I	..	..	..	..	1	6	1	87	37	49	17	107	653,200	1	2	1	27	93,300	44	146,000	..
Ottawa . . . . .	K	2	1	..	3	2	2	1	75	26	37	29	128	997,109c	1	..	..	19	..	55	..	..
Rupert's Land . . . . .	L	6	..	..	8	7	..	..	96	60	33	86	181	508,695	11	5	1	15	28,330	64	119,220	..
Moosonee (e) . . . . .	M	..	..	..	1	2	1	1	11	14	..	1	16	24,650	1	..	..	2	600	1	3,000	..
Saskatchewan . . . . .	N	2	..	..	1	1	1	..	40	82	6	105	86	51,760	..	..	..	3	..	74	24,323	..
Athabasca (e) . . . . .	O	2	1	..	2	1	..	..	9	2	..	8	9	9,400	1	..	..	7f	5,000	8	5,600	..
Qu'Appelle . . . . .	P	9	1	..	7	7	3	..	63	40	11	52	82	..	..	7	..	..	..	39	..	..
Calgary . . . . .	Q	7	2	2	2	9	5	..	52g	18	10	44	47	106,370	6	..	..	4	5,200	21	39,730	..
TOTAL . . . . .									7	5	5	5	3	1,000						5	2,000	



# 1905-6.

Nova Scotia . . . . .	A	12	1	1	12	9	11	4	118	10	22	75	243	\$ 737,430	4	10	6	22	90	\$ 150,000	\$		
Quebec . . . . .	B	2	..	..	2	4	4	—	76	35	17	41	129	447,000	1	1	2	16	56	123,125	3		
Toronto . . . . .	C	17	—	7	9	10	7	3	192	66	100	33	246	1,544,269	..	1	..	199	87	201,196	1		
Fredericton . . . . .	D	4	..	..	1	4	6	4	73	..	28	46	147	635,200	..	2	1	33	55	94,650	1		
Montreal . . . . .	E	11	..	..	9	..	..	1	124	58	60	40	160	861,220	3	4	..	18	68	155,650	1		
Huron . . . . .	F	4	..	..	3	4	3	4	160	35	84	66	264	1,176,310	..	2	..	37	102	245,990	1		
Ontario . . . . .	G	4	..	..	5	3	3	1	80	2	39	24	133	775,179c	2	2	4	21	48	..	1		
Algoma . . . . .	H	..	1	..	1	1	2	..	39	14	9	43	93	..	4	1	..	7	34	..	..		
Niagara . . . . .	I	3	..	..	3	8	5	1	87	34	50	16	107	621,773	..	2	2	25	43	107,450	..		
Ottawa . . . . .	K	3	4	..	3	1	..	1	75	27	37	29	126	954,994c	1	..	..	11	53	..	..		
Rupert's Land . . . . .	L	9	..	..	5	1	4	..	94	47	30	81	163	..	11	3	1	10	57	..	..		
Moosonee . . . . .	M	1	..	1	3	..	..	2	12	13	..	1	15	12,650	1	..	..	2f	1	3,000	..		
Saskatchewan . . . . .	N	1	2	..	2	3	3	..	29	31	1	33	..	9	..	..	..	7f	8	5,600	..		
Athabasca . . . . .	O	2n	..	1	1	..	..	..	6	2	..	8	..	6,400	..	..	..	..	..	..	..		
Qu'Appelle . . . . .	P	4	..	..	7	11	5	..	41	24	9	34	67	..	9	5	3	..	31	..	..		
Calgary . . . . .	Q	2	..	..	2	5	5	..	44	10	8	28	37	99,270	6	..	1	4	13	27,130	..		
Mackenzie River . . . . .	R	..	..	..	..	..	1h	..	6	5	..	5	3	1,000	..	..	..	..	5	2,000	..		
Yukon (Selkirk) . . . . .	S	2	..	..	..	..	..	..	5	..	..	4	6	..	..	1	..	1f	8	..	..		
Keewatin . . . . .	T	..	..	..	..	..	..	..	15	15	1	24	24	30,700	1	2	..	1	13	9,800	..		
Columbia . . . . .	V	..	..	..	..	1	..	..	27	7	9	14	35	78,000	2	2	..	9	10	22,000	..		
Caledonia . . . . .	W	..	..	..	1	..	..	..	11	14	..	14	14	..	1	..	..	4	10	..	..		
New Westminster . . . . .	X	1	..	..	3	3	..	..	30	9	9	21	49	195,000	..	1	..	10	11	22,000	..		
Kootenay . . . . .	Z	1	..	..	6	3	..	..	20	9	9	10	24	62,810c	..	..	..	2	11	..	..		
TOTAL . . . . .		83	8	9	1	68	74	66	21	1,364	467	522	690	2,094	\$8,239,205	46	39	20	439	\$547,730	814	\$ 1,169,591	\$15

# 1906-7.

Nova Scotia . . . . . A	2	3	1		6	5	4	3	118	12	27	74	245	\$ 738,000	2	3	4	23	90	\$ 150,000	\$ 150,000
Quebec . . . . . B		1			1	4	1	2	78	42	19	40	131	463,646	3	1		23	58	143,325	143,325
Toronto . . . . . C	6		1		15	7	9	5	190	73	99	33	240	1,544,269	7	5	1	74	87	201,196	201,196
Fredericton . . . . . D	2				5	3	4	3	68		29	45	147	589,200		3	1	34	55	78,650	78,650
Montreal . . . . . E	4				5				112	59	65	40	161	976,350					69	159,500	159,500
Huron . . . . . F	5				4	7	9	3	163	21	91	50	258	966,108	4			40	96	222,281	222,281
Ontario . . . . . G	2		2		3	3	2	1	82	3	40	23	133	814,069c	2	5		23	47		
Algoma . . . . . H	3				3	2	3		40	6	9	42	88					7	33		
Niagara . . . . . I	8				6	5	4	2	87	31	49	17	107	666,000	1	1	1	27	44	125,250	125,250
Ottawa . . . . . K	1	1			1	4	2	2	73	26	37	29	127	980,496c	1			19	54		
Rupert's Land . . . . . L	6		1		6	9	6	1	95	48	31	82	177	496,412	15	5		12	60	106,414	106,414
Moosonee . . . . . M					1	2	1	1	11	14		1	16	24,650	1			2f	1	3,000	3,000
Saskatchewan . . . . . N	8	1			2	7	3		39	77	4	89		9				7f	8	5,600	5,600
Athabasca . . . . . O	2		1			2	1		9	2		8	9	9,400	1				35		
Qu'Appelle . . . . . P	3				6	3	1		52	32	9	45	78			7					
Calgary . . . . . Q	6	1	2		5	4			57	15	9	32	41	105,570	4			4	17	29,030	29,030
Mackenzie River . . . . . R	1		1						6	5		5	3	1,000					5	2,000	2,000
Yukon (Selkirk) . . . . . S							1		7	2		7	7			1		1f	9		
Keewatin . . . . . T	2				2	1	1		17	15	1	25	25	36,500	3	3		1	14	11,600	11,600
Columbia (e) . . . . . V							1		27	7	9	14	35	78,000	2	2		9	10	22,000	22,000
Caledonia . . . . . W									11	14		14	15					7	12		
New Westminster . . . . . X						4	1		32k	12	9	22	51	199,000	2	1		10	13	26,000	26,000
Kootenay . . . . . Z						4	2		24	9	9	13	27	79,840c	1	4		2	11		
TOTAL . . . . .	61	7	8	1	65	79	58	24	1,398	525	546	750	2,121	\$8,768,510	49	41	7	325	828	\$ 1,285,846	\$ 1,285,846

# 1907-8.

Nova Scotia . . . . . A	2				6	2	3	1	118	14	29	73	247	\$ 743,000	2	3	4	23	90	\$ 150,000	\$ 150,000
Quebec . . . . . B	5				2	5	4		81	48	19	39	131	464,587	1	4	1		58	135,800	135,800
Toronto . . . . . C	8				4	9	6	4	197	69	101	33	246	1,559,711	2			77	87	201,196	201,196
Fredericton . . . . . D	1				2	5	3	1	70	16	33	41	160	707,950	2	2		41	55	111,385	111,385
Montreal . . . . . E	1				3	2	2	1	117	63	65	40	163	1,062,208	3					177,870	177,870
Huron . . . . . F	3				6	2	3	4	159	29	93	51	260	1,196,706	6	5		41	109	232,075	232,075
Ontario . . . . . G	2				2		2	2	79	3	40	23	136	854,019c	2	1		20	47		
Algoma . . . . . H	2				2				40	9	10	44	97			9	1	8	38		
Niagara . . . . . I					1	6	1		87	37	49	17	107	653,200	1	2	1	27	44	146,000	146,000
Ottawa . . . . . K	2	1			3	2	2	1	75	26	37	29	128	997,109c	1			19	55		
Rupert's Land . . . . . L	6				8		7		96	60	33	86	181	508,695	11	5	1	15	64	119,220	119,220
Moosonee (e) . . . . . M					1	2	1	1	11	14		1	16	24,650	1			2	1	3,000	3,000
Saskatchewan . . . . . N	2					1	1		40	82	6	105	86	51,760				3	74	24,323	24,323
Athabasca (e) . . . . . O	2		1			2	1		9	2		8	9	9,400	1			7f	8	5,600	5,600
Qu'Appelle . . . . . P	9	1			7	7	3		63	40	11	52	82			7			39		
Calgary . . . . . Q	7	2	2		2	9	5		52g	18	10	44	47	106,370	6			4	21	39,730	39,730
Mackenzie River . . . . . R	1								7	5		5	3	1,000					5	2,000	2,000
Yukon (Selkirk) . . . . . S					2				6	3	1	7	7			1		1f	9		
Keewatin . . . . . T	2								19	15	1	26	25	36,500				1	14	11,600	11,600
Columbia (e) . . . . . V							1		27	7	9	14	35	78,000	2	2		9	10	22,000	22,000
Caledonia (e) . . . . . W									11	14		14	15					7	12		
New Westminster . . . . . X	2					3	5	1	36	16	10	24	52	200,000	1			10	15	30,000	30,000
Kootenay . . . . . Z						5	3		20	11	8	14	28	81,450	2	3	1	3	15	9,750	9,750
TOTAL . . . . .	57	4	3		47	60	58	19	1,420	601	565	790	2,261	\$9,336,315	53	36	9	318	870	\$ 1,422,149	\$ 1,422,149
GRAND TOTAL . . . . .	201	19	20	2	180	213	182	64	1,420	601	565	790	2,261	\$9,336,315	148	116	36	318	870	\$ 1,422,149	\$ 1,422,149

\*Includes W.A.

a includes contributions for Jews, W.A. and other purposes.

b includes contributions for Jews.

c includes value of j One Indian boys' school, one