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THE GENERAL SYNOD

OF THE

CHURCH OF ENGLAND

IN CANADA

JOURNAL OF PROCEEDINGS

OF THE

NINTH SESSION

Held in the City of Hamilton from October 5th to Octo-
ber 15th, inclusive, in the year of our Lord

MDCCCCXXI

WITH APPENDICES

TORONTO
PRINTED AT THE BRYANT PRESS
1922

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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 at 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, who art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done, in 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 out 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.*

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LIST OF MEMBERS OF THE CHURCH OF ENGLAND IN CANADA OF THE GENERAL SYNOD

Convened to meet in Hamilton, Oct. 5th, 1921.

THOSE MARKED WITH AN (*) WERE NOT PRESENT

THE UPPER HOUSE

ECCLESIASTICAL PROVINCE OF CANADA.

- The Most Rev. the Archbishop of Nova Scotia, Metropolitan of
Canada..... Halifax, N.S.
*The Right Rev. the Bishop of Fredericton.... Fredericton, N. B.
The Right Rev. the Bishop of Montreal.... 461 University St.,
Montreal, P. Q.
The Right Rev. the Bishop of Quebec..... Quebec, P. Q.

ECCLESIASTICAL PROVINCE OF RUPERT'S LAND.

- The Most Rev. the Archbishop of Rupert's Land, Metropolitan
of Rupert's Land and Primate of all Canada, Winnipeg, Man.
The Right Rev. the Bishop of Calgary..... Calgary, Alta.
The Right Rev. the Bishop of Saskatchewan, Prince Albert, Sask.
The Right Rev. the Bishop of Yukon..... Dawson, Yukon Terr.
The Right Rev. the Bishop of Qu'Appelle.... Indian Head, Sask.
The Right Rev. the Bishop of Moosonee..... Chapleau, Ont.
The Right Rev. the Bishop of Athabasca, Peace River, Athabasca
*The Right Rev. the Bishop of Mackenzie River, Athabasca L'g.,
Alta.
The Right Rev. the Bishop of Edmonton..... Edmonton, Alta.
*The Right Rev. Bishop Grisdale..... Quebec, P. Q.

ECCLESIASTICAL PROVINCE OF ONTARIO.

- The Most Rev. the Archbishop of Algoma, Metropolitan of
Ontario..... Sault Ste. Marie, Ont
The Right Rev. the Bishop of Huron..... London, Ont

The Right Rev. the Bishop of Toronto	Toronto, Ont.
The Right Rev. Bishop Reeve	Toronto, Ont.
The Right Rev. the Bishop of Niagara	Hamilton, Ont.
The Right Rev. the Bishop of Ontario	Kingston, Ont.
The Right Rev. the Bishop of Ottawa	Ottawa, Ont.

ECCLESIASTICAL PROVINCE OF BRITISH COLUMBIA.

The Most Rev. the Archbishop of Caledonia, Metropolitan of British Columbia	Prince Rupert, B. C.
The Right Rev. the Bishop of New Westminster, Vancouver, B. C.	
The Right Rev. the Bishop of British Columbia	Victoria, B. C.
The Right Rev. the Bishop of Kootenay	Nelson, B. C.

MISSIONARY BISHOPS

*The Right Rev. Wm. C. White, D.D., Bishop in Honan	Kai- Feng, Honan, China
The Right Rev. Heber J. Hamilton, D.D., Bishop in Mid-Japan,	Nagoya, Japan

THE LOWER HOUSE

CLERICAL DELEGATES

ECCLESIASTICAL PROVINCE OF CANADA

DIOCESE OF NOVA SCOTIA

Very Rev. J. P. D. Llwyd, D.D.	44 Inglis St., Halifax, N. S.
Rev. President Boyle, D.D.	King's College, Windsor, N. S.
Ven. Archdeacon Vroom, D.D.	King's College, Windsor, N. S.
Ven. Archdeacon Armitage, D.D., 90 Spring Garden Rd., Halifax,	N. S.
Rev. Canon V. E. Harris, D.C.L.	Church of England Institute, Halifax, N. S.
Ven. Archdeacon Draper, D.C.L.	Louisburg, N. S.
Rev. Canon E. A. Harris, M.A.	Mahone Bay, N. S.
Rev. W. W. Judd, M.A.	Windsor, N. S.

DIOCESE OF QUEBEC

- Rev. H. H. Bedford-Jones, D.D., Bishop's College, Lennoxville,
P.Q.
Rev. Canon Scott, D.C.L., C.M.G., St. Matthew's Rectory, Quebec,
P.Q.
*Very Rev. Dean Shreve, D.D. The Deanery, Quebec, P.Q.
Ven. Archdeacon Balfour, D.C.L., 2 Donnacona St., Quebec, P.Q.
Rev. Professor F. G. Vial, B.D., Bishop's College, Lennoxville,
P.Q.
Rev. Rural Dean G.H.A. Murray Three Rivers, P.Q.

DIOCESE OF FREDERICTON

- Rev. Canon Armstrong, M.A. St. John, N.B.
Ven. Archdeacon Newnham St. Stephen, N.B.
Rev. Canon Smithers, M.A., D.C.L. Fredericton, N.B.
Ven. Archdeacon Crowfoot, M.A. St. John, N.B.
Rev. R. P. McKim, M.A. St. John, N.B.
Very Rev. Dean Neales, M.A., D.D. Fredericton, N.B.

DIOCESE OF MONTREAL

- Rev. Professor Abbott-Smith, D.D., D.C.L., 743 University St.,
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P.Q.
Rev. A. H. Moore, M.A. St. John's, P.Q.
Rev. Canon Flanagan, 2218 Mance St. Montreal, P.Q.
Rev. Canon Horsey, M.A., 1729 de la Roche St., . . Montreal, P.Q.

ECCLESIASTICAL PROVINCE OF RUPERT'S LAND

DIOCESE OF RUPERT'S LAND

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 Rev. Canon Loucks, All Saints' Rectory, Broadway, Winnipeg,
 Man.
 Rev. Canon Parker.....Portage LaPrairie, Man.
 *Rev. G. W. Findlay.....Virden, Man.
 Rev. G. A. Wells, C.M.G...106 Ethelbert St., Winnipeg, Man.

DIOCESE OF MOOSONEE

Ven. Archdeacon Woodall.....Porquis Junction, Ont.

DIOCESE OF SASKATCHEWAN

Ven. Archdeacon Dewdney, D.D.....Prince Albert, Sask.
 Rev. A. E. Greenhalgh.....Meota, Sask.
 Rev. Canon Strong.....Prince Albert, Sask.
 Ven. Archdeacon Mackay, D.D.....Prince Albert, Sask.
 Rev. H. Sherstone.....Prince Albert, Sask.
 Rev. W. Askey.....Saskatoon, Sask.

DIOCESE OF ATHABASCA

Ven. Archdeacon A. S. White.....Wabasc, Altaa.

DIOCESE OF MACKENZIE RIVER

Ven. Archdeacon Whittaker.....Cookstown, Ont.

DIOCESE OF QU'APPELLE

Ven. Archdeacon Knowles, LL.B....Synod Office, Regina, Sask.
 Ven. Archdeacon Dobie, D.D., St. Chad's College, Regina, Sask.
 Rev. W. B. Parrott, B.A.....The Rectory, Yorkton, Sask.
 Ven. Archdeacon Burgett, M.A., 2226 Scarth St., Regina, Sask.
 Rev. Canon Davidson, M.A....St. Paul's Rectory, Regina, Sask.
 Rev. Canon Pratt.....Pense, Sask.

DIOCESE OF CALGARY

Ven. Archdeacon Tims.....Sarcee Reserve, Calgary, Alta.
 Ven. Archdeacon Hayes.....Synod Office, Calgary, Alta.
 Rev. Canon G. E. Gale....1419 Eighth Ave. E., Calgary, Alta.
 Rev. Canon James.....1407 Tenth St. W., Calgary, Alta.

- Rev. H. T. Archbold.....434 Quebec St., Victoria, B. C.
 Rev. H. V. Hitchcox.....43 Burnside Rd., Victoria, B. C.

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- Ven. Archdeacon Heathcote, L.Th., 198 Hasting St., Vancouver,
 B. C.
 Rev. Principal Vance, M.A....1548 Haro St., Vancouver, B. C.
 Rev. H. G. King.....1144 Jervis St., Vancouver, B. C.
 Rev. C. H. Shortt, M.A.....1548 Haro St., Vancouver, B. C.
 Rev. W. W. Craig, D.D., 1130 Georgia St. W., Vancouver, B. C.
 Rev. E. R. Bartlett.....New Westminster, B. C.

DIOCESE OF CALEDONIA

- Rev. Canon Rix.....Prince Rupert, B. C.

DIOCESE OF KOOTENAY

- Ven. Archdeacon Graham, B.A.....Nelson, B. C.
 Ven. Archdeacon Greene, B.A.....Kelowna, B. C.
 Rev. H. A. Solly, M.A.....W. Summerland, B. C.
 Rev. Rural Dean Bathurst Hall.....Kaslo, B. C.

DIOCESE OF CARIBOU

- Ven. Archdeacon Pugh.....Lytton, B. C.

 LAY DELEGATES

ECCLESIASTICAL PROVINCE OF CANADA

DIOCESE OF NOVA SCOTIA

- Mr. A. B. Wiswell.....1 Larch St., Halifax, N. S.
 *Dr. J. J. Hunt.....92 Victoria Rd., Halifax, N. S.
 His Hon. Judge A. B. Warburton, D.C.L., Charlottetown, P. E. I.
 Mr. D. M. Owen.....2c Oxford St., Halifax, N. S.
 Mr. D. B. Bent.....Amherst, N. S.
 Mr. R. V. Harris, M.A.....Bedford, N. S.
 *Mr. C. C. Blackadar.....301 Barrington St., Halifax, N. S.

DIOCESE OF QUEBEC

- Mr. John Hamilton, D.C.L., 48 Des Carrieres St., Quebec, P. Q.
 Mr. Chancellor Campbell, K. C., D.C.L., Parliament Bldgs.,
 Quebec, P.Q.
 *Sir William Price.....Grande Allee, Quebec, P.Q.
 Mr. James Mackinnon, D.C.L.....Sherbrooke, P.Q.
 Mr. W. H. WiggsQuebec, P.Q.
 Mr. H. R. Fraser.....Quebec, P.Q.

DIOCESE OF FREDERICTON

- *Mr. J. H. A. L. Fairweather, LL.B.....St. John, N.B.
 Dr. M. G. Teed, Chancellor, &c.....St. John, N.B.
 Mr. Charles CosterSt. John, N.B.
 *Dr. W. S. Carter, Superintendent of Education, Fredericton, N.B.
 Mr. H. Usher Miller.....St. John, N.B.
 *Mr. L. P. D. Tilley.....St. John, N.B.

DIOCESE OF MONTREAL

- Mr. A. B. Haycock, Canada Life Assurance Co., 189 St. James
 St., Montreal, P.Q.
 *Mr. J. G. Brock.....461 University St., Montreal, P.Q.
 Mr. Chancellor L. H. Davidson, K.C., D.C.L., 760 Shuter St.,
 Montreal, P.Q.
 Dr. Lansing Lewis, D.C.L.,...58 Belvedere Rd., Westmount, Que.
 Mr R H Buchanan.....234 Craig St. W., Montreal, Que.
 *Mr. W. S. Campbell.....925 Ontario St. E., Montreal, Que.
 Mr. W. F. Carsley.....31 MacGregor St., Montreal
 Mr. W. S. Johnson.....100-44th Ave., Lachine

ECCLESIASTICAL PROVINCE OF RUPERT'S LAND

DIOCESE OF RUPERT'S LAND

- *Mr. Chancellor Machray, Canadian Bank of Commerce Cham-
 bers, Main St., Winnipeg, Man.
 *Dr. H. M. Speechly.....209 Enderton Bldg., Winnipeg, Man.
 Brig.-Gen. Dyer.....Minedosa, Man.
 *The Hon. Mr. Justice Curran....Law Courts, Winnipeg, Man.
 Mr. G. B. Coleman.....Brandon, Man.
 Mr. R. Dawson.....Brandon, Man.

- Mr. N. Banister.....Oak Lake, Man.
 *Mr. W. J. Tupper.....Union Bank Bldg., Winnipeg, Man

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- *Mr. G. B. Nicholson, M.P.....Chapleau, Ont

DIOCESE OF SASKATCHEWAN

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 Mr. Adam Turner.....Saskatoon, Sask.
 *Mr. R. Beatty.....Melfort, Sask.
 Mr. W. J. Bell.....Saskatoon, Sask.
 Mr. V. J. Ferguson.....Saskatoon, Sask.
 Mr. H. B. Thomas.....North Battleford, Sask.

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- Mr. Chancellor A. U. G. Bury, Bank of Toronto Bdg., Edmonton,
 Alta.

DIOCESE OF MACKENZIE RIVER

No Returns.

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 *Mr. D. H. McDonald.....Fort Qu'Appelle, Sask.
 *Mr. C. C. Rigby.....Balgonie, Sask.
 Mr. W. B. Scott.....2228 Albert St. Regina, Sask.
 Mr. J. B. Leadley Brown.....Tyvan, Sask.
 Mr. A. H. Salmon.....Kelso P. O., Sask.

DIOCESE OF CALGARY

- *Dr. C. F. P. Conybeare, K.C.....Lethbridge, Alta.
 Mr. E. J. Fream.....1005 Nineteenth Ave. W., Calgary, Alta.
 Mr. W. A. Geddes.....2317-15th St., S.W. Calgary, Alta.
 Mr. R. E. Fiske.....Hillsdown Alta.

DIOCESE OF KEEWATIN

- Mr. J. A. Kinney,.....Kenora, Ont.

DIOCESE OF YUKON

*The Hon. the Chief Justice Mathers, 16 Edmonton St., Winnipeg

DIOCESE OF EDMONTON

*Mr. Chancellor Frank Ford, K.C., 12410-103rd Ave., Edmonton
Alta.
Mr. A. H. Petch.....10238-108th St., Edmonton, Alta.
Mr. S. T. Lawrie, Royal Trust Co., 205 Agency Bldg., Edmonton
Alta.
Mr. E. G. Sutherland.....Edmonton, Alta.

ECCLESIASTICAL PROVINCE OF ONTARIO

DIOCESE OF TORONTO

Mr. R. W. Allin, Synod Office, Continental Life Bldg., Toronto
Ont.
Mr. Chancellor J. A. Worrell, K.C., D.C.L., 123 Bay St., Toronto
Mr. L. A. Hamilton.....30 St. Joseph St., Toronto, Ont.
Mr. T. Mortimer.....64 Wellington St. W., Toronto, Ont.
The Hon. Mr. Justice Hodgins.....9 Dale Ave., Toronto, Ont.
Mr. J. M. McWhinney.....14-16 King St. E., Toronto, Ont.
Mr. James Nicholson.....65 Market St., Toronto, Ont.
Mr. F. C. Jarvis.....Kent Bldg., Yonge St., Toronto Ont.

DIOCESE OF HURON

Col. W. F. Cockshutt, M.P.....Brantford, Ont.
Mr. R. E. Davis.....London Ont.
His Hon. Judge Ermatinger.....St. Thomas, Ont.
Col. E. S. Wigle, K.C.....Windsor Ont.
Mr. Sheriff Johnston.....Sarnia, Ont.
*Dr. W. H. Moorhouse.....London, Ont.
Mr. H. Sanders, LL.B.....Norwich Ont.
Mr. C. DolphPreston, Ont.

DIOCESE OF ONTARIO

*Mr. Francis King, M.A.....Kingston, Ont.
Mr. R. J. Carson.....Kingston, Ont.
Mr. W. B. Carroll, M.A.....Ganonoque, Ont.

His Hon. Judge Reynolds.....	Brockville,	Ont.
Mr. John Elliott.....	Belleville,	Ont.
Mr. F. F. Miller.....	Napanee	Ont.

DIOCESE OF ALGOMA

*Mr. W. J. Thompson.....	Sault Ste. Marie,	Ont.
*His Honor Judge Hewson.....	Gore Bay,	Ont.
*Dr. W. C. Morrison.....	Sudbury,	Ont.
Mr. J. B. Way.....	Sault Ste. Marie,	Ont.
Mr. Chancellor Boyce, K.C., D.C.L.....	Ottawa,	Ont.

DIOCESE OF NIAGARA

Mr. G. C. Copley.....	17 Queen St. S.,	Hamilton,	Ont.
Mr. C. S. Scott.....	161 Hughson St. S.,	Hamilton,	Ont.
The Hon. Richard Harcourt, K.C., LL.B.....	Welland,	Ont.	
Mr. Chancellor Martin, M.A., 254 Aberdeen Ave.,	Hamilton,	Ont.	
Mr. J. P. Bell.....	78 Chedoke Ave.,	Hamilton,	Ont.
Mr. G. E. Main.....	Dundas,	Ont.	

DIOCESE OF OTTAWA

*Mr. G. A. Stiles.....	Cornwall,	Ont.	
Mr. Chancellor Gisborne, K.C., I.S.O., 110 Cartier St.,	Ottawa,	Ont.	
*Lt.-Col. C. A. Eliot, Royal Trust,	Wellington St.,	Ottawa,	Ont.
*Mr. A. Haydon.....	Drive Way W.,	Ottawa,	Ont.
*Mr. C. MacNab, J. P.....	Court House,	Ottawa,	Ont.
Col. C. F. Winter.....	Ottawa,	Ont.	
Mr. J. W. Shore.....	Ottawa,	Ont.	

ECCLESIASTICAL PROVINCE OF BRITISH COLUMBIA

DIOCESE OF BRITISH COLUMBIA

*Mr. Percy Wollaston.....	732 Oak Bay Ave.,	Victoria,	B. C.
*Mr. R. W. Perry.....	1853 Oak Bay Ave.,	Victoria,	B. C.
Mr. R. Ross Sutherland.....	933 Foul Bay Rd.,	Victoria	B. C.
Mr. F. W. Blankenbach...	1032 Verrinder Ave.,	Victoria,	B. C.

DIOCESE OF NEW WESTMINSTER

Mr. J. H. McGill, M.A.....	423 Hamilton St.,	Vancouver,	B. C.
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Mr. J. R. Seymour.....1059 Robson St., Vancouver, B. C.
 Mr. F. L. Beecher, B.A.....198 Hastings St., Vancouver, B. C.
 Mr. F. W. Sterling.....P. O. Box 1084, Vancouver, B. C.
 Capt. A. J. B. Mellish, M.A., 193 Hastings St. E., Vancouver, B.C.
 Mr. B. J. Moyle.....2217 Granville St., Vancouver, B. C.

DIOCESE OF CALEDONIA

Mr. R. L. McIntosh.....Prince Rupert, B. C.

DIOCESE OF KOOTENAY

*Mr. Chancellor Hamilton, K.C.....Nelson, B. C.
 His Hon. Judge Thompson.....Cranbrook, B. C.
 Mr. Fred Irvine.....Nelson, B. C.
 Mr. Frank Richardson.....Penticton, B. C.

DIOCESE OF CARIBOU

Mr. G. S. Holt.....Kamloops, B. C.

<i>Diocese of Calgary,</i> Archdeacon Hayes,	Mr. E. J. Fream.
<i>Diocese of Keewatin,</i> Canon Lofthouse,	Mr. J. A. Kinney.
<i>Diocese of Yukon,</i> Rev. John A. Davies,	Chief Justice Mathers.
<i>Diocese of Qu'Appelle,</i> Archdeacon Dobie,	Mr. Justice Bigelow.
<i>Diocese of Edmonton,</i> Archdeacon Howcroft,	Chancellor Ford.
<i>Diocese of Toronto,</i> Canon Cody,	Chancellor Worrell.
<i>Diocese of Huron,</i> Dea Tucker,	Col. W. F. Cockshutt.
<i>Diocese of Ontario,</i> Dean Starr,	Judge Reynolds.
<i>Diocese of Algoma,</i> Archdeacon Gilmor,	Mr. J. B. Way.
<i>Diocese of Niagara,</i> Canon Broughall,	Mr. J. P. Bell.
<i>Diocese of Ottawa,</i> Rev. R. B. Waterman,	Chancellor Gisborne.
<i>Diocese of Columbia,</i> Rev. H. T. Archbold,	Mr. F. W. Blankenbach.
<i>Diocese of New Westminster,</i> Archdeacon Heathcote,	Mr. J. R. Seymour.
<i>Diocese of Caledonia,</i> Canon Rix,	Mr. R. L. McIntosh.
<i>Diocese of Kootenay,</i> Archdeacon Graham,	Judge Thompson.
<i>Diocese of Cariboo,</i> Archdeacon Pugh,	Mr. G. S. Holt.

II. THE BOARD OF MANAGEMENT, M.S.C.C.

President—The Primate (*ex officio*)

The Members of the Upper House.

Two clergy and two laity elected by each Diocesan Synod, or appointed by the Bishop thereof, and the Officers of the Society.

III. THE GENERAL BOARD OF RELIGIOUS EDUCATION

President—The Primate (*ex officio*)

The Members of the Upper House.

From the Lower House.

Archdeacon McElheran.

Mr. R. W. Allin.

Archdeacon Ingles.

Mr. Thos. Mortimer.

Two clergymen and two Laymen elected by each Diocesan Synod, or appointed by the Bishop to represent their Diocese, and the Executive Officers appointed by the Board.

IV. COUNCIL FOR SOCIAL SERVICE

President—The Primate (*ex officio*)

The Members of the Upper House.

Two clergymen and two Laymen elected by each Diocesan Synod, or appointed by the Bishop to represent their Diocese, and twelve women members of the Church appointed by the several Provincial Synods, each according to the number of Clergy in the Province.

V.—ON CANONS

The Primate (*ex officio*)

The Archbishop of Caledonia.	Archdeacon Thomas.
The Archbishop of Nova Scotia (<i>Convener</i>)	Archdeacon Knowles.
The Archbishop of Algoma.	Chancellor Ford.
The Bishop of Huron.	Chancellor Machray.
The Bishop of Ontario.	Mr. E. J. Fream.

VI.—ON DOCTRINE, WORSHIP AND DISCIPLINE

The Primate (*ex officio*)

The Archbishop of Caledonia.	The Bishop of Kootenay.
The Archbishop of Algoma.	The Bishop of Ontario (<i>Convener</i>)
The Archbishop of Nova Scotia.	The Bishop of Athabaska.
Very Rev. Dean Paget.	Rev. Professor Abbot-Smith.
Rev. Provost Seager.	Rev. Dyson Hague.
Mr. Chancellor Worrell	Mr. Chancellor Boyce.
Very Rev. the Prolocutor.	Mr. P. Wollaston.
Very Rev. Dean Ccombes.	

VII.—ON STATISTICS AND THE STATE OF THE CHURCH

The Primate (<i>ex officio</i>)	Archdeacon Armitage.
The Archbishop of Algoma.	Archdeacon McElheran.
The Archbishop of Nova Scotia.	Archdeacon Graham.
The Bishop of Quebec (<i>Convener</i>)	Mr. Robert Campbell.
The Bishop of New Westminster.	Mr. R. W. Allin.
The Bishop of Columbia.	Mr. Justice Bigelow.
anon Doherty.	Mr. F. W. Sterling.

VIII.—ON LEGISLATION TO OBTAIN POWER FOR THE PRIMATE TO CONFER DIVINITY DEGREES.

The Primate (*ex officio*)

The Archbishop of Nova Scotia (<i>Convener</i>)	Chancellor Davidson.
The Bishop of Ottawa.	Chancellor Worrell.
The Bishop of Quebec.	Chancellor Gisborne.
The Bishop of Fredericton.	Mr. Justice Bigelow.
The Bishop of Columbia.	Mr. J. H. McGill.
Chancellor Campbell.	Rev. Prof. Abbott Smith.

IX.—BOUNDARIES OF ECCLESIASTICAL PROVINCES

The Primate (*ex officio*)

The Archbishop of Algoma.	The Bishop of Moosonee.
The Bishop of Columbia.	The Bishop of Huron (<i>Convener</i>)
Very Rev. the Prolocutor.	Archdeacon Hayes.
Dean Shreve.	Rev. Canon Piercy.

Dean Neales.
Mr. Chancellor Davidson.
Mr. Chancellor Machray.
Mr. Chancellor Boyce.

Rev. Canon McKim.
Mr. Chancellor Worrill.
Mr. J. H. MacGill.

X.—RECORDS OF GENERAL SYNOD

The Primate (*ex officio*)
The Bishop of Ontario.
The Bishop of Niagara (*Convener*)
Mr. Chancellor Worrell.

Very Rev. the Prolocutor.
Ven. Archdeacon Ingles.
M^r. F. H. Gisborne.
Mr. Chancellor Campbell.

XI.—ON FINANCE

The Primate (*ex officio*)

The Bishop of Huron (*Convener*)
Canon Cody.
Chancellor Worrell.
Mr. J. P. Bell.

Mr. L. A. Hamilton.
Mr. James Nicholson.
Mr. G. C. Coppley.
Mr. John Elliott.

XII.—ON BENEFICIARY FUNDS

The Primate (*ex officio*)

The Bishop of Montreal (*Convener*)
The Bishop of Toronto.
The Bishop of Moosonee.
The Bishop of Columbia.
The Bishop of Niagara.
The Bishop of Fredericton.
Archdeacon Knowles.
Dean Tucker
Archdeacon Heathcote.
Archdeacon Newnham.
Archdeacon Balfour.
Archdeacon Snowdon.
Provost Seager.

Canon Doherty.
Rev. Dr. Renison.
Chancellor Worrell.
Chancellor Machray.
Justice Hodgins.
Mr. R. V. Harris.
Mr. J. H. MacGill.
Col. W. F. Cockshutt.
Mr. R. W. Allin.
Dr. Lansing Lewis.
Mr. E. J. Fream.
Mr. C. S. Scott.
Mr. J. M. McWhinney.

XIII.—TO CONFER WITH COMMITTEES APPOINTED BY
OTHER COMMUNIONS ON THE SUBJECT OF REUNION.

The members of the Upper House.
From the Lower House.

Diocese of Nova Scotia,
Dean Llwyd,
Diocese of Quebec,
Principal Bedford-Jones,
Diocese of Fredericton,
Dean Neales,
Diocese of Montreal,
Rev. Professor Abbott Smith,
Diocese of Rupert's Land,
Rev. Canon Loucks,
Diocese of Moosonee,
Archdeacon Woodall,
Diocese of Saskatchewan,

Mr. A. B. Wiswell.
Chancellor Campbell.
Chancellor Teed.
Chancellor Davidson.
Chancellor Machray.
Mr. G. B. Nicholson.

Archdeacon Dewdney,	Mr. H. G. Dawson.
<i>Diocese of Qu'Appelle,</i> Archdeacon Dobie,	Mr. Justice Bigelow.
<i>Diocese of Calgary,</i> Archdeacon Hayes,	Mr. E. J. Fream.
<i>Diocese of Edmonton,</i> Canon Ingram Johnston,	Chancellor Ford.
<i>Diocese of Athabaska,</i> Archdeacon White,	Chancellor Bury.
<i>Diocese of Mackenzie River,</i> Rev. C. E. Whitaker,	
<i>Diocese of Keewatin,</i> Rev. Canon Lofthouse,	Mr. J. A. Kinney.
<i>Diocese of Yukon,</i> Rev. A. J. Davies,	Chief Justice Mathers.
<i>Diocese of Toronto,</i> Canon Cody,	Chancellor Worrell.
<i>Diocese of Huron,</i> Principal Waller,	Col. E. S. Wigle.
<i>Diocese of Ontario,</i> Canon Fitzgerald,	Judge Reynolds.
<i>Diocese of Algoma,</i> Canon Burt,	Chancellor Boyce.
<i>Diocese of Niagara,</i> Dean Owen,	Mr. G. C. Copley.
<i>Diocese of Ottawa,</i> Canon Elliott,	Chancellor Gisborne.
<i>Diocese of Columbia,</i> Rev. H. T. Archbold,	Mr. R. Ross Sutherland.
<i>Diocese of New Westminster,</i> Archdeacon Heathcote,	Mr. F. L. Beecher.
<i>Diocese of Kootenay,</i> Archdeacon Graham,	Mr. F. Richardson.
<i>Diocese of Caledonia,</i> Rev. Canon Rix,	Mr. R. L. McIntosh.
<i>Diocese of Caribou,</i> Archdeacon Pugh,	Mr. G. S. Holt.
<i>Province of Canada,</i> Archdeacon Armitage, Rev. W. H. Davidson,	Chief Justice Harris. Mr. John Hamilton.
<i>Province of Rupert's Land,</i> Archdeacon McElheran, Archdeacon Thomas,	Mr. G. B. Coleman. Mr. J. B. Leadley Brown.
<i>Province of Ontario,</i> Provost Seager, Rev. Dyson Hague,	Mr. Justice Hodgins. Mr. P. J. Bell.
<i>Province of British Columbia,</i> Rev. C. H. Shortt, Principal Vance,	Chancellor Hamilton. Mr. John Harvey.

EXECUTIVE OF THE COMMITTEE ON REUNION

The Primate (*ex officio*)The Archbishop of Algoma (*Convener*)

Provost Seager.

The Archbishop of Nova Scotia.	Rev. Dyson Hague.
The Bishop of Ottawa.	Principal Waller.
The Bishop of Ontario.	Rev. W. H. Davidson.
The Bishop of Huron.	Chancellor Worrell.
The Bishop of Kootenay.	Chancellor Gisborne.
The Bishop of Montreal.	Chancellor Davidson.
The Bishop of Calgary.	Mr. G. C. Copley.
Dean Owen.	Judge Reynolds.

XIV.—ON THE HYMNAL

The Primate (*ex officio*)

The Bishop of Huron.	Provost Seager.
The Bishop of Niagara.	Chancellor Worrell.
Dean Owen.	Mr. C. S. Scott.

XV.—ON REVISION OF THE BOOK OF COMMON PRAYER

The Primate (*ex officio*)

The Archbishop of Caledonia.	Archdeacon Armitage.
The Bishop of Huron (<i>Convener</i>)	Rev. Professor Abbott-Smith.
The Bishop of Ottawa.	Canon Cody.
The Bishop of Ontario.	Provost Seager.
The Bishop of Montreal.	Rev. Dyson Hague.
The Bishop of Fredericton.	Chancellor Worrell.
Dean Llwyd.	Chancellor Davidson.
Dean Coombes.	Chancellor Martin.
Archdeacon Vroom	Mr. James Nicholson.

XVI.—ON BUSINESS AND CONTRACT RE THE
REVISION OF THE BOOK OF COMMON PRAYERThe Primate (*ex officio*)

The Bishop of Toronto (<i>Convener</i>)	Provost Seager.
The Bishop of Huron.	Mr. C. S. Scott.
Archdeacon Armitage.	Chancellor Worrell.

XVII.—ON MANNER OF ELECTION OF PRIMATE

The Primate (<i>ex officio</i>)	Chancellor Gisborne
The Archbishop of Algoma.	Chancellor Martin.
The Bishop of Montreal.	Chancellor Davidson.
The Bishop of Ottawa.	Chancellor Worrell.

XVIII.—ON FINANCE AND EXPENSE

The Primate (<i>ex officio</i>)	Mr. Thomas Mortimer.
The Bishop of Columbia.	Mr. J. P. Bell.
The Bishop of Niagara (<i>Convener</i>)	Mr. J. M. McWhinney.
The Bishop of Montreal.	Mr. L. A. Hamilton (<i>ex officio</i>)

XIX—ON TRAINING OF CANDIDATES FOR HOLY ORDERS

The Primate (*ex officio*)

The Archbishop of Nova Scotia	Very Rev. the Prolocutor.
The Archbishop of Algoma.	Dean Combes
The Archbishop of Caledonia.	Rev. President Boyle
The Bishop of Saskatchewan.	Rev. Provost Seager.
The Bishop of Huron	Rev. Principal Vance.
The Bishop of Toronto.	Rev. Principal Waller.
The Bishop of Montreal.	Archdeacon Dobie.
The Bishop of Ottawa. (<i>Convener</i>)	Professor Abbott-Smith.
The Bishop of Ontario.	Dean Owen
The Bishop of Kootenay.	Archdeacon Heathcote.
The Bishop of Quebec.	Mr. R. W. Allin.
	Mr. J. H. MacGill.
	Mr. Justice Hodgins.

XX.—DELEGATION TO THE GENERAL CONVENTION
OF THE CHURCH IN THE UNITED STATES.

The Bishop of New Westminster.	Archdeacon Paterson-Smyth.
The Bishop of Kootenay.	Chancellor Davidson.
Dean Llwyd.	Mr. L. A. Hamilton.

COMMITTEES OF THE LOWER HOUSE

I.—ON DECEASED MEMBERS

The Prolocutor (*ex officio*)

Dean Tucker (<i>Convener</i>)	Rev. C. H. Shortt.
Archdeacon Vroom.	Chancellor Gisborne.
Canon Heeney.	Chancellor Davidson.

II.—ON PRINTING AND UNFINISHED BUSINESS

The Prolocutor (<i>ex officio</i>)	Chancellor Gisborne.
Archdeacon Heathcote.	Mr. James Nicholson.
Archdeacon Ingles (<i>Convener</i>)	Mr. R. V. Harris.
Archdeacon McElheran.	Mr. W. H. Wiggs.

III.—ON THE CONSTITUTION AND RULES OF ORDER

The Prolocutor (<i>ex officio</i>)	Chancellor Worrell.
Provost Seager (<i>Convener</i>)	Chancellor Martin.
Archdeacon Ingles.	Chancellor Davidson.

THE CHURCH OF ENGLAND IN CANADA

JOURNAL OF PROCEEDINGS

OF THE

NINTH SESSION

OF

THE GENERAL SYNOD

HELD IN THE CITY OF HAMILTON

OCTOBER, 1921

FIRST DAY

Hamilton, Wednesday, Oct. 5th, 1921.

Pursuant to the call of the Primate, the General Synod of the Church of England in Canada assembled in Hamilton at 9.30 a.m. Morning Prayer was said in Christ Church Cathedral at 9.30 a.m.

At 10.30 the Members of the Synod assembled in the Parish House of the Cathedral, and at 11 a.m. proceeded in procession to the Cathedral, where the Holy Communion was celebrated, the Primate being celebrant. The sermon was preached by the Rt. Rev. Charles Brent, D.D., Bishop of Western New York.

At 3 p.m., His Grace, the Archbishop of Rupert's Land, the Primate, entered the Parish Hall, in which the members of the

Lower House were assembled, accompanied by the Most Rev. the Archbishop of Nova Scotia, Metropolitan of Canada; the Most Rev. the Archbishop of Caledonia, Metropolitan of British Columbia; the Most Rev. the Archbishop of Algoma, Metropolitan of Ontario.

The Right Rev.	Heber J. Hamilton, D.D.,	Bishop in Mid-Japan
"	"	Bishop Brent of Western New York
"	"	" Tucker, of Southern Virginia
"	"	" Scott of Shangtung, China
"	"	the Bishop of Montreal.
"	"	" Quebec.
"	"	" Calgary.
"	"	" Saskatchewan.
"	"	" Yukon.
"	"	" Qu' Appelle.
"	"	" Moosonee.
"	"	" Athabasca.
"	"	" Edmonton.
"	"	" Huron.
"	"	" Toronto.
"	"	" Reeve.
"	"	" Niagara.
"	"	" Ontario.
"	"	" Ottawa.
"	"	" New Westminster.
"	"	" Kootenay.
"	"	" British Columbia.

After saying the Prayer for the Synod, the Primate delivered the following address:

Right Reverend Brethren: Reverend Brethren, and Brethren of the Laity:

It will be remembered that at our last meeting, by Resolution of the Lower House it was recommended that this meeting of our Synod should be held in Winnipeg a year ago so as to synchronize with the observance of the Centenary of the Church in the Province of Rupert's Land. In concurring in the Resolution the Upper House deemed it necessary to add the following words, viz.: "Provided that the Lambeth Conference does not interfere, and that the Province of Rupert's Land does not find it impracticable." Some months before the proposed date of the meeting it became obvious that it was practically impossible to

arrange for the session as early as 1920, so soon after the return of the Bishops from the Lambeth Conference. However, it was decided to convene the Board of Management and all the various Committees of the General Synod, in Winnipeg, in October of last year, and in that way a very large representation of the leading Churchpeople from all over the Dominion foregathered in the See City of Rupert's Land and took part in the celebration of the Centenary with our brethren of the West. As Metropolitan of Rupert's Land, permit me to express our very warm thanks to all those who came to us on that occasion, not only for taking the time and the trouble to come so far, but also for the extremely cordial and sympathetic way in which they joined with us in all the proceedings and contributed to their success. It was a Red Letter day for the Church in Western Canada and one which stirred our hearts to their utmost depths when we remembered all the way in which our God had led us and blessed us in the one hundred years of our history and it touched us deeply to have our fellow Churchpeople from Overseas, from the East, from the West, and from the South of us, with such manifest reality and generous partaking of our joy.

Meeting to-day, it should be our first duty to thank the *Bishop and Diocese of Niagara*, and the people of the City of Hamilton, for making provision for having the Synod here. Even for a large centre of population it is no small undertaking to provide accommodation for a gathering such as ours is growing to be. For that reason we appreciate all the more the great kindness of our hosts on this occasion in extending hospitality to us.

I am sure, also, that the Synod would like to express on its behalf our gratitude to the *Bishop of Western New York* for preaching the opening sermon. From our knowledge of his powers we expected much in a sermon from him, but this morning, may I say that we got more than even we expected. Admirable in the highest degree, his message to-day was most fitting and just what the crises of the times in which we live call for. Dr. Brent is one of Canada's own sons and one who, wherever he goes, and whatever position he fills, sheds lustre by his conspicuous ability on the land of his birth.

While it may not be within the range of my duty in my opening address to refer to all the losses which the Synod has sustained since our last meeting (that duty devolves on the Committee on Deceased Members) still I cannot refrain from paying a tribute to three of the most outstanding Lay Members who have been called from us. It is doubtful whether any one Diocese has ever

or will ever contribute to the Councils of the Church such a triumvirate of able and devoted laymen as the Diocese of Huron gave to this Synod during the whole period of its existence. I refer to *Charles Jenkins, Dr. Mathew Wilson, and E. G. Henderson*. To every Department of the Synod's work they brought to bear not only rare devotion but conspicuous ability. Possessed of a diversity of individual gifts, they were animated by one spirit, a spirit of absolute devotion to their Church and to its interests. It would take too long to tell of all the contributions which they made to all that has gone to make up what the General Synod has been to the Church since its inception to the present time.

Charles Jenkins is justly credited with being one of the originators of the General Synod and all through its history he and his two colleagues were leaders and laborers together with us in every Department of its work—in the extension of Missionary enterprises, the compiling of the Hymnal, the revision of the Prayer Book and in well nigh everything. To say that we shall miss them sorely is to say little. We thank God for what they have been to the Church and we pray that the example of their devotion may inspire other laymen to seek to make a record like theirs.

I come now to some of the principal matters which should engage our attention at this meeting. Two of the most outstanding events in the history of the Church which have taken place since we met in 1918 have been the *Forward Movement* in our own Canadian Church, and the *Lambeth Conference* of Bishops for the whole of our Anglican Communion throughout the world.

Anglican Forward Movement.

First, there has been our Anglican Forward Movement, which we took up simultaneously with certain other Churches in our Dominion. It was organized, as you know, by the Synod at its last meeting. It originated out of the discussion which arose in regard to the necessity of the Church in Canada assuming the responsibility for our Indian and Eskimo work which was being laid down by the C.M.S. in England. It emanated from the Laymen of the Synod in a resolution which contained these significant words, "*Be it resolved that we do affirm our faith in the ability and willingness of our own people in Canada to accept and carry on these obligations.*" There was struck right there a note of confidence and of courage which betokened and augured success for what was being undertaken. The result was that the A.F.M. was immediately launched by the appointing of a Committee of

Laymen representative of various Dioceses of the Church to outline a scheme of action before the Synod rose. You know what followed. The whole enterprise was shortly afterwards set on foot and placed under the management of a strong central committee in Toronto, with Diocesan sub-committees to co-operate with it. Though, as I have stated, the movement was initiated by the laymen of the Synod, the Bishops and Clergy and also the W. A. threw themselves whole-heartedly into it and assumed leadership in their various localities.

The Church was most fortunate in securing as General Organizer our active, able and energetic General Secretary, *Canon Gould*. When so many worked so well, it may seem invidious to single out any one person as deserving of a special meed of praise, but I do not suppose that we shall ever fully measure what we owe to his magnetic appeal and his untiring efforts in promoting the enterprise. One other name I must mention, and that is that of the Bishop of Huron, who did yeoman service as Chairman of the Executive Committee of the Forward Movement. Resourceful in suggestiveness, clear in thought, a past master as well as ever present master in executive ability, he gave lavishly of his time and his strength in the initiation of the Movement, and has, as in many other departments of our work, placed the whole Church under very deep obligation to him for what he has done. A singularly versatile set of men and women at the centre prepared and disseminated throughout the length and breadth of our Dominion propaganda in the way of carefully prepared printed appeals and explanations in regard to the various objects covered by the fund to be raised.

The result has been that, though our A.F.M. was the first effort of such a widespread nature ever attempted by our Canadian Church, thanks to the excellent management of the Central Committee and the competent co-operation of the local agencies, with the blessing of God, it was carried to completion most successfully and achieved results quite beyond our original expectations.

As you know, the movement was designed to be of a two-fold character, namely, *spiritual and financial*. The extent of the spiritual achievement can only be measured by a knowledge and a scrutiny higher than our own, but the general verdict throughout the Church is that there has been a definite stirring up to higher things as a result. Interest in the Church and what the Church stands for has been quickened and the spirit of service has been roused in many among whom it did not exist before. The financial result has been very easy to calculate, and it has

been most gratifying indeed. *The original objective of \$2,500,000* has been exceeded by nearly one million dollars. While there have been some shortcomings from various causes, some of which we cannot help feeling arising from lack of faith among local leaders, many Dioceses largely surpassed their apportionment, and there have been some instances of extraordinarily glad surprises. In these there was obviously faith that removed mountains which loomed up before the eyes of some who at first cried, "non possumus."

Well, my Brethren, in viewing to-day the measure of success which what we essayed to do three years ago has achieved, there is one paramount duty resting upon this Synod, and that is to thank God devoutly for what He has enabled us to do, and not only that, but thank Him for revealing to us what our Anglican Church people can do when they are moved and when enterprises for their Church and their God are clearly and definitely put before them. Furthermore, taught by this, it is our duty as a Church to keep up a forward movement—to see that "Forward" be our watchword—to see that moving on to higher things is not merely an occasional spurt, but our normal condition. I do not mean that we should at once inaugurate another financial movement on a large scale, but I do mean that with God's help we endeavor to maintain a higher standard in support of all that makes for the progress of our Church, and especially do I mean that we should follow up any spiritual stimulus which the Forward Movement may have produced.

A Continuation Committee has been appointed with this end in view, and I trust that in addition to what it has already done, it will have something very definite to bring before this meeting. My conviction, however, is that while such a Committee can do most helpful work by way of inspiration, suggestion and stimulation; in the last analysis, it will devolve upon the individual Dioceses to put into concrete action any real and successful effort looking towards spiritual uplift, among our people. What I mean is, that a Central Committee may guide, suggest, collect data and information, and devise plans, and it is profoundly important that it should do this, but the responsibility for carrying these out must rest with local agencies. What I sometimes fear is that we may forget this, and that we may get into the way of thinking that some outside organization is doing things for us, and that we may be inclined to say to ourselves of this or that object: "A committee of the General Synod has that in hand and is attending to it."

Say what we will, that is liable to be a danger in a Church with multiplied synodical machinery and in a country of vast distances. A great central body like our Synod passing thoughtful legislation and raising aloft high ideals must not in itself be allowed to satisfy. We must see to it that there is radiation. A dynamo of influence at a centre is good, but the power must be carried and radiated by wires that reach to each spot in the farthest circumference. The bishops, clergy and the God-fearing laymen and laywomen, working locally in Dioceses and Parishes and homes, are the wires. The favorite simile of a good Bishop of the Church used to be that if you wished to convey an electric shock to another through yourself, you must first take hold of the electric bar with one hand and of your brother with the other. You will see the point I desire to stress, and it applies in a very special way to the continuing of the spiritual objective of our Forward Movement.

The Lambeth Conference

The next subject which should engage our attention is that of the Lambeth Conference, which took place a year ago. I wish that I had both the time and the ability to convey to you some adequate impression of what I venture to term the supreme greatness of that gathering. To begin with, it was a great meeting, because in point of numbers it was the largest Lambeth Conference ever held. There were in attendance 252 Bishops, representing Dioceses and Missionary districts from well nigh all over the world. It is interesting to note that these conferences which ordinarily take place every ten years, are coeval in age with our Dominion of Canada, the first having been convened in 1867. At that meeting there were seventy Bishops present as compared with 252 on the recent occasion. It is interesting also to us in Canada to remember that these conferences owe their origin to a suggestion made by a Canadian Bishop, namely, the late Archbishop-Lewis of Ontario.

The meeting, then, was the most important ever held in the first place, on account of the numbers in attendance, and on account of the wide area of countries, climes and nationalities, represented at it. In the second place, it was the greatest Lambeth Conference ever held on account of the critical times in the world's story at which it met, and on account of the momentous questions and puzzling problems which emerged out of those anxious times. And those questions were faced with courage and faith.

Archbishop Davidson, our presiding officer, a truly great and wonderful man, met a number of Press representatives after our meeting, and talking over what had transpired, spoke as follows: "You must not run away with the idea that we Bishops, for five strenuous weeks, merely talked ecclesiastical shop—that we had discussed, that is, the merely ecclesiastical and theological questions. The times were too earnest for that. We handled, on the contrary, such vital questions as international peace; the League of Nations; marriage and morals; industrial questions; the duty of man to man; of man to woman; a fresh start in a new era in a renewed world; a uniting of the forces of Christ's kingdom on earth for the betterment of the world." And, my brothers, what the Archbishop thus stated was true. Hence our meeting was a momentous one in view of what we had to deal with, and what is more, every man present felt it. No wonder even the secular press, not noted in recent days for uttering encomiums upon the Church and its councils, referred in the most striking terms to what transpired in the Conference. Expressions such as these were used among others: "There has been nothing like it in centuries." "There has been nothing like it since the Reformation."

But I venture to say that the recent Conference was greatest of all on account of the spirit and atmosphere which pervaded it and interpenetrated it through and through. Those of us who had the privilege of being present at it will never, never forget it. It was an atmosphere not merely of tense earnestness, but one throughout saturated and steeped in prayer, not merely formal prayer, but real, wrestling prayer, arrows of ejaculatory prayers aimed at definite objects. Every morning before each meeting, there were at different points celebrations of the Holy Communion for the members. Every morning before each session a half hour was spent solely in prayer in Lambeth Chapel, when we knelt before God in silent prayer and then led by a Bishop in prayers specially prepared for the needs of each day's problems. And wonderful prayers they were! Will any of us ever forget them? They first led us to the core of our difficulties and then into the conscious and felt presence of an omnipotent God. Then when we assembled in the hall for our meeting, we first stood or knelt in silent prayer for a space, and then our Chairman carried us to the footstool of the Throne of Grace in a simple but fervent extempore prayer. And let me tell you that those prayers were not only heard, but they seemed to work miracles. The measure of agreement which we reached in the end, considering the diverse

elements and convictions at the outset, was nothing short of miraculous.

I have thus taken time to refer to the profoundly serious character and spirit of that Conference in order that the chief council of our Canadian Church will approach its findings in a spirit worthy of the deep thought and anxious deliberation through which they were reached. It will be for this Synod, in other words, to consider some, at least, of the conclusions and recommendations in the report of the Lambeth Conference, and to accept or reject them on behalf of the Church in Canada.

In all our deliberations, we must bear in mind two features or facts regarding them: First, that the Lambeth Conference is not a legislative body or an executive body which claims to issue orders to the rest of the Church. It is merely a consultative or advisory body, but though as a volunteer gathering of men it does not presume to enact or command, as the Archbishop of Canterbury expressed it, "When between two and three hundred picked men from all parts of the world and they leaders of the Church in their several Dioceses and Provinces, meet together for five or six weeks, their joint decisions cannot fail to be tremendously authoritative utterances, though not authoritative in possessing legislative power."

The second fact we have to remember is that by the very wording of the resolutions, the carrying out of any and all of the recommendations contained in them is left with what are termed "the various national, regional or provincial authorities of the Churches within the Anglican Communion throughout the world."

Here let me venture to give as my view and, I may add, my considered conclusion, that at least on all the larger questions touched upon by the Conference, the proper body to take action is our General Synod. The reasons upon which I base my views are briefly the following: First, because the subjects dealt with are most of them of such profoundly deep importance that they call for nothing less than the aggregated wisdom of the highest council of the Church. Secondly, because I feel that when action is taken upon them, it should be the co-ordinated action of the whole Church in our Dominion, and not the action merely of one Diocese. Should Dioceses or even Provinces in Canada deal separately with these vital questions, there might be a variety of differing action which would be liable to create confusion and even disunion.

Obviously, it will be impossible, even if it were desirable, that this Synod should pass in review all the matters dealt with by

the Conference, but it seems to me that there are some questions which are of such profound and momentous importance that we cannot afford to delay in considering them and giving to them our immediate and most earnest thought.

Reunion of Christendom

The first of these is the subject of the reunion of Christendom. This question, as you know, has been an intensely living one, especially since the war, and while our Synod gave it serious attention at more than one meeting, it suspended any definite action pending the outcome of the Lambeth Conference. We have now what we have waited for—the findings of that representative gathering clearly set before us in its Report, and if, after considering it, the Synod approves of the proposals made, it will be for us formally to accept them, and as one of the resolutions expresses it, “Undertake the task of effecting union with other Christian communions on lines that are in general harmony with the principles underlying the Appeal and the Resolutions.”

With the time at my disposal in this opening address, it would not be possible for me to give even in condensed form any adequate statement of the proposals made. My hope is that the members of Synod have possessed themselves of copies of the Report and that they have studied them carefully. May I say, however, that I do not believe that any effort towards healing the divisions in Christendom has ever been put forth that is finer in spirit, fairer and more generous in its attitude to others, or more comprehensive in its outlook than the one which is here presented to the Christian world.

Two methods of effecting union are conceivable; one by bringing about at first smaller unions between different divided sections, and thus gradually aggregating, as it were, to larger unions. Something of this character has been and is being carried out by other groups of Christian communions, and may lead on to something much more comprehensive. The Lambeth proposals hold up before the Christian world a vision of a union nothing short of the whole of Christendom. The ideal is expressed in the following luminous statement:

“The vision which rises before us is that of a Church, genuinely Catholic, loyal to all Truth, and gathering into its fellowship all who profess and call themselves Christians, within whose visible unity all the treasures of faith and order, be-

queathed as a heritage by the past to the present, shall be possessed in common, and made serviceable to the whole Body of Christ. Within this unity, Christian Communions now separated from one another would retain much that has long been distinctive in their methods of worship and service. It is through a rich diversity of life and devotion that the unity of the whole fellowship will be fulfilled."

As I have already stated, it will be for this Synod, if it sees well, first to accept what is proposed and then to adopt measures for carrying it out. I may state that, instructed by the House of Bishops, I sent out copies of the Appeal to the heads of all the Christian Churches in our Dominion, accompanied by the intimation that after this meeting of our Synod, I hoped that the Church of England in Canada would be prepared to meet and confer with representatives of these Churches and discuss the proposals.

What procedure this Synod may decide to adopt I do not, of course, presume to foreshadow, but my personal view is that a carefully selected Committee should be appointed and be charged with the duty of conferring with duly and officially appointed representatives of the other Christian Communions, and after meeting with them, report back to this Synod the result of their conference. On such a Committee there should be a due representation of Bishops, clergy and laymen, for we have to be careful in all such proceedings that we carry our people with us and guard against the danger of leaders getting too far ahead of those who are supposed to follow. This is all I intend to say about this supremely important subject, except to add that whatever we do must be preceded by, accompanied by, and followed up by the most definite, earnest and wrestling prayer to God for His guidance and blessing.

The Position of Women in the Councils and Administrations of the Church.

The next question dealt with at the Lambeth Conference which this Synod may consider is the position of women in the councils and administrations of the Church. In some dioceses of the Canadian Church women have had granted to them certain privileges in the way of taking part in voting at parish meetings, etc. The Conference, however, has gone a good deal further in the extension of privileges and functions to women, and that in

two or three directions. In the first place, there is the following specific recommendation that "women should be admitted to those councils of the Church to which laymen are admitted and on equal terms." Secondly, it is recommended that "the time has come when in the interests of the Church at large and in particular, of the development of the Ministry of Women, the Diaconate of Women should be restored formally and canonically and should be recognized throughout the Anglican Communion." The office here contemplated is more than anything which we have at present where deaconesses are set apart and employed. It is, on the contrary, the restoration of an Order of Ministry in the Church which for some reason seems to have fallen into disuse. For this revived office a special form and manner of making deaconesses such as may fitly find a place in the Book of Common Prayer is recommended. Specific functions are laid down for the Deaconesses thus ordained, among which is the following:

"With the approval of the Bishop and of the Parish Priest and under such conditions as shall from time to time be laid down by the Bishop: (i) in Church to read Morning and Evening Prayer and the Litany, except such portions as are assigned to the Priest only; (ii) in Church also to lead in prayer and, under license of the Bishop, to instruct and exhort the Congregation."

This resolution was not adopted unanimously by the Conference, but only carried on a majority vote. The extension of the privilege to all women duly qualified and approved by the Bishop to speak and lead in prayer in consecrated or unconsecrated buildings is also recommended. It is to be noted that in regard to all the proposals on the position of women in the Church, the precaution is repeated more than once that they are subject to the decision of Diocesan, Provincial or National Synods. This was manifestly indicative of two sentiments, namely, the necessity of caution in their adoption generally and also of the probable impracticability of translating them into action in certain parts of the world.

The League of Nations

The next subject to which the Conference gave very earnest thought in considering "Christianity and international relations," was that of the League of Nations. The following resolutions passed by the Conference indicate very clearly that the subject

should come within the purview of this Synod. The resolutions are these:

"The Conference, heartily endorsing the views of its Committee as to the essentially Christian basis of the League of Nations, is of opinion that steps should immediately be taken, whether by co-operation or concurrent action, whereby the whole Church of Christ may be enabled with one voice to urge the principles of the League of Nations upon the peoples of the world."

"The Conference commends the Report of its Committee on International Relations to the careful consideration of the Churches of the Anglican Communion, both in their Assemblies and in other ways, and urges upon all Church members the importance of supporting the League of Nations Union"

It is hard to conceive of any subject which should concern us more vitally at the present time alike as citizens, as Christians and as churchmen than this extremely important one. To prevent the possibility of a "next war" should be a most absorbing enterprise not only of single nations or groups of nations, but of humanity, and in the opinion of all thoughtful people a League of Nations is the only sure safeguard. It may be contended that beautiful as the proposed League was in conception, it has not functioned to much advantage since it took its birth as one of the most hopeful terms of the Treaty of Peace. The answer to that is that the proposal is so unique in its elements and so without precedent in the history of the past, that it cannot be expected to arrive at maturity within a few months. It will have to come gradually and will call for the exercise of great patience, calm wisdom of judgment and persistent effort. It cannot be rushed, but if it has great possibilities, we must with patience not only wait for it, but work for it.

For, my brothers, what is the alternative to the League of Nations? Just one certainty—another war, and one many times worse than the last. Let me give you the verdict of humble men of heart, but men of wide vision and broad horizons. "Without the League of Nations the next war will come, and if a next war does come it will be beyond all the power of words to describe its horror." "Another world war will mean the destruction of civilization." "When the Armistice was proclaimed it seems that science was only on the threshold of infinite discoveries in destruction." "Now is the moment," as Viscount

Grey has said, "when the world must learn or perish." "The prospect is more dismal than Dante's Inferno, if wars are to go on increasing in ferocity upon the earth. *For such a life it is not worth while to breed children in any land.* It was well worth while to breed them and send them forth upon one glorious sacrifice which would save the world to the end of time; but if that sacrifice is to be in vain, and the destruction of each generation in its youth is to be the normal and continually repeated prospect of our homes, then it were better that the race should perish at once from the earth."

Looking at the possibilities before the world presaged by what has gone on happening since the close of the war and the narrow and delicately engineered escapes from the most shocking consequences, Sir Edward Grey solemnly asserts "that the past struggle is in vain if the League of Nations is not secured."

In view of all this, surely it is the primary duty of the Church not to sit aside but to use its whole influence in promoting the full functions of what is designed to make for the peace of the world.

If it is asked what the Church can do, the answer is that it can leaven public opinion, that it can do its utmost to establish in the conscience of the world new ideas and new ideals in the settling of international complications. And to do that, our Synods should place themselves on record in favor of the League, and our clergy and laymen should post themselves by reading on the subject and give courageous utterance to its claims. Pacifists may talk about disarmament, but there can be no disarmament without a sense of security, and an essential condition precedent to any sane disarmament is the sense of security.

While adverting to what may be accomplished in our own Dominion towards fostering the interests of the League, I have been asked by Sir Robert Borden to call the attention of the Synod to the formation of what is termed "The League of Nations Society in Canada." In his letter he gives an outline of the objects of the Society which seem admirable, and he adds that at a meeting held in Ottawa recently it was "unanimously decided that an appeal should be made to the various Churches for the purpose of enlisting their sympathy and support in the work which the Society has undertaken." In carrying out the request of Sir Robert, may I ask that this meeting of our Synod may see its way to committing our Church to co-operate heartily in the matter. My apology for this somewhat lengthy reference to this whole subject is my conviction of its profound importance

to the welfare of the world today, and my concomitant conviction that the Church of England in Canada, which gave so lavishly of its sons to win the last war, will give as generously of its most serious thought and its best endeavor to demonstrate to the world that the Prince of Peace is still the Lord of the World and that a combination and a co-operation of men of goodwill furnish not only the surest promise, but the safest guarantee of peace on earth and of making wars to cease in all the world.

There have been very weighty and well considered pronouncements by the Conference on other subjects which, while they may not call for any action of our Synod, should be very carefully studied by Church people generally, and especially by Church leaders, both lay and clerical, for they reveal the mind of the Church on very grave issues at the present day. Among these are Missionary problems, Development of Provinces, Spiritualism, Christian Science and Theosophy, Problems of Marriage and Sexual Morality, Social and Industrial questions.

Christian Healing

In dealing with the subject of Christian Science, there are both in the resolutions and particularly in the Report of the Committee most valuable statements on the question of possibly a more extended use of what is known as "Christian Healing." I am aware that there is an expectation among some Church people that in view of the pronouncements by the Lambeth Conference on the subject, this meeting of Synod is likely to put forth something for the guidance of the Church in Canada. For the information of the Synod may I state that it does not appear that the time is yet ripe for action in the matter. It will be observed that the Conference (and I think very wisely) requested the Archbishop of Canterbury to appoint a Committee to investigate and report upon the whole question, and to transmit its findings to the authorities of the different Anglican Communion throughout the world. The Archbishop has communicated with me, stating that the matter has not been forgotten, but that it will take time and possibly considerable time, to bring out a report which will cover the ground with any degree of adequacy. While, therefore, he promises that the subject will not be allowed to slumber, he asks for more time for investigation before issuing anything of the nature of an ultimate pronouncement upon the question. Under the circumstances, therefore, it would be the part of wisdom for this Synod to defer a consideration of the matter.

Revision of the Prayer Book

I have kept you so long already that I hesitate to refer to other questions which this meeting will have to take up. Many of these, however, will come up in their order as unfinished business from last meeting. There is, for example, the report of the Committee on the Revision of the Prayer Book and the reaffirmation of the Canon bearing upon the adoption of the Book which has been approved of by all the Provincial Synods of Canada. May I say, however, that after the Revised Book is finally adopted by this meeting, the publishers should be very strongly urged to issue without any undue delay the various editions of it, and especially those that will be bound up with the Hymnal. Parishes all over the Dominion have been waiting for the Book for many months, and have refrained from purchasing others, with the result that many of them are in dire need of a proper supply of books for the public services of the Church. This meeting therefore, should make a very strong representation to the publishers on the necessity of prompt action in bringing out our new Canadian Prayer Book.

The Woman's Auxiliary

The triennial meeting of the W.A. will take place in Montreal towards the end of this month. That association of consecrated Church women is becoming a great power in the Church and its cooperation with our Missionary Society, in addition to its manifold other activities, is growing to be of immense value. In the September number of *The Leaflet* these words occur: "We women of the W.A. are growing into a great host," and certainly they are a great host and we may add in reference to this auxiliary to our Missionary Society the description of King David's helpers: "For at that time, day by day, they came to David to help him until there was a great host, like the host of God." This Synod should appoint a delegation to carry officially its greetings to that great Council of Women when it meets at its triennial.

The Church and the World of To-day

I cannot close without saying a few words as to the duty and attitude of the Church to the world as we find it today. Never, perhaps, in the course of its history has there been so much in the

conditions of the world to cause grave anxiety and searchings of heart as there is today. Civilization seems to be at cross-roads and it seems well nigh impossible to predict which path it will eventually take. After all the wrongs and injustices arising out of the Great War there ensued a consuming desire to set things right but unfortunately, somehow, it would seem that through impatience, or from whatever cause, in many instances both men and nations have gone the wrong way about it. There is no time to discuss the situation, but even the greatest optimist has to admit its gravity and seriousness. Every nation under the sun is overwhelmed with the most perplexing problems.

But when we stop and look at it all, dislocating, disuniting, weltering struggle as it is, are we not conscious of one compelling desire underneath it all and that is that a way may be found for better things? In other words the world of men and women is crying out for betterment. So far it may be that unwisely directed efforts have resulted in bringing about worse, rather than better, conditions. But all the same, I believe in my soul that underneath all the seething discontent and unrest there is a yearning desire for a way to better things and for a deliverance from social and other wrongs which have accumulated under the social and materialistic tendencies of our modern civilization. If that is so, it is just here that the Church can come in or that Christianity can come in, and function for good.

For what is the Church, and what is Christianity? It is the interpreter of Christ's message to the world, which is the only solution of that world's troubles. If, as I have stated, our civilization is at the cross-roads and seeking a way, a way to betterment, the Christ who came to save the world and make life in it worth living proclaimed this of Himself: "I am the Way, the Truth, and the Life," and organized Christianity exists for giving out the proclamation and for pointing out that way and, my brothers, it is the only way out of our difficulties. We all feel that in our heart of hearts.

Christ the Only Solution

I know that we shall be told and twitted by would-be reformers that this is the Church's old-fashioned attitude and that it enunciates it and then sits still, but I am not ashamed to stand up amid all the vaunted wisdom of our modern age and declare that in the last analysis Christ and the incarnating of His ethics and principles in human life and conditions are the only solvent

of what the world of human beings is suffering from today. What is more, men are being driven to that conclusion and the sooner they are driven to it the better. Man's extremity will thus become God's opportunity, and there is an opportunity for the Church unique in its timeliness just now. A great observer of men and things, not ordinarily noted for paying compliments to organized religion, not long ago uttered these weighty words:

"I am ready to admit, after contemplating the world of human nature for nearly sixty years, that I see no way out of this world's misery but the way which would have been found by Christ's Will, if He had undertaken the work of a modern political statesman."

A labor leader the other day stated at a public meeting that the cure for the antagonism between capital and labor was not merely the teaching but the living up to what is laid down in the Church Catechism on our duty towards God and our duty towards man.

An Army of Prophets

The Church, then, as the custodian of Christ's message, must not merely be the keeper of it but the courageous proclaimer of it, furnishing the prophets of it, in a sense of being not merely foretellers, but forth-tellers of it. What our distraught world needs and wants just now is an army of prophets as dauntless as those in the old Testament times who fearlessly proclaimed to high and low, rich and poor, capitalist and laborer, the whole counsel of God, the duty of man to man, and spoke of His testimonies before Kings and were not ashamed. If the Church can only leaven public opinion and purify the public conscience, and establish in men's hearts and minds the sovereignty of God and His Righteousness in human affairs, then, and then only, will there be peace on earth among men of good-will.

If I am asked how the Church is to do this, my answer is this; First of all, on the part of the Clergy, by fearless proclamation of what is right and not simply of what is expedient. As Priests of God we must guard against being carried away by any tide of current opinion which may grow dominant around us. It is said that before the Great War the Clergy of all the Churches in Germany had become so obsessed by the concept of the primacy of the State over everything else and so steeped in the

materialistic philosophy around them that at last they proclaimed what was viciously wrong under the honest conviction that it was right. In short, by long environment and prevailing sentiment they learned to believe a lie and to tell it forth.

More Courage in the Pulpit

Ministers of God everywhere must beware of becoming swayed by sentiments which gradually grow dominant around them, so that it is ever our first duty to submit everything to the test of God's Will and Law and the standards laid down by Christ and then, after that, with dauntless moral courage, condemn the wrong and proclaim the right. A thoughtful layman remarked to me not long ago:

"What we want is more courage in the pulpit more definiteness and a clearer setting forth not only of the sovereignty of God's law, but also of the unswerving stand of the Church on all public questions."

Let us clergy, then, lay this to heart and not be afraid to declare: "Thus saith the Lord," and its echoes without any diluting of it by the Church which claims to be God's Voice speaking to men.

But if the Church is to do its duty to the age it must not stop with the work of the Pulpit, and the Priest, and the Prophet. The occupants of the pews must go out and be vocal in the world, and in society, with messages and exemplifications of right living and right acting. Conditions will not be healthy until our laymen and laywomen carry into the home, the mart, the office, the social life and into the soul of every business corporation, a living, an energizing, and a leavening Christianity from the pulpit, the lectern, the prayer desk, and from the sacred tryst of their sacramental meeting with the Master at the communion of His realized presence at the Altar rails. To worship in the sense of honoring high ideals in the Church on Sunday, and to leave them there is not enough. We must bring them down from the mount of vision and make them vital in our own lives, and in the lives which we can influence.

May God be with us in our meeting and help us not merely to devise lofty adventures for Him and for His Church, but take them with us into our Dioceses, our Parishes, and our homes.

After the address the Primate directed the Lower House to

elect a Prolocutor. The Members of the Upper House then withdrew.

Prayer was then said by the Prolocutor, after which the Hon. Clerical Secretary called the roll of the Clerical Delegates, and the Hon. Lay Secretary called the roll of the Lay Delegates.

It was then declared that there were ninety-five Clergy and seventy-six Laity who answered their names, and therefore a quorum was present.

It was then moved by Chancellor Worrell, seconded by Dean Starr

That the Prolocutor elected at the last Session be re-elected.

On motion it was Resolved:

That the nominations now be closed.

Moved by Mr. Justice Hodgins, seconded by Archdeacon Armitage, and Resolved:

That the Secretaries cast a vote for the election of the Prolocutor.

This being done Dean Llwyd was declared duly elected and then conducted to the Upper House by his nominators.

On his return Chancellor Worrell announced that the Upper House confirmed the election.

Moved by Mr. T. Mortimer, seconded by Archdeacon Armitage:

That the Very Rev. Dean Tucker be the Deputy Prolocutor.

Moved by Rev. Canon Broughall, seconded by Mr. J. Bell:

That the Very Rev. Dean Owen be the Deputy Prolocutor.

Moved by Dean Starr, seconded by Mr. Justice Hodgins:

That Archdeacon Heathcote be the Deputy Prolocutor.

Moved and seconded that nominations now be closed.

Rev. Canon Broughall and Mr. T. Mortimer were appointed Scrutineers.

The Prolocutor nominated as Assessors Mr. Chancellor L.H. Davidson, K.C., D.C.L., and Mr. Chancellor J.A. Worrell, M.A., D.C.L., K.C.

On motion, the Rev. J. T. Kirschmann was admitted to a seat on the floor of the House.

The Delegates from the Church of the United States were also admitted to the same privilege,

Moved by Archdeacon Armitage, seconded by Judge Ermatinger:

That the Ven. Archdeacon Ingles be Hon. Clerical Secretary of the Synod.

On motion nominations were closed.

The Prolocutor declared the Ven. Archdeacon Ingles as duly elected.

Moved by Mr. Carson, seconded by Mr. A. B. Wiswell:

That Mr. F. H. Gisborne, K.C., I.S.O., be Hon. Lay Secretary of the Synod.

On motion nominations were closed.

The Prolocutor then declared Mr. F. H. Gisborne as duly elected.

Mr. L. A. Hamilton was nominated as Hon. Treasurer.

Mr. Hamilton said that before accepting, it was necessary for him to explain that he could not accept the nomination unless some provision was made for assistance. Such provision having been promised and nominations being closed, it was declared by the Prolocutor that Mr. Hamilton was elected Hon. Treasurer.

Moved by Archdeacon Armitage, seconded by Mr. C. S. Scott:

That Dr. Lansing Lewis and Mr. R. T. Carson be reelected Auditors of the Synod.

On motion nominations were closed.

Dr. Lansing Lewis and Mr. R. J. Carson were then declared by the Prolocutor to be duly elected.

Moved by Archdeacon Armitage, seconded by Mr. H. Sanders:

That the Upper House concurring Mr. F. H. Gisborne be elected Registrar for the ensuing triennium.

Nominations being closed, the Prolocutor announced that the motion was carried.

The Prolocutor appointed the following as Assistant Secretaries:

The Ven. Archdeacon McElheran of Winnipeg.

Mr. James Nicholson of Toronto.

The Prolocutor announced that Message No. 1 had come from the Upper House announcing the election of Rev. H. O. Tremayne as Secretary of the Upper House, and of the Rev. R. H. Ferguson as Assistant Secretary.

Moved by Dean Starr, seconded by Rev. W. B. Waterman, and Resolved:

That there be appointed a Press Committee.

Chancellor Martin moved that the rules be suspended, and the suspension of the rules being allowed, it was agreed to have an Evening Session at 8.15 o'clock.

Mr. Bigelow moved the suspension of Rules of Order, and the Rules of Order being suspended.

It was then moved by Mr. Justice Bigelow, seconded by

Archdeacon Snowdon, :

That the speech of any member on any subject be limited to five minutes, except in case of a mover and seconder of a resolution, who shall be limited to ten minutes, unless the House otherwise decides at the time. On the question being taken it was decided in the negative.

The scrutineer presented the following report on the ballot for the Deputy Prolocutor:

Your scrutineers beg to report as follows:

Number of votes cast 157—of which Dean Tucker and Ven. Archdeacon Heathcote each received 55, and Dean Owen 47 votes.

Respectfully submitted,

(Sgd) L. W. B. Broughall
T. Mortimer

There being no election, a second ballot was proceeded with. Moved by Mr. R. V. Harris, seconded by Archdeacon Ingles, and Resolved:

That the Deputy Prolocutor, Mr. R. V. Harris, Mr. W. H. Wiggs, the Hon. Secretaries and the Assistant Secretaries be the Committee on Printing and Unfinished Business.

At 5.45 p.m. the House adjourned to meet again at 8.15 p.m.

EVENING SESSION

At 8.15 the House re-assembled. The Rev. Canon Broughall presented the following report of the scrutineers. Your scrutineers beg to report as follows:

Number of votes cast	152
of which Ven. Archdeacon Heathcote received ..	86
Very Rev. Dean Tucker	61
Spoilt Ballots	5

152

We therefore report that Ven. Archdeacon Heathcote has received the highest number of votes.

Respectfully yours,
(Sgd) L. W. B. Broughall, T. Mortimer

The Prolocutor declared Archdeacon Heathcote elected. Archdeacon Armitage was elected as Custodian of the Book of Common Prayer.

Moved by Chancellor Worrell, seconded by Mr. T. Mortimer, and Resolved:

"That the roll of members as called by the Honorary Secretaries be referred to the Committee on Credentials."

Moved by Chancellor Worrell, seconded by Chancellor Davidson, and Resolved:

"That the reading of the Minutes of last Session be dispensed with and the said Minutes as contained in the printed Journal of the said Session be adopted as the Minutes of said Session and confirmed."

The Rules of Order were suspended. It was moved by Mr. Mortimer, seconded by Principal Vance, and Resolved:

"That the Prolocutor be requested to nominate a Committee on Synod Business, printing and orders of the day, such Committee to report to the House as soon as possible the order in which the business before the Synod should come up, to prepare every evening an agenda for the following day, and to report from time to time any important business which they think should be brought before the House at an early date.

The Committee on "Unfinished Business" appointed in the afternoon, was empowered to carry this out.

The Prolocutor appointed the following as a Press Committee:

Rev. Dr. Renison.
Mr. Justice Bigelow.
Mr. R. W. Allin

The Prolocutor named the following as the nominating committee: Archdeacon Vroom—Convener.

CLERICAL

Diocese Nova Scotia
Archdeacon Vroom.
Diocese Quebec,
Canon Scott
Diocese Toronto,
Provost Seager

LAY

R. V. Harris.
J. MacKinnon.
R. W. Allin

<i>Diocese Fredericton,</i> Dean Neales,	Chancellor Teed,
<i>Diocese Montreal,</i> Archdeacon Robinson	Chancellor Davidson.
<i>Diocese Huron,</i> Principal Waller,	Judge Ermatinger.
<i>Diocese Ontario,</i> Archdeacon Beamish,	Judge Reynolds.
<i>Diocese Algoma,</i> Archdeacon Gilmour,	J. D. Wade.
<i>Diocese Niagara,</i> Archdeacon McIntosh	C. S. Scott.
<i>Diocese Ottawa,</i> Archdeacon Snowden,	Col. C. H. Winter.
<i>Diocese Rupert's Land,</i> Archdeacon McElheran,	G. B. Coleman.
<i>Diocese Saskatchewan,</i> Archdeacon Dewdney,	Adam Turner.
<i>Diocese Moosonee,</i> Archdeacon MacKay, (of Saskatchewan)	
<i>Diocese Athabaska,</i> Archdeacon White,	Chancellor Bury.
<i>Diocese Qu' Appelle,</i> Archdeacon Dobie,	Mr. Justice Bigelow.
<i>Diocese Calgary,</i> Archdeacon Tims,	E. J. Fream.
<i>Diocese Mackenzie River,</i> Archdeacon Whittaker	
<i>Diocese Yukon</i> Rev. J. A. Davies.	
<i>Diocese Keewatin,</i> Canon Lofthouse	J. A. Kinney.
<i>Diocese Columbia,</i> Rev. H. D. Archbold,	R. Sutherland.
<i>Diocese Caledonia</i> Canon Rix,	R. L. MacIntosh.
<i>Diocese Kootenay,</i> Archdeacon Graham,	Judge Thompson.
<i>Diocese Edmonton,</i> Archdeacon Howcroft,	A. H. Petch.
<i>Diocese Caribou,</i> Archdeacon Pugh,	G. S. Holt

Diocese New Westminster,
Principal Vance,

J. R. Seymour.

The Rules of Order were suspended and it was moved by Principal Vance, seconded by Chancellor Worrell:

"*That* the whole matter of the number of Committees to be nominated, together with the numerical strength of such Committees, be referred to the Nominating Committee, with the request that they report to the Synod as soon as possible."

Moved in amendment by Chancellor Davidson, seconded by Judge Ermatanger:

"*That* the motion of Principal Vance, in respect of the number and composition of the Committees be referred to the Executive Council with a view to the reduction of the number of each Committee, and also as to the number of members on such Committees, and report at next Session.

The vote having been taken on the amendment, it was decided in the negative.

The vote being then taken on the original motion it was decided in the affirmative.

The Hon. Clerical Secretary presented the following reports:

REPORTS OF COMMITTEES.

1. The Executive Council.
2. The Board of Management of the M.S.C.C.
3. The General Board of Religious Education.
4. The Council for Social Service.
5. The Beneficiary Committee and Canon appended thereto
6. Committee on Training Candidates for Holy Orders.
7. Report of Committee on Memorials to Deceased Members.
8. Report of Committee *re* communication from the Anglican Laymen's Missionary Movement.
9. Report of Committee on Doctrine, Worship and Discipline.
10. Business Committee, Revision Book of Common Prayer.
11. Church Congress.
12. Committee of Co-Trustees.
13. Report of the Delegation to the Protestant Episcopal Church of the United States.

14. Report of Committee on Incorporation of General Synod.

II—MEMORIALS, PETITIONS AND COMMUNICATIONS.

1. *Re* Book of Common Prayer:
 - (a) The Provincial Synod of Canada.
 - (b) The Provincial Synod of Rupert's Land.
 - (c) The Provincial Synod of Ontario.
 - (d) The Synod of the Diocese of Algoma.
 - (e) The Synod of the Diocese of Caledonia.
 - (f) The Synod of the Diocese of Kootenay.
2. *Re* Canon on Divinity Degrees.
The Provincial Synod of Canada.
3. *Re* the Name of the Church.
 - (a) Synod of the Diocese of Fredericton.
 - (b) Synod of the Diocese of Montreal.
4. *Re* Registration and Memorial to Parliament of the Dominion.
Synod of the Diocese of Huron.
5. *Re* Dual Language.
 - (a) Synod of the Diocese of Huron, 1919.
 - (b) Synod of the Diocese of Huron, 1920.
6. *Re* the Lambeth Appeal on Unity.
Synod of the Diocese of Huron.
7. *Re* Clergy Pensions Institution.
Synod of the Diocese of Qu' Appelle.
8. *Re* Church Unity.
Synod of the Diocese of Saskatchewan.
9. *Re* Headquarters of the Church.
Synod of the Diocese of British Columbia.
10. *Re* expenses to Lambeth Conference etc.
Synod of the Diocese of British Columbia.

11. *Re Divorce.*
Synod of the Diocese of Ottawa.

Also the reports of the Hymnal Committee, the Registrar, and on the Anglican Forward Movement, and a Memorial from the Diocese of New Westminster concerning the ministrations of the Church to Seamen.

Moved by Chancellor Worrell, seconded by Mr. Jas. Nicholson, and Resolved:

That, owing to the indisposition of the Treasurer, his report stand over until he is able to be present,

Several notices of Motion were given.

The rules of order having been suspended, the Honorary Clerical Secretary read the following letter from the Equal Franchise Club of Brantford which was referred to the Executive Council of the Provincial Synod of Ontario.

94 Nelson St.,
Brantford, Ont.,
Oct. 4th, 1921.

The Secretary,
The General Synod of the Church of England,
Christ Church Cathedral,
Hamilton, Ont.

Dear Sir:—

A number of the Church of England women have drawn to the attention of the Equal Franchise Club of Brantford, Bill 109, recently passed by the Ontario Provincial Government, dealing with the protection of the children of unmarried parents. This Bill infringes upon and causes hardship to the legal wife and mother and her children, as the following Clause shows:

(1) Where an affiliation order has been made against the father of a child born or likely to be born out of wedlock, such order shall bind the estate of such father after his death and any sums payable thereunder shall be a debt due from and chargeable upon the estate of the father and recoverable at the suit of the Provincial Officer, but every affiliation order shall, as to any payment falling due before or after the father's death, be subject to review as provided in Section 21 and no action or other proceeding shall be taken thereon after the death of the father without the leave of the Judge, and the Judge before granting

such leave shall direct that notice shall be given to the widow and legitimate children of the father and to all other persons interested in the estate.

(2) Where it appears to the Judge that the terms of the affiliation order cannot be carried out without depriving the widow or legitimate children of the father of necessary maintenance, he shall vary the affiliation order to such an extent and in such manner that the widow of the father and his children born in wedlock, if any, shall be duly provided for before the child or children born out of wedlock.

It will be readily seen that the widow will be dragged into court at a time when she is most in need of sympathy and protection in order to protect herself and her children, and to establish her claim to that which, according to the wording of the marriage service, is already hers.

Under the Bill there is a Provincial Officer appointed by the Government to protect the interest of the illegitimate child, but the widow, unless she employs a lawyer at her own expense, is at the mercy of the Province of Ontario and the Judge who may be only a police magistrate whose only interest is in the securing of financial support for the illegitimate child.

It is a crime that the innocent wife and her children should be so degraded. This bill hits particularly at the widow of moderate means—too much is left to the discretion of the Provincial Officer and the Judge, see clause 31, (Sec. 2). This Section leaves it to the Judge to decide what is necessary for the maintenance of the widow and her family.

It is an insult to the married woman, who has given years of service to her husband and family, working day and night often without sufficient rest, as she has to work Saturdays and Sundays alike the year round.

We resent such legislation being framed by a very small committee of the Social Service Council of Canada, and approved and endorsed by the various Churches of Canada, without due consideration and consultation with the women of Ontario.

As the Church of England is now considering the status of women in the church we appeal to the church to right this great evil done to the women of the Province.

Yours faithfully,

(Sgd) E. M. BAKER

Corr. Sec. of Equal Franchise Club of Brantford

It was moved by Archdeacon Heathcote, seconded by Chancellor Gisborne, and Resolved:

That the Prolocutor be authorized to fill the vacancies in the Committee on Elections and Credentials.

Moved by Principal Vance, seconded by Mr. R. Campbell, and Resolved:

That the consideration of the Notice of Motion of which Dean Shreve has given notice, and which comes up as unfinished business from last Session. be postponed for the present owing to Dean Shreve being absent through an accident which has befallen him.

Moved by Archdeacon Armitage, seconded by Chancellor Davidson, and Resolved:

That a resolution of sympathy be sent to the Bishop of Fredericton, one of the most honored and beloved of the House of Bishops, on his serious illness, and that prayer be offered for his recovery.

Prayer was then offered on behalf of the Bishop of Fredericton, Dean Shreve of Quebec and Archdeacon Richardson of Huron, who are prevented from attending the Synod owing to illness.

The following telegram was sent to the Bishop of Fredericton:

The Lower House of General Synod sends most respectful greetings to Your Lordship, the motion of Archdeacon Armitage, seconded by Chancellor Davidson, of sincere sympathy and of prayer to God for Your Lordship's recovery, was passed unanimously, the Prolocutor led the House in prayer; we all trust that Your Lordship will soon be restored to health and strength.

(Sgd.) J. P. D. LLWYD, Prolocutor.

Moved by Chancellor Davidson, seconded by Judge Ermatinger, and Resolved:

That the Resolutions No. 2 first two Sections and Resolution No. 5 of Judge Ermatinger, regarding Church Unity, be taken up for consideration in connection with the question of Re-union when before this House or by both Houses in first Session.

Message No. 2 from the Upper House re the canon on the Book of Common Prayer was received.

Moved by Chancellor Worrell, seconded by Dr. Lansing Lewis:

That this House concur in message No. 2 from the Upper House.

Moved in amendment by Mr. T. Mortimer, seconded by D

Renison:

That the debate on Message No. 2 be adjourned and taken up after routine business to-morrow.

On the vote being taken on the amendment, it was decided in the affirmative.

Message No. 3 was received from the Upper House concurring in Message A from the Lower House *re* the Election of the Registrar.

American Church Deputation.

Moved by Dr. Renison, seconded by Chancellor Davidson:

That, the Upper House concurring, the American Delegation and the Mayor of Hamilton be received at 12 o'clock to-morrow.

The rules of order were suspended that the following Motion might be introduced:

Moved by Mr. Harry Sanders, seconded by Col. C.H. Winter:

That subject to the consent of the mover of Resolution 13 on a Round Table Conference, the consideration of this Motion be taken as far as possible together with the whole question of the Re-union of Christendom.

On the vote being taken it was decided in the negative.

The Prolocutor appointed the following Committee on Credentials.

Dean Neales (Convener)
 Canon Loucks,
 Rev. H. G. King
 Mr. F. L. Beecher,
 Mr. R. W. Allin,
 Archdeacon Heathcote.

At 10 p.m. the House adjourned to meet at 10 a.m. on Thursday.

Confirmed J.P.D.LLWYD.

Oct. 6, 1921

Prolocutor.

SECOND DAY

Thursday, Oct. 6th, 1921.

At 9.30 a.m. Morning Prayer was said in Christ Church Cathedral, and the Lower House, assembled at 10 a.m.

The Minutes of the first day's proceedings were read and approved.

Mr. L. A. Hamilton, Honorary Treasurer of the General Synod, presented the Treasurer's Report as follows:

TREASURER'S REPORT

The following statements of account dealing with the normal accounts of the General Synod for the period from Sept. 25th, 1918 to Sept. 30th, 1921, are submitted. To these are added statements of account dealing with the Trusts known as the "Beneficiary," the "Executive Council" and the "Primacy Expense" funds administered by the Committee of Co-Trustees appointed by the Executive Council, and charged with the receipt and investment of the moneys collected by the officers of the Anglican Forward Movement for the benefit of the said funds.

Pursuant to the Canon providing for the manner of raising the amount estimated as sufficient to defray the expenses of the Synod, an assessment was made on the several Dioceses having ten or more licensed clergymen in them. I am glad to say that the amounts apportioned on each Diocese were paid in full without question.

I desire to point out that owing to the great increase of work due to the administration of the various Trust funds, the time has come when some new method will have to be discovered by which my successor in the office of Honorary Treasurer can be relieved of the burden of work and responsibility attached to this office.

I cannot conclude this report without an expression of thanks to Mr. J. M. McWhinney for his kindness in acting as Treasurer during my absence last winter in Florida, his assistance and advice in the matter of making investments of the Funds has been most valuable.

Attached are the following statements.

1. Classified statement of Receipts and Disbursements.
2. Detail Statement of Assessments paid by Dioceses and travelling expenses paid to delegates attending Session of 1918.
3. Revision of the Book of Common Prayer.
4. Royalties on the Book of Common Praise Trust Funds.
5. Statement showing amount received from the Treasurer of the Anglican Forward Movement for the "Beneficiary," "Executive Council" and "Primacy Expense" Funds.

6. Statements of receipts and disbursements in connection with the said Trust Funds.
7. Statement showing the securities held for the Trust Funds and the cost of same.

(Sgd) L. A. Hamilton,
Hon. Treasurer.

AUDITORS' REPORT

Toronto, Oct. 4th, 1921.

*To The General Synod of the Church of
England in Canada.*

Gentlemen:

We beg to certify that we have carefully checked the vouchers for all expenditure and examined all the securities held on Capital accounts as detailed in the Hon. Treasurer's statements and have found the same correct.

The work of the Treasurer's office and the amount of Trust Funds to be administered have increased to such an extent that we understand the Treasurer and the Finance Committee will have a communication to make to Synod on the subject and we therefore feel it unnecessary to make those recommendations which it would otherwise be in order for us to lay before you.

Yours respectfully,
(Sgd) Lansing Lewis,
R. J. Carson
Auditors

The General Synod Church of England in Canada.

TREASURER'S STATEMENT OF RECEIPTS AND DISBURSEMENTS—General Account.

1918.	Receipts	Disbursements
Sept. 25.	Balance received from	

	former Treasurer	\$ 4118.53	
Sept. 30.	Offering from opening service St. James, Toronto	85.44	
	Amount received from Assessments on Dioceses	16320.00	
	Amount received for Royalties on Book of Common Praise	5389.55	
	Amount Interest from Savings Account	128.30	
1910.			
June 16.	Amount from Diocese of Nova Scotia refund on over-payment	6.	
Nov. 12.	Amount from Diocese of Mackenzie River refund on over-payment	9.50	
Jan. 30.	Paid Delegates travelling expenses to meetings of Synod		14956.26
	Paid Miscellaneous expenses Session of Synod, 1918		252.83
	Paid Printing and forwarding Covening Circular		424.54
	Paid Printing reports to General Synod		297.40
	Paid Printing and distributing Journal of Proceedings		2113.37
	Paid Accounts for miscellaneous printing		206.70
	Paid Accounts for stationery and stamps		114.84
	Paid Travelling expenses Delegation to France (War Commission)		475.
	Paid Travelling expenses Delegation to		

Jamaica.....	119.50
Paid Honorarium to Clerical Secretary....	150.
Paid Travelling expenses Clerical Secretary to Winnipeg.....	111.80
Paid M.S.C.C. Royalties Book of Common Praise.....	5389.55
Paid Discount on various Bank Cheques...	8.35
Paid Expenses Act. of Incorporation General Synod.....	60.55
Paid Advance on Acct. of Delegates travelling Certificates 1921.....	37.50
Balance in Dominion Bank.....	1339.13
	<hr/>
	\$ 26057.32
	\$ 26057.32

Toronto, Oct. 1st, 1921.

L. A. Hamilton.
Hon. Treasurer.

Lansing Lewis,
R. J. Carson.
Auditors.

STATEMENT OF AMOUNTS RECEIVED FROM DIOCESES
ON ASSESSMENT AND AMOUNTS PAID TO THEIR
DELEGATES FOR TRAVELLING EXPENSES.

		Assessments Paid.	Travelling Expenses.
1919.			
Jan. 28.	Diocese of Algoma.....	\$520.	\$144.10
" 4.	" Athabasca....	110.	375.70
Mar. 1.	" Calgary.....	480.	1365.75
1918.			

Dec. 24.	" Cariboo.....	Exempt	383.05
1919. Jan. 28.	" Caledonia....	150.	260.
" 7.	" Columbia Syn- nod 1918.....	320.	676.90
" 30.	" Columbia Syn- nod 1911		267.10
" 30.	" Edmonton....	250.	1101.80
1918. Dec. 30.	" Fredericton...	650.	469.15
" 19.	" Huron.....	1560.	163.58
1919. Jan. 18.	" Keewatin....	140.	177.70
1918. Dec. 30.	" Kootenay	290.	1388.61
Oct. 23.	" Mackenzie River	Exempt	269.40
1919. Jan. 18.	" Montreal.....	1440.	356.13
1918. Dec. 26.	" Moosonee....	160.	35.30
1919. Feb. 18.	" Niagara.....	800.	6.25
Mar. 15.	" New West- minster.....	620.	2025.45
Jan. 18.	" Nova Scotia..	1080.	846.65
Mar. 24.	" Ontario.....	690.	121.30
Jan. 4.	" Ottawa.....	760.	117.70
1918. Dec. 19.	" Quebec.....	730.	325.35
" 27.	" Qu' Appelle...	1050.	1414.15
" 21.	" Rupert's Land Synod 1918...	1200.	1086.25
" 19.	" Rupert's Land Synod 1911...		167.95

Balance on hand.....		1045.27
	\$ 1337.67	\$ 1337.67

Lansing Lewis,
R. J. Carson,
Auditors.

L. A. Hamilton,
Treasurer.

THE BOOK OF COMMON PRAISE

Receipts Disbursements

1919.			
Nov.	12.	Received from Oxford University Press for royalties.....	\$ 1388.93
		To paid to Canadian Church Missionary Society.....	\$ 1388.93
1920.			
Sept.	23.	Received from Oxford University Press for Royalties	1765.89
"	28.	To paid to Canadian Church Missionary Society.....	1765.89
1921.			
Sept.	28.	By received from Oxford University Press for Royalties	2234.73
"	29.	To paid to Canadian Church Missionary Society.....	2234.73
			\$ 5389.55
			\$ 5389.55

Lansing Lewis,
R. J. Carson,
Auditors.

L. A. Hamilton.
Hon. Treasurer

Statement showing amounts received from the Treasurer of the

Anglican Forward Movement for the following funds:

BENEFICIARY FUND

	(Objective \$750000.00)	
Cash		314767.11
Municipal Bonds		161774.67
Dominion Govt. Bonds		71750.00
Province of Ontario Bonds		50608.22
Province of Ontario Stock		1000.00
Gt. Britain and Ireland Bond		100.00

80% of Objective \$ 600,000.0

EXECUTIVE COUNCIL

	(Objective \$100,000.)	
Cash		39785.97
Bonds Provincial and Municipal		40214.03

80% of Objective \$ 80,000.00

PRIMACY EXPENSE

	(Objective \$50,000.)	
Cash		20914.07
Municipal Bonds		19085.93

80% of Objective \$ 40,000.00

SECURITIES HELD FOR BENEFICIARY FUND

	Rate of Interest	Face Value.	Cost.
Bonds City of St. Catharines..	4½	18000.00	14338.60
“ “ Galt	6	22391.86	21597.31
“ “ “	5½	11911.96	11379.00
“ “ “	5½	3438.69	3329.61
“ “ Toronto	5½	5000.00	4908.50
“ East Kildonan	6	10000.00	8973.50

"	County of Renfrew . . .	5	10000.00	8548.80
"	Township of Toronto . .	6	20000.00	19097.50
"	" Toronto . . .	6	10501.06	10267.12
"	" York	6	15000.00	14486.50
"	" York	6	1000.00	983.45
"	" York	6	10000.00	9814.37
"	Town of Sudbury	6	25042.00	24613.64
"	" Sudbury	6	30210.00	29581.06
"	Dominion of Canada . . .	5	1300.00	1300.00
"	" " "	5½	70450.00	70050.00
"	" " "	5½	10000.00	9562.50
"	" " "	5½	25000.00	23890.62
"	Great Britain & Ireland	5½	100.00	100.00
Stock	Province of Ontario . . .	4	1000.00	1000.00
Bonds	Town of Orillia	5½	18247.49	16689.06
"	City of London	6	24176.54	23491.39
"	Province of Saskatchewan	6	25000.00	24635.00
"	" " "	6	25000.00	24635.00
"	" Ontario	6	50000.00	50106.85
"	" " "	6	15000.00	14925.00
"	" Alberta	6	3500.00	3447.50
"	" " "	6	8000.00	7880.00
"	City of Windsor	6	25000.00	24380.30
"	County of Essex	6	25124.08	24624.92
"	Province of New Brunswick . .	6	25000.00	24459.75
"	Dominion of Canada . . .	6	25000.00	23875.00

Lansing Lewis
R. J. Carson,
Auditors.

L. A. Hamilton,
Hon. Treasurer.

SECURITIES HELD FOR EXECUTIVE COUNCIL FUND

		Rate of.	Face Value.	Cost.
Bonds	Province of Ontario	6	22500.00	22162.00
"	City of Toronto	5½	12000.00	11346.00
"	Dominion of Canada . . .	5½	10000.00	9537.50
"	Town of Walkerville . . .	6	17896.01	17464.50
"	Province of Alberta	6	8000.00	7880.00
			\$ 70396.01	68390.00

Lansing Lewis,
R. J. Carson,
Auditors.

L. A. Hamilton,
Hon. Treasurer.

PRIMACY EXPENSE FUND

Bonds Town of Oshawa.....	6	6000.	5564.60
" Counties of Prescott & Russell.....	5½	15000.00	13386.00
" Dominion of Canada...	5½	5000.00	4765.62
" Province of Ontario.....	6	10000.00	9950.00
			<hr/>
		\$ 36000.	33666.22

Lansing Lewis,
R. J. Carson,
Auditors.

L. A. Hamilton,
Hon. Treasurer.

STATEMENT OF RECEIPTS AND DISBURSEMENTS

General Synod Trust Funds, Oct. 1st, 1921

Receipts Disbursements

BENEFICIARY FUND

Cash received from Anglican Forward Movement.....	314767.11
Interest received from Bonds.....	20703.96
Profit on exchange of Securi- ties.....	1851.10
Bank Interest.....	185.10

DISBURSEMENTS

Amount paid for Municipal
and Government Bonds ... 269809.28

SECOND DAY

41

	Gratuity to Rev. E. C.	
	Burch.....	500.00
	Printing and rent of Safety	
	Deposit Box	100.36
	Travelling expenses of Chair-	
	man	16.60
1921.	Balance in Dominion Bank	
Oct. 1.	Savings Branch	67081.03
		<hr/>
	\$ 337507.27	\$ 337507.27

EXECUTIVE COUNCIL

	Cash received from Anglican	
	Forward Movement	39785.97
	Interest on Bonds	2196.85
	Bank Interest.....	20.95

DISBURSEMENTS

	City of Toronto Bonds	11349.61
	Dominion Government	
	Bonds.....	9655.03
	Province of Alberta Bonds.	7918.66
1921.	Balance in Dominion Bank	
Oct. 1.	Savings Branch	13080.47
		<hr/>
	\$ 42003.77	\$ 42003.77

PRIMACY EXPENSE

	Cash received from Anglican	
	Forward Movement	20914.07
	Interest on Bonds	1621.07

Interest from Dominion Bank	14.05
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DISBURSEMENTS

Dominion Govt. Bonds....	4825.14
Province of Ontario	9982.88
Balance in Dominion Bank	
Savings Branch	7741.17
	<hr/>
	\$ 22549.19
	\$ 22549.19

L. A. Hamilton,
Hon. Treasurer.

Moved by Mr. L. A. Hamilton, seconded by Rev. Canon Cody, and Resolved:

That the report of the Hon. Treasurer be received.

Message No. 6 from the Upper House was received concurring in Message No. B from the Lower House appointing the hour for receiving the deputation from the United States at 12 noon, but that the Mayor be received at 11.30 a.m.

Message No. 7 from the Upper House was received adopting the resolution of the Bishop of Ottawa on the inserting of the word "Holy" in the Nicene Creed, viz: That the Synod, believing that the omission of the word "Holy" from the clause in the Nicene Creed "And I believe one Catholic and Apostolic Church" has been due to accident, and has no justification in the history of the text of the Creed, hereby expresses its approval of the restoration of the word "Holy" in this clause so soon as it can be done by due authority. And further that his Grace, the Primate, be requested to present this resolution to the Consultative Committee of the Lambeth Conference and ask advice on our behalf as to how best the restoration may be authoritatively made.

Moved by Chancellor Gisborne, seconded by Prof. Abbott-Smith, and Resolved:

That the Message No. 6 from the Upper House be concurred in.

Moved by Principal Vance, seconded by Chancellor Worrell:
That this House does not concur in Message No. 7 from the

Upper House.

During the discussion this Motion was withdrawn and another substituted for it.

During the preparation of this Motion, Message No. 8 was received from the Upper House on the appointing of a Committee by the Primate to prepare special Prayers for "Peace in Ireland" and for the "Conference for Disarmament at Washington."

Dr. Lansing Lewis then presented the report of the auditors, Moved by Dr. Lewis, seconded by Mr. R. J. Carson, and Resolved:

That the report of the auditors be adopted.

Moved by Mr. L. A. Hamilton, seconded by Mr. J. A. Shore, and Resolved:

That the report of the Hon. Treasurer be adopted.

At 11.30 a.m. the members of the Upper House came to the Lower House to receive the deputations present to bring greetings (1) from the city of Hamilton and (2) from the Church in the United States. The city of Hamilton was represented by Mayor Copley who welcomed the members of the Synod to the city in an eloquent and comprehensive speech. Replies to this welcome were given by the Primate representing the Upper House and the Prolocutor representing the Lower House.

The Primate then introduced the delegation from the Church in the United States, the greetings of which Church were presented in speeches by the Rt. Rev. Dr. Tucker, Bishop of Southern Virginia; the Rev. Dr. Jessop of Buffalo; the Rev. Dr. Jas. E. Freeman of Washington, D.C.; Mr. C. W. Sills of Bowdoin College, Brunswick, Me; and Mr. Stephen Baker of New York. Replies were made to these addresses by the Archbishop of Nova Scotia and the Bishop of Saskatchewan as representing the Upper House and the Prolocutor and Mr. Justice Hodgins on behalf of the Lower House.

The following telegram was received from the Bishop of Fredericton:

Montreal, Que. Oct. 6th, 1921.

Prolocutor,

Lower House General Synod,
Hamilton, Ont.

Very gratefully I thank the members of the Lower House for their sympathy and prayers. By God's goodness I am making splendid progress. May the Holy Spirit guide the Synod in all

things.

John Richardson,
Bishop of Fredericton,

At 1.15 p.m. the House adjourned.

AFTERNOON SESSION

Thursday, Oct. 6th, 1921.

At 3 p.m. the House re-assembled.

On motion, Mr. E. Macrae, Commissioner of the Forward Movement was admitted to a seat on the floor of the House.

The Motion on the subject of Message No. 7 from the Upper House was then presented.

Moved by Principal Vance, seconded by Chancellor Worrell, and Resolved:

That the Lower House does not concur in Message No. 7 of the Upper House in as much as without further investigation which it is impossible to give during a Session of the Synod, it does not see its way to expressing an opinion on the subject of the Message, but deeply appreciating the importance of the matter and the wide interest which must be felt in it, the House is of opinion that it should be submitted to the Consultative Committee of the Lambeth Conference with a respectful request that it be fully considered and reported on.

The following Report was then submitted;

REPORT OF THE NOMINATING COMMITTEE

To the Prolocutor and members of the Lower House:

The Committee on Nominations have carefully considered the instructions of the House, and beg to report as follows:

(1) With regard to the Committee on the State of the Church and Statistics, your Committee have limited the membership to eight, one clerical member and one lay member from each of the Ecclesiastical Provinces, and they nominate:

Archdeacon Armitage (Convener)	Province of
Mr. Robert Campbell	Canada.

Canon Doherty
Mr. R. W. Allin

Province of
Ontario

Archdeacon McElheran
Mr. Justice Bigelow

Province of
Rupert's Land.

Archdeacon Graham
Mr. F. W. Sterling

Province of Bri-
tish Columbia.

(2) They recommend that the Committee on *the Constitution* consist of five members, two clerical and three lay, centering in Toronto, and nominate:

Provost Seager (Convener)
Archdeacon Ingles
Chancellor Worrell
" Martin
" Davidson

(3) They would also limit the Committee on Canons to five, two clerical and three lay, centering in Winnipeg, and nominate:

Archdeacon Thomas (Convener)
" Knowles
Chancellor Ford
" Machray
Mr. E. J. Fream

(4) For the Committee on Finances and Expense, they nominate:

Mr. Thos. Mortimer (Convener)
Mr. J. B. Bell
Mr. J. M. McWhinney
The Treasurer of the Synod *ex officio*.

(5) The Committee on Deceased Members they have limited to six one clerical from each Eccl. Province, and two laymen, and nominate:

Dean Tucker (Convener)
Warden Shortt
Canon Heeney
Archdeacon Vroom
Chancellor Gisborne
Mr. H. G. Dawson

(6) For the Committee on Unfinished Business, they nominate:

Archdeacon Snowden (Convener)
 Chancellor Worrell
 Mr. R. E. Davis
 Mr. C. S. Scott

(7) For the Committee on Rules of Order they nominate the same members as for the Committee on Constitution, and recommend that these Committees be merged.

(8) They recommend that the Prolocutor be authorized to nominate the Transportation Committee from the place appointed for next Synod.

F. W. Vroom,
Chairman.

Moved by Archdeacon Vroom, seconded by Archdeacon Graham:

That the report of the nominating Committee be adopted.

Moved in amendment by Archdeacon Snowden, and seconded by Chancellor Martin:

That the names of the Committee on "Unfinished Business and Printing" elected at yesterday's Session be substituted in place of the names suggested for this Committee in the report of the nominating Committee.

The vote being taken on the amendment, it was decided in the affirmative.

Moved by Archdeacon Vroom, seconded by Mr. R. V. Harris, and Resolved:

That the report as amended be adopted.

Dean Neales presented the report of the Committee on Elections and Credentials, which on motion of Dean Neales was adopted.

REPORT OF COMMITTEE ON ELECTIONS AND CREDENTIALS

Your Committee beg to report that they have carefully examined the official lists submitted to them by the Honorary Secretaries of the Synod and have found them to be correct.

Scovil Neales
Convener.

Archdeacon Vroom presented the report of the Committee on the Name of the Church.

Moved by Archdeacon Vroom, seconded by Mr. R. V. Harris:

That the report of the Committee on the name of the Church be received.

Moved in amendment by Principal Vance, seconded by Dr Lewis.

That the report be referred back to the Committee with the recommendation that in view of the diversity of opinion in regard to a change in the name of the Church, no action be taken.

On the vote being taken on the amendment it was declared in the affirmative.

A notice of Motion was given by Dean Tucker.

Message No. 5 was received from the Upper House, re appointment of a committee re suggested amendments to the Book of Common Prayer.

Moved by Chancellor Worrell, seconded by Mr. Justice Hodgins, and Resolved:

That the Message No. 5 be considered at the same time as the Message announcing confirmation of Canon No. XII.

Message No. 4 was received from the Upper House on the Lambeth Resolutions.

Moved by Chancellor Worrell, seconded by Chancellor Davidson, and Resolved:

That the Upper House be respectfully requested to transmit to this House the Resolutions of the Lambeth Conference, as it is impossible to consider Message No. 4 on Union until the said Resolutions are before the House.

Message No. 9 was received from the Upper House *re* the word "Holy" in the Nicene Creed.

Moved by Archdeacon McElheran, seconded by Dr. Lansing Lewis and resolved:

That this House concur in Message No. 9 from the Upper House concerning the word "Holy" in the Nicene Creed.

It was decided to have an Evening Session of the House at 8.15.

Message No. 2. *re* confirmation of Canon on Book of Common Prayer was then considered.

Moved by Chancellor Worrell, seconded by Dr. Lansing Lewis:

That Message No. 2 from the Upper House be concurred in.

It was decided that the report of the Revision Committee on Book of Common Prayer should now be considered before concurring in the Message.

Moved by Archdeacon Armitage, seconded by Chancellor Worrell, and Resolved.

That the report of the Committee on the Revision of the Book of Common Prayer be received and considered clause by clause.

The report was read clause by clause.

The several clauses were adopted in turn.

Moved by Archdeacon Armitage, seconded by Prof. Abbott Smith, and Resolved:

That the Upper House concurring the report of the Committee on Revision of the Prayer Book (see page 467) be adopted.

Moved by Canon Scott, seconded by Dr. Renison:

That the long exhortations in the Communion Office be removed from their present place to the end of the Office and immediately before the rubrics at the end.

The Prolocutor ruled that this Motion cannot be finally dealt with until the confirmation of the Canon No. XII has been disposed of.

Chancellor Martin began the discussion of Message No. 2 from the Upper House. During his address the hour of 5.30 having arrived, the House adjourned for Evening Prayer to meet again at 8.15 p.m.

EVENING SESSION

Thursday, Oct. 6th, 1921

At 8.15 p.m. the House re-assembled. Chancellor Martin continued the discussion of the motion for concurrence in Message No. 2 concerning the confirmation of Canon No. XII with respect to the adoption of the Book of Common Prayer as revised at the Synod of 1918.

After considerable discussion the vote being taken by orders, 83 Clergy voted for the affirmative and 9 for the negative, and 58 Laity for the affirmative and 2 for the negative, being more than two thirds of the Clergy and Laity present, the question was therefore decided in favor of the affirmative.

Message No. 5 from the Upper House was then discussed, suggesting the appointment of a Joint Revision Committee to consider and report on all amendments to the Book of Common Prayer.

Moved by Chancellor Worrell, seconded by Dr. Lewis, and Resolved:

That Message No. 5 from the Upper House be concurred

in, but request that the word "small" be omitted from the Resolution in the description of the Joint Committee.

Message No. 10 from the Upper House was received concurring in Message E in reference to Prayer Book Revision.

Message No. 11 was received from the Upper House conveying to the Lower House a certified copy of the Proceedings of the Lambeth Conference of 1920

Moved by Chancellor Worrell, seconded by Chancellor Davidson, and Resolved:

That the certified copy of the Proceedings of the Lambeth Conference be received and the Resolutions passed at the Conference be printed in full in the Journal.

Message No. 12 was received from the Upper House concurring in Message H from the Lower House.

Moved by Archdeacon Heathcote, seconded by Archdeacon McElheran, and Resolved:

That the suggestion of the Committee on Procedure, that Message No. 4 from the Upper House, relating to the Appeal of the Lambeth Conference *re* Christian Unity be considered on Monday, Oct. 10th, at the conclusion of the business of the G.B.R.E. be adopted.

Moved by Chancellor Worrell, seconded by Mr. T. Mortimer, and Resolved:

That when this House adjourns on Saturday at 1 p.m. it do stand adjourned until Monday morning at 9.30.

Moved by Mr. T. Mortimer, seconded by Judge Ermatinger, and Resolved:

That this Synod gratefully accepts the invitation of the Anglican laymen of the city of Hamilton for the hospitality offered on Saturday afternoon and evening.

The Rev. Canon Scott then introduced the discussion of the Motion moved by him at the afternoon Session which was amended to read as follows:

Moved by Canon Scott, seconded by Mr. Harry Sanders:

That this Synod recommends to the Committee on Prayer Book Revision to arrange that the three exhortations beginning "Dearly Beloved" in the Communion Service be printed at the end of the Office.

Moved in amendment by Archdeacon Graham, seconded by Mr. C. S. Scott:

That it be a recommendation to the Committee on Prayer Book Revision that the first two exhortations for use in giving notice of Holy Communion be printed at the end of the Office.

On the vote being taken on the amendment it was decided in the negative.

Moved in amendment by Mr. D. M. Owen, seconded by Mr. A. B. Haycock:

That the Upper House concurring, it be recommended to the Committee, that the three exhortations be placed at the beginning of the Communion Service, rather than at the end of it.

After discussion and with consent of the House this amendment was withdrawn.

The amended form of Canon Scott's Motion was also withdrawn and the following substituted therefor:

Moved by Canon Scott, seconded by Mr. D. M. Owen:

That the Upper House concurring, it be referred to the Joint Committee to consider the propriety of printing the exhortations at the beginning or end of the Communion Service instead of in the present place.

On the vote being taken on this amended form of the motion, it was decided in the affirmative.

The House then adjourned.

Confirmed.

J. P. D. LLWYD,
Prolocutor.

THIRD DAY

Hamilton, Friday, Oct. 7th, 1921.

At 9.30 a.m. Morning Prayer was said in Christ Church Cathedral and the Lower House re-assembled at 10 a.m.

The Minutes of the first day's proceedings were read and approved.

A letter was read from Mr. W. A. Douglas on "Single Tax" and it was referred to the Council on Social Service.

Moved by Chancellor Gisborne, seconded by Archdeacon McElheran, and Resolved:

That the Upper House concurring, Prof. Robertson, Chief Commissioner of the Boy Scouts for Canada, be heard by the Synod on Saturday morning after routine business.

Moved by Archdeacon Armitage, seconded by Dean Starr, and Resolved:

That the Upper House concurring, the Rev. Dr. Pidgeon, representing the Social Service Council of Canada, be invited to

address the Synod on Tuesday in connection with the discussion of the report of the Council for Social Service.

Archdeacon Vroom presented the amended report of the Committee on "The Name of the Church."

REPORT OF COMMITTEE ON THE NAME OF THE CHURCH

To the Prolocutor and Members of the Lower House of the General Synod of the Church of England in the Dominion of Canada:-

The Special Committee appointed by the Lower House on the Name of the Church in Canada begs to report as follows:

1. The Committee was originally appointed under a resolution of the General Synod held at Toronto, September 1915, and on reporting progress in September 1918, was continued, with instructions to communicate with each Diocesan Synod asking for suggestions respecting the name of the Church, and to report to this meeting of the General Synod.

2. After correspondence with all the Diocesan Synods of the Church in Canada, the Committee is now able to report that the Synods of the following Dioceses have taken the action, or favor the name indicated:

- (a) "The Church of England in the Dominion of Canada."
Fredericton,
Rupert's Land,
Calgary,
Montreal.
- (b) "The Church of England in Canada:"
Toronto by a majority vote. "
Nova Scotia " "
- (c) "The Anglican Church in Canada:"
Edmonton,
Quebec.
- (d) "The Anglican Church,"
British Columbia,
Niagara,
Kootenay.
- (e) "While not regarding the present official title of the Church as satisfactory the time has not yet come for changing the same."

Algoma.

(f) In favor of leaving the question open:

Caledonia.

(g) The Diocese of Mackenzie River has no Synod and consequently has taken no official action.

(h) No action taken:

Athabasca	Huron
Moosonee	Keewatin
Qu' Appelle	Caribou
Saskatchewan	Ontario
New Westminster	Yukon

(i) Matter deferred after discussion:

Ottawa

3. In view of the great diversity of opinion thus shown' any further action in the matter would seem to be uncalled for, and your Committee would ask to be discharged.

F. W. Vroom,
Chairman.

Moved by Archdeacon Vroom, seconded by Mr. F. W. Blankenbach, and Resolved:

That the amended Report on the Name of the Church be adopted.

A Notice of Motion was given by Principal Waller *re* Cambridge Press.

Notice of Motion by Rev. E. A. Anderson, seconded by Canon A. W. Whalley:

That we are determined by the help of God to hold and maintain the Doctrine, Sacrament and Discipline of Christ as the Lord hath commanded in His Holy Word, and as the Church of England in Canada 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.

Chancellor Worrell entered his most emphatic protest against this notice of Motion.

A Notice of Motion was also given by Mr. Justice Hodgins to congratulate Lord Byng of Vimy on his appointment as Governor-General of Canada.

Chancellor Worrell reminded the Synod that it was the duty of the representatives of each Diocese to meet at 1 p.m. to-day

to elect their representatives on the Executive Council.

A hearty vote of thanks was adopted to Mr. T. Mortimer for his work on the Transportation Committee.

Message No. 13 was received from the Upper House adopting the report of the Committee on Doctrine, Worship and Discipline.

Moved by Chancellor Davidson, seconded by Archdeacon Armitage, and Resolved:

That action on Message No. 13 from the Upper House be deferred and that the consideration of the message be taken up in connection with the discussion of the Report referred to.

At 11 a.m. the House adjourned to sit as the Board of Missions.

Confirmed

J. P. D. LLWYD,
Prolocutor.

BOARD OF MISSIONS

The Primate and other members of the Upper House entered the Lower House at 11 a.m. that the General Synod might sit at the Board of Missions.

The Primate first welcomed the Missionaries who are here from overseas.

Moved by Dr. Gould, seconded by Bishop of Huron, and Resolved:

That the Report of the Board of Missions be received.

Canon Gould read the Introduction. (see page 236)

Moved by Canon Gould, seconded by Bishop of Huron, and Resolved:

That the Introduction be adopted.

Moved by Dr. Gould, seconded by the Bishop of Huron and Resolved:

That Section II "Meetings" be adopted.

Section III "In Memoriam" was read, the members of the Board all standing, and on motion was adopted.

Section IV was read and adopted.

Moved by Dr. Gould, seconded by the Bishop of Huron, and Resolved:

That this Section be adopted as far as but not including the clause under the heading "Financial."

Moved by Principal Vance, seconded by Chancellor Campbell, and Resolved:

That this Board recommends to the Executive Committee that Dr. Westgate be relieved from the work of Secretary of the Indian and Eskimo Commission at the earliest possible date in order that he may devote himself to the general work of Western Field Secretary.

Moved by Dr. Gould, seconded by the Bishop of Huron, and Resolved:

That the Section dealing with the subject Financial from page 8 to 16 be now received and adopted.

A motion was moved by Rev. J.S. Boyd, seconded by Archdeacon Graham, in reference to the payment of grants to Missionary Dioceses. While the debate was in progress the hour of 1 p.m. having arrived the Board adjourned to meet again at 2.30 p.m.

AFTERNOON SESSION

At 2.30 p.m. the Board of Missions re-assembled. Dr. Gould presented the two following resolutions adopted by the Apportionment Committee:

Moved by Dr. Gould, seconded by the Bishop of Huron, and Resolved:

"That the Board of Missions recommends to the Board of Management to fix a definite amount to be asked from the Church for the Triennium between the next two Sessions of the General Synod, the said sum to include what is required for both the current maintenance and for extension work in the Canadian Field. The said sum to be applied in the first place to current maintenance and subject thereto to the said extension work. All extension work in the Foreign Field to be provided for from the Foreign Missions Equipment and Extension Fund."

Moved by Dr. Gould, seconded by the Bishop of Huron, and Resolved:

"That the Board of Missions believing that such information would be of great value in raising funds for M.S.C.C. approves the proposal to secure from the Canadian Missionary Dioceses through the Bishops a description of the Missions for which grants are to be made by them for the ensuing year, giving the amounts of the grants and where possible the names of the missionaries in charge, it being understood that, if for any reason a mission for which a grant has been made ceases to have a missionary in charge, the Bishop has the power to use the grant for some other mission

work in his Diocese."

The discussion of the Motion moved by the Rev. J. R. S. Boyd and seconded by Archdeacon Graham which reads as follows, was resumed:

That in future the M.S.C.C. pay all grants in full and that thus the financial burden of the Missionary work be placed where it belongs, on the Church at large and not on the Missionary Bishops.

After considerable discussion the Motion was withdrawn
Moved by Bishop Hamilton, of Mid-Japan, seconded by the Bishop of Yukon:

That considering the great needs and opportunities of the whole mission field, the Board of Missions, while depending on the Dioceses and Parishes to contribute their share of the fixed apportionment, appeals to the members of the Church at large to so give of that which the Lord has given them that at least \$60,000 a year will be provided over and above the apportionment it being understood that all money contributed over and above the apportionment be used in equal proportion for urgently needed extension of the work at home and abroad.

After considerable discussion the Motion of the Bishop in Mid-Japan was withdrawn.

Moved by the Bishop of Huron, seconded by Rev. Canon Gould, and Resolved:

That the Board of Missions deeply appreciates the great services rendered to the M.S.C.C. by the Honorary Treasurer, Dr. J. A. Worrell, and hereby expresses to him our thanks for all that he has done in the past and our confidence in him as our Treasurer.

This resolution was carried by a standing vote.

Moved by Mr. E. J. Fream, seconded by Archdeacon Hayes, and Resolved:

That the Executive Committee of the Board of Management be requested to look into the matter of the assets turned over to the M.S.C.C. by the Diocese of Calgary when the Indian schools and missions were transferred by the Diocese, and to see that the necessary adjustments are made in the Triennial Report and credit given for them to the Diocese.

Moved by Dr. Gould, seconded by the Bishop of Huron, and Resolved:

That the portion of the report from the "Candidates Committee and Educational work" page 252, to "The Women's Auxiliary" on page 260 be received and adopted.

That the paragraph marked "Conclusion" be adopted.

Moved by Dr. Gould, seconded by Bishop of Huron, and Resolved:

That the report having been considered and adopted clause by clause, it now be adopted as a whole.

Moved by Bishop of Kootenay, seconded by Dean Tucker, and Resolved:

That a hearty vote of thanks be given to the General Secretary for the excellent work which he has done for the Society.

Moved by Archdeacon Armitage, seconded by Mr. L. A. Hamilton, and Resolved:

That the Rev. Dr. Renison and Dean Owen be a Committee to arrange a great Mass Meeting to enable the members of General Synod and the people of Hamilton to hear our returned Missionaries on Sunday or on Wednesday evening.

At 10.15 p.m. the Board of Missions adjourned.

FOURTH DAY

Saturday, Oct. 8th, 1921.

At 9.30 a.m. Morning Prayer was said in Christ Church Cathedral.

At 10 a.m. the Lower House re-assembled.

The opening Prayers were said by the Prolocutor.

The Minutes of Friday, Oct. 7th, were read and adopted.

Message No. 14 was received from the Upper House, on the adoption of the Report of Joint Committees on Statistics and State of the Church.

Message No. 15 was received from the Upper House on the concurrence with Message from the Lower House *re* the hearing of Prof. Robertson on the Subject of the Boy Scouts.

Moved by Archdeacon Armitage, seconded by Chancellor Worrell, and Resolved:

That concurrence in Message No. 14 be postponed until the report on Statistics and State of the Church be adopted by this House.

A communication was received from the General Secretary of the Council for Social Service, enclosing a notice of motion to be considered at the day set apart for the consideration of the report of the Council for Social Service.

Mr. Justice Hodgins asked permission to withdraw the

motion of which he had given notice, asking that Monday evening be set apart for a meeting of Laymen.

Permission was granted.

Archdeacon Ingles asked that in view of the discussion at the Board of Missions on Friday, he might be permitted to withdraw the motion of which he had given notice concerning an annual grant of \$500.00 to the Diocese of British Honduras.

Permission was granted.

At 10.20 a.m. the members of the Upper House entered the Lower House to hear an address from Professor Robertson of the Boy Scouts Movement.

After the address of Prof. Robertson, the Primate thanked him for his presentation of the case.

Canon Heeney gave notice of Motion concerning the Boy Scouts' Movement.

On Motion of Chancellor Worrell, seconded by Chancellor Davidson, the House was adjourned to sit as the Board of Missions to confirm the Minutes of that Board.

BOARD OF MISSIONS

The Minutes of the Board of Missions were read and adopted.

After the adoption of the Minutes of the Board of Missions the Synod re-assembled in Joint Session that Archdeacon Armitage might make a statement concerning the Prayer Book. After many difficulties the Prayer Books have arrived. He also described the various editions of the book.

Several suggestions having been made by members of the Synod. It was requested that all suggestions should be put in writing and sent to the Archdeacon or the Chairman of the Business Committee.

The Prayer Books will probably be in Canada by April 1922

The distribution of the gift Prayer Books from the publishers was then proceeded with.

Confirmed.

S. P. RUPERT'S LAND

President

After which the Upper House withdrew, and the Lower House resumed its Sessions.

Dean Owen stated that the Synod had adopted a Resolution asking for the arranging for a Mass Meeting which the Missionaries should have an opportunity of addressing, but it would be

impossible to make such arrangements at this late hour, but that some of these Missionaries are preaching in Hamilton on one or other of the Sundays of the Synod,

The Prolocutor appointed the following Committee to act with the Committee of the Upper House, in preparation of an address to Lord Byng of Vimy, Governor General of Canada:

Archdeacon Vroom

Judge Ermatinger

Archdeacon Ingles introduced the Report on the "Training of Candidates for Holy Orders."

Moved by Archdeacon Ingles, seconded by Rev. H. M. Little, and Resolved:

That the Upper House concurring the Report of the Committee on "The Training of Candidates for Holy Orders" be adopted. (see page 219)

The Prolocutor introduced the Report of the Committee on Memorials to Deceased Members. It was agreed that this report is one of such great importance its consideration should be deferred until a period when it can be given proper consideration.

The House then adjourned.

Confirmed.

J. D. P. LLWYD,
Prolocutor

FIFTH DAY

MORNING SESSION

Monday, Oct. 10th, 1921.

At 9.30 a.m. Morning Prayer was said in Christ Church Cathedral.

At 10 a.m. the Lower House re-assembled.

The Minutes of the preceding day were read and adopted.

Archdeacon Ingles brought to the notice of the House the false impression given by the report in the "Mail and Empire" concerning the discussion which took place on Saturday morning. There had been no opposition to re-union indicated.

Moved by Canon L. W. B. Broughall, seconded by Rev. W. W. Judd, and Resolved:

That the Press Committee of the Synod be instructed to confer with the Press representatives with a view to correcting the

erroneous impression of this Synod's attitude on the question of Church Union, as apparent in some of this morning's papers; which question has not been discussed as yet.

Several notices of Motion were given.

Message No. 16 was received from the Upper House, *re* the adoption of the Report of the Committee upon the Anglican Forward Movement.

Moved by Chancellor Worrell, seconded by Mr. R. W. Allin, and Resolved:

That the Message No. 16 of the Upper House be concurred in, and that the Report of the Executive Committee of the A.F.M. and the Resolutions No. 1, 2, 3 and 4 on page 500 of the Report be adopted.

Message No. 17 was received from the Upper House *re* vote of thanks to the Bishop of Western New York for the sermon preached at the opening of the Synod.

Moved by Chancellor Worrell, seconded by Archdeacon Heathcote, and Resolved:

That Message No. 17 from the U per House be concurred in.

The Prolocutor asked the Deputy Prolocutor to take the chair while he presented the Report of the Committee on Deceased Members.

The Report was then read, with the addition of the names of Archdeacon Hill, Messrs. W. F. Melrose and W. M. Jarvis, handed in since the report was in print.

Moved by The Prolocutor, seconded by Judge Ermatinger, and Resolved:

That the Upper House concurring, the report of the Committee on Deceased Members be adopted.

This motion was adopted by the Synod standing in silence for a few moments.

The Prolocutor returned to the Chair.

Canon Scott asked for leave to introduce a motion expressing the deep feeling of the Synod in reference to those who gave their lives for their King and Country in the Great War.

Moved by Canon Scott, seconded by Dean Starr, and Resolved:

That the Upper House concurring, this Synod desires to place on record its gratitude to Almighty God for the splendid sacrifice of those sons of our Church who gave their lives in the Great War. Their names will ever live amongst us, as an inspiration to all future generations of Churchmen.

At 11 a.m. the House adjourned in order to sit with the Upper House in Joint Session, to consider the report of the General Board of Religious Education, and matters connected therewith.

JOINT SESSION

Moved by Bishop of Toronto, seconded by Principal Waller *That* a hearty vote of thanks be given to the Cambridge Press for the presentation of the handsome copies of the Book of Common Prayer received by the members of the Synod on Saturday last.

On the vote being taken in the Lower House, it was decided in the affirmative. On the vote being taken, the Upper House concurred therein.

The Primate expressed the deep regret felt by the members of the Synod in the absence of Rev. Dr. Rexford, who is detained by illness.

Dr. Hiltz, General Secretary of the G.B.R.E. was requested to introduce the Report of the Board of Education. In doing so he asked permission to present a pamphlet entitled "Corrections in and Additions to the Report of the General Board of Religious Education".

Dr. Hiltz then presented the Introduction, pages 293 and 294.

Moved by the Bishop of Toronto, seconded by Archdeacon McElheran,

That the Introduction be adopted.

On the vote being taken in the Lower House it was declared in the affirmative. On the vote being taken the Upper House concurred thereto.

When the section "The Department of Parochial Education" was presented, it was moved by the Bishop of Toronto, seconded by Archdeacon McElheran:

That this Synod views with satisfaction the successful efforts made by the G.B.R.E. to bring about closer co-operation between itself and the various organizations of the Church in their educational task so as to prevent overlapping and waste effort.

It desires especially to commend the union of the Font Roll of the Sunday School and the Babies' Branch of the W.A. and would express the hope that it may be found possible to effect similar co-operation in the Junior Work and the work amongst Teen age Girls.

Moved in amendment by the Bishop of Ottawa, seconded by the Bishop of Huron:

That the motion be amended by striking out the second clause.

The vote being taken on the amendment in the Lower House, it was decided in the affirmative.

The vote being taken, the Upper House concurred therein.

The vote then being taken on the original motion as amended, the Lower House decided in the affirmative.

The vote being taken, the Upper House concurred therein.

Moved by Archdeacon Dewdney, seconded by Archdeacon Burgett:

That this Synod desires to call the attention of the Church to the splendid channel afforded by the Home Department and the Sunday School by Post for reaching church families in the sparsely settled districts of the various dioceses and would urge upon the Diocesan authorities the advisability of developing this work to its utmost possibilities

On the vote being taken in the Lower House it was declared in the affirmative. On the vote being taken the Upper House concurred therein.

Moved by Rev. Dyson Hague, seconded by Rev. G.E. Gale:

That this Synod desires to commend the G.B.R.E for the splendid efforts made during the past two years to arouse parents to a sense of their responsibility in the matter of religious atmosphere in the home life, and would urge that the special Lenten campaign be made an annual feature of the Board's work.

On the vote being taken in the Lower House it was declared in the affirmative. On the vote being taken the Upper House concurred therein.

Dr. Hiltz then introduced the portion of the report from page 297 to 303.

Moved by Rev. Dr. Renison, seconded by Canon James:

That this Synod desires to call the Church's attention to the splendid midweek programmes for older boys, older girls and for young people prepared and issued by the Board, would earnestly commend their use to all those who are seeking a solution of the problem of holding the young people of the Church and of training and enlisting them for definite service.

On the vote being taken in the Lower House it was declared in the affirmative. On the vote being taken the Upper House concurred therein.

On introducing the Section dealing with Department of

Religious Education in Public and Private Schools.

Moved by Chancellor Martin, seconded by Mr. Jas. Nicholson:

That pages No. 303 and 305 to word "Provinces" be adopted.

On the vote being taken in the Lower House it was declared in the affirmative. On the vote being taken the Upper House concurred therein.

Moved by Chancellor Martin, seconded by Mr. Jas. Nicholson:

That pages 305 and 307 be adopted The changes in "Corrections etc." being substituted for (a) on page No. 305.

Objection being taken to the wording of the Amendment to clause (a): Mr. Martin adopted a change in wording, viz: "It is a recommendation that steps be taken by the Provincial Synod of Ontario, or its Executive Council, to appoint representatives in an advisory capacity on the Ontario Religious Education Council, and that the Provincial Synods of Canada, Rupert's Land and British Columbia, or Diocesan Synods, where the Diocese is coterminus with a province, take similar action. if they have not already done so, provided that the constitution of the Provincial Branches of the Religious Education Council is made to harmonize with that of the Canadian Council.

Moved by Chancellor Martin, seconded by the Archbishop of Nova Scotia:

That clause (a) as amended be adopted.

On the vote being taken in the Lower House it was declared in the affirmative. On the vote being taken the Upper House concurred therein.

Moved by Chancellor Martin, seconded by the Archbishop of Nova Scotia:

That clause (b) page 307 of the Report be adopted, with the exception of the words "except Quebec" which are deleted.

(b) The Provincial Synod of Ontario has through the Archbishop of Algoma sent a Questionnaire to all the Parochial Clergy of Ontario on the subject of the enforcement of the Ontario Public School regulations on Religious and Moral instruction in the Public Schools of Ontario. We recommend the issue of a similar Questionnaire in all the Provinces, except Quebec, and a definite and well-planned campaign based thereon.

On the vote being taken in the Lower House it was declared in the affirmative. On the vote being taken the Upper House concurred therein.

Moved by Chancellor Martin, seconded by the Archbishop of

Nova Scotia:

That clauses (c), (d) and (e) on page 307 of the Report be adopted as follows:

(c) The great practical question in Ontario at present is to get clergy and laity, throughout the Province, working locally without delay. We recommend, therefore, that the Bishops of the Province be requested to take the matter up with clergy and laity in their Parochial visitations to the end that local Committees, representative of the Church in each School area, be formed as quickly as possible. As a first step we think it would be well if the Bishop of each Diocese should lay the duty of making the initial enquiry as to the extent of the enforcement of the regulations in the area, upon a competent person, clerical or lay, and that such person should be appointed by him the Convener of a local committee of Churchmen so as to ensure the convening of a representative meeting which could appoint a committee to take charge of and see to the carrying out of the work along the lines mentioned above.

(d) That in each Diocese in the Province of Ontario, provision be made by the Synod of the Diocese to carry out the policy of the Provincial Synod of Ontario, and in particular assist the Bishop to carry out the school area campaigns already mentioned. We think this course might well be followed in the other provinces.

(e) We further recommend to the Provinces, with the exception of Quebec, the serious consideration of the complete Policy adopted by the Provincial Synod of Ontario, believing that it is the best one formulated so far, that it is capable of application generally.

On the vote being taken in the Lower House it was declared in the affirmative. On the vote being taken the Upper House concurred therein.

Moved by Chancellor Martin, seconded by Archbishop of Nova Scotia:

That the Section dealing with Boarding Schools be adopted.

On the vote being taken in the Lower House it was declared in the affirmative. On the vote being taken the Upper House concurred therein.

Moved by Chancellor Martin, seconded by Archbishop of Nova Scotia:

Believing that the inculcation of Christian ideals and standards is an essential part of education, and that it is impossible to build up true character or prepare our boys and girls for good

citizenship apart from these ideals, this Synod would express its firm conviction that the development of character in accordance with Christian Standards should be made a definite and prominent feature of our general Canadian Educational System; further we would urge the General Board of Religious Education to continue its work in this direction, and to use all legitimate means to carry out, through the proper channels, the policy as set forth in its Report.

That, in the opinion of this Synod, the courses of study in religious education and character building, as a preparation for citizenship, should be as definitely outlined, and as regularly followed in our Church Boarding Schools, as other courses, and would express its conviction that, with this end in view, it is desirable that a generally recognized curriculum of religious education for such schools should be developed as rapidly as possible.

On the vote being taken in the Lower House it was declared in the affirmative. On the vote being taken the Upper House concurred therein.

Moved by the Bishop of Columbia, seconded by Rev. Canon Cody:

That a hearty vote of thanks of this Synod be given to Mr. Chancellor Mart'n and the General Secretary of the G.B.R.E. for their admirable work in connection with the subjects of Religious teaching in the Public Schools.

On the vote being taken in the Lower House it was declared in the affirmative. On the vote being taken the Upper House concurred therein.

Dr. Hiltz having introduced the part of the report dealing with the "Department of Teacher Training," page 308 to top of page 315, it was moved by Principal Bedford-Jones seconded by Rev. W. W. Judd:

That pages 309 to 315 be adopted with the substitution of the following for sub section (4).

On page 309! substitute the following for sub section (4.)

That an examination be set on each part of the above suggested Elementary and Standard courses and that such examination be conducted twice a year, namely, on the last Saturday in January and on the last Saturday in April on either part of either year.

For the specialized year's work, however, your Board recommends that instead of having an examination, those who desire to qualify for the special certificate that will be awarded should be asked to present an essay on some subject connected

with any one of the departments indicated and to certify that they have read the text books prescribed for that section of the course in which they desire to qualify.

The text books recommended for reading in the Specialized Courses are as follows:

BEGINNERS AND PRIMARY SECTION.

- Text-books
- (a) Lessons for Teachers of Beginners—Danielson.
 - (b) New Methods in the Junior Sunday School—Lee.
 - (c) The Use of the Story in Religious Education—Eggleston.

Specimen Subjects for Essay:

- (a) The Chief Characteristics of Young Children, and How to Use them in Teaching.
- (b) Play as a Factor in the Religious Education of The Child.
- (c) The Religious Ideas of Young Children.

JUNIOR SECTION.

- Text-books
- (a) Child Study—Dix.
 - (b) The Junior Worker and Work—Baldwin.
 - (c) Our Boys and Girls—Kennedy.

Specimen Subjects for Essay:

- (a) The Place of Biography in the Religious Education of Juniors.
- (b) Habit Formation.

TEEN AGE SECTION—BOYS' DEPARTMENT.

- Text-books
- (a) Religious Education of Adolescents—Richardson.
 - (b) Church Work with Boys—Forbush.
 - (c) How to Deal with Lads—Green.
 - (d) Mentor's Manual.

Specimen Subjects for Essay:

- (a) How to Hold Our Older Boys.

- (b) Some Characteristics of Adolescent Boyhood and their Significance to the Teacher of Religion.

GIRLS' DEPARTMENT.

- Text-books (a) Religious Education of Adolescents—Richardson.
 (b) Girlhood and Character—Moxcey.
 (c) The Girl in Her Teens—Slattery.
 (d) C.G.I.T. Handbook (Revised Edition).

Specimen Subjects for Essay:

- (a) How to Hold Our Older Girls.
 (b) Some Characteristics of Adolescent Girlhood and their Significance to the Teacher of Religion.

ADMINISTRATIVE SECTION.

- Text-books (a) The Church School—Athearn.
 (b) Churchman's Manual of S.S. Methods—Butler.

Specimen Subjects for Essay:

- (a) Organizing the Smaller School.
 (b) The Place of the Sunday School in Religious Education.
 (c) Grading the Sunday School.

On the vote being taken on the amendment in the Lower House it was decided in the affirmative, the Upper House concurring therein.

Moved by Principal Bedford-Jones, seconded by Rev. W.W. Judd.

That this Synod desires to call attention to the various means provided by the Board for the training of Sunday School Teachers, especially through its Teacher Training Courses, and its Summer Schools, and would urge most strongly that greater advantage should be taken by the Church of these opportunities, in view of the fact that the secret of success in effective Sunday School work lies with the teacher more than with any other single factor.

On the vote being taken on the amendment in the Lower House it was decided in the affirmative, the Upper House con-

curring therein.

Moved by President Boyle, seconded by Principal Bedford-Jones.

That this Synod notes with satisfaction the prominent place given to Religious Pedagogy in the Scheme outlined by the Special Committee on the training of candidates for Holy Orders and would urge upon the authorities of the Theological Colleges that every advantage be taken of the offer of the G.B.R.E. to co-operate with the colleges in making such a course possible.

We would further recommend that the minimum of instruction aimed at should be that set in the suggested syllabus of the Board, except where more adequate provision is made, so that those who are called to the Ministry of the Church may be "apt to teach."

On the vote being taken on the amendment in the Lower House it was decided in the affirmative, the Upper House concurring therein.

Dr. Hiltz presented the portion of the Report dealing with "Lantern Slides and Supplies Department."

Moved by Mr. James Nicholson, seconded by Mr. T. Mortimer.

That this section be amended by the following additions to the end of Section IV, and just before Section V: (See Page 318.

In view of the fact that the question has been raised as to the advisability and right of the G.B.R.E. to carry on a supply business, especially as the G.B.R.E. is dependent for the support of its general work on the voluntary contributions of the dioceses, your Board has carefully considered the whole question.

Correspondence with Chancellor Worrell, relative to the Act of Incorporation of the General Synod, showed that, in his judgment, the said Act permitted the General Synod to authorize the Board to publish Periodicals and produce and sell all supplies which may be necessary for the purpose of carrying on religious educational work.

In view of this fact the following has been adopted by your Board as a business policy for this department, namely:

(a) To do business under some such name as "The Church and Sunday School Supply House."

(b) To conduct a general Church and Sunday School Supply business, manufacturing such lines as thought advisable and purchasing from other manufacturers such other supplies as may be required, making the usual trade profits, with a view to becoming self-supporting.

(c) To sell and rent Lantern Slides on religious and secular subjects.

(d) To distribute for the General Board of Religious Education its free literature, the said Board to pay the Supply House a nominal sum to be agreed upon to cover cost of distribution.

Further, the Board would strongly recommend that steps be taken at once to approach the other Church Boards with a view to working out this policy on a broader basis so as to include the handling of such other supplies as would be required for the work of the other boards, thus having one general Church and Sunday School Supplies House.

While the debate was in progress the House adjourned to meet again at 2.30 p.m.

AFTERNOON SESSION

The Lower House resumed its session at 2.30 p.m.

Moved by Chancellor Worrell, seconded by Chancellor Davidson, and Resolved:

That the consideration of the report of the Committee on Doctrine, Worship and Discipline as it deals with matters in connection with the resolution of the Lambeth Conference, be deferred until such matters come up.

Moved by Chancellor Worrell, seconded by Chancellor Davidson, and Resolved:

That the report of the Business Committee of the Revision of the Book of Common Prayer be adopted and the account of Mr. K. Martin for certain disbursements therein referred to, be paid, the Upper House concurring. (See Page 412.)

Moved by Chancellor Worrell, seconded by Mr. E. J. Fream, and Resolved:

That the report of the Committee on Church Congress be adopted. (See Page 415.)

Moved by Chancellor Worrell, seconded by Chancellor Davidson, and Resolved:

That the Prolocutor appoint a Committee to deal with the matter of the Church Congress.

Moved by Chancellor Worrell, seconded by Mr. Jas. Nicholson, and Resolved:

That the report of the Committee of Co-Trustees be dealt with when the Hon. Treasurer is present.

Moved by Chancellor Worrell, seconded by Chancellor Davidson, and Resolved:

That the Upper House concurring the report of the Committee on Incorporation of the Synod be adopted. (See Page 417)

Moved by Chancellor Worrell, seconded by Chancellor Davidson:

That the Upper House concurring the following be, and the same is hereby adopted as a Canon of the General Synod.

Canon No.

Be it enacted by the Bishops, Clergy and Laity of the Church of England in Canada and General Synod assembled:

That wherever the name "The Church of England in the Dominion of Canada" occurs in the Basis of Constitution, Canons, or any resolution of the Synod, the words "The Dominion of" be struck out, and that the Church in all its future Canons, Resolutions and Enactments, be styled "The Church of England in Canada."

On the vote being taken by orders it was decided in the affirmative by the unanimous vote of each order.

JOINT SESSION

The House then adjourned to meet in Joint Session with the members of the Upper House to continue the consideration of the report of the G.B.R.E.

The debate was continued on the report of the GBR.E. *re* Lantern Slides, etc.

Moved in amendment by Chancellor Worrell, seconded by Chancellor Davidson:

That clauses (a), (b), (c) and (d) be struck out and the following substituted therefor:

In view of the foregoing the Board recommends the Synod to approve of the Board,

1. Purchasing and procuring such supplies as may be required for carrying out the work and furthering the objects of the Board and of selling the same to all Sunday Schools and other local Church organizations and societies at such prices and subject to such terms and regulations as the Board may from time to time prescribe.

2. To make such free distribution of literature or supplies as may be deemed advisable in special cases.

3. To appoint such sub-committee and agents as may be found necessary for carrying on the same work.

4. To enter into arrangements with other Church Boards, Societies and Organizations in co-operation and joint action in the matter.

On the moving of this amendment by Chancellor Worrell, the mover and seconder of the original motion accepted it in place thereof.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by Archdeacon Snowdon, seconded by Mr. R. W. Allin.

That the Section of the report dealing with "The Editorial Department" be adopted down to the words "set apart for the Editorial Department." (See Page 319-320)

On the vote being taken in the Lower House it was decided in the affirmative, the Upper House concurred therein:

Moved by Archdeacon Snowdon, seconded by Mr. R. W. Allin.

That the portion of the section from pages 320 to 322 of "The Report" be adopted.

On the vote being taken on the Lower House it was decided in the affirmative, the Upper House concurred therein.

Moved by Archdeacon Snowdon, seconded by Mr. R. W. Allin:

That the portion of the report from top of page 322 (1) Lesson Courses with the following amendment to sub-section (1) under (b) viz:

Add to sub-section (1) under (b) the following:

In this revision, the following facts are being taken into consideration:

- (a) The necessity of systematic teaching of the essentials of Christian truth and life.
- (b) The reduction of material to a minimum.
- (c) The arrangement of this material in such a way as to make the teaching both simple and effective.

On the vote being taken in the Lower House it was decided in the affirmative, the Upper House concurred therein.

Moved by Archdeacon Snowdon, seconded by Mr. R. W. Allin:

That section (2) Short Term Courses be adopted.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by Archdeacon Snowdon, seconded by Mr. R.W. Allin:

That the section (3) Bible Class Course be adopted.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by Archdeacon Snowdon, seconded by Mr. R. W.

Allin:

That the following be added to section (3) Bible Class Courses.

The Editorial Department has just recently undertaken the preparation of courses for Young People's and Adult Bible Classes. A one year's course for the young people's classes and a one year's course for the adult classes has been arranged. The other two years of each of these courses are in preparation and it is hoped that they will be ready for use in their respective years. Special helps in the way of a Bible Class magazine are being provided for these courses.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by Archdeacon Snowdon, seconded by Mr. R. W.

Allin:

That the following amendment be made to clause (3) Bible Class Courses.

Add to end of report of Editorial Department the following:

(c) Permanent help.

With a view to the preparation of permanent help, the Department is using every means to secure a competent Primary writer who will prepare Teacher's Helps on the Primary three year course for permanent form. With this end in view the Department is offering prizes of \$50.00 and \$25.00 for the best sample lessons sent in by any person in Canada. It is also planned to put some of the Bible Class material into temporary book form when it has been revised after being used this year. So far as the Main School Courses are concerned, however, it is felt that they are not yet stable enough for permanent work to be attempted.

As soon as the revision of the Main School Courses is effected along the lines indicated above more permanent help will be considered.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by Archdeacon Snowdon, seconded by Mr. R. W.

Allin:

That the following be added to (3) "Bible Class Courses."

(d) Sunday School Year.

As it is the present custom of a large number of Sunday Schools to follow the secular school year, and in view of the difficulties experienced in commencing the year with the season of Advent, it is recommended that in the future, lesson schemes shall run from September to September rather than Advent to Advent. This, we believe, will make the organizing of the school more effective and will not in any way lessen the emphasis usually given to the teaching of the Church Year.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by Archdeacon Snowdon, seconded by Dean Tucker:

That this Synod approves most heartily of the action taken by the G.B.R.E. in purchasing and thus effecting the unification of the Sunday School publications, making possible the issuing of the first official Sunday School periodicals of the Church of England in Canada, and desires to urge upon the Church the absolute necessity of giving the Board its whole-hearted support in this effort in order that it may continue to improve the present periodicals and ultimately provide help of a more permanent character.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Dr. Hiltz introduced the subject of "General Matters."

Moved by the Bishop of Toronto, seconded by Mr. R. W.

Allin:

That the portion of the report dealing with "General Matters" down to the top of page 325 be adopted.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by the Bishop of Toronto, seconded by Mr. R. W.

Allin,

That in view of the fact that the Religious Education Council of Canada has ceased to be an Advisory Council, and has assumed executive powers, this Synod approves of the action of the General Board of Religious Education, as set forth in the memorandum contained in this Report, and further authorizes it to continue in co-operation with the Religious Education Council only in an advisory capacity, provided the suggested change in the Constitution of the Religious Education Council is made.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by the Bishop of Toronto, seconded by Mr. R. W.

Allin,

That the portion of the report from page 325 (top) to bottom of page 326 be adopted.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by the Bishop of Toronto, seconded by Mr. R. W. Allin,

That the report from pages 326 to 328, *re* the Forward Movement be adopted.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by the Bishop of Toronto, seconded by Mr. R. W. Allin,

That the following be added at end of sub-section (4) entitled "Recruiting for the Ministry."

The plan of campaign as so far arranged, will be on the following lines:

(a) That a preliminary letter be sent to the Bishop of each diocese, and to the proper local officials representing the General Board of Religious Education, and the Brotherhood of St. Andrew, asking their co-operation in the campaign.

(b) That the following suggestions be made for promoting the effort:

Special sermons to be preached on December 11th (3rd Sunday in Advent) on the subject of "The Call to Service," with special emphasis on the Work of the Ministry.

Life Work Conferences of older boys and young men, to be arranged for December 12th, or some other suitable day in that week.

(c) That a special pamphlet be prepared for distribution at these conferences on "The Call to Service," and that a Life Investment Card be issued, to be signed by those who desire to express their conviction in this matter.

(d) That special articles be prepared for publication in the Church Press.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by Dean Owen, seconded by the Bishop of Kootenay,

That with a view to securing recruits for service and especially for the Ministry of the Church, this Synod desires to commend the proposal of the Board to launch, with the co-operation of the Brotherhood of St. Andrew, a special effort this Autumn and would call upon the church to give the effort its sympathy and hearty support.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by the Bishop of Toronto, seconded by Mr. R. W. Allin,

That the portion of report on pages 331 and 332 be adopted with the following addition:

Add to sub-section (b) the following:

It is understood that the above work shall be carried out in harmony with a full recognition of the fact that the question of religious instruction in Public Schools is a Provincial matter.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by the Bishop of Toronto, seconded by Mr. R. W. Allin,

That section 6 be adopted.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by the Bishop of Toronto, seconded by Mr. R. W. Allin,

That the G.B.R.E. approves generally of the proposed agreement with the Canadian Churchman along lines indicated in the correspondence between the Directors of the Company and the General Secretary of the M.S.C.C., and that the Executive Committee of the Board be directed to continue the negotiations and authorized to complete an agreement satisfactory to it, the amount of the annual payment from the Board to be decided by mutual agreement and the addition of the similar resolution adopted by the Board of Missions.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by Mr. Jas. Nicholson, seconded by Mr. R. W. Allin,

That Section 7 under the head "Financial" together with the following addition:

Change 7 to 8 and add the following as the first paragraph under this section.

With a view to determining, if possible, a more equitable basis of apportionment, the Primate appointed a Joint Committee representing the three Boards to suggest such a basis.

This committee reported at the recent Annual Meeting of the Board, and after careful consideration, the Board passed a resolution instructing the Executive to prepare an apportionment for the next three years based on the following:

(a) Actual voluntary contributions of the parishes for the

past three years for parish maintenance, including clerical stipends, the salaries of all other officers of the Church (such as organist, clerk, sexton, etc.) choir expenses, the expenses of heating and lighting, together with insurance rates and taxes and all the ordinary expenses.

(b) The total amount given during the past three years by the Church people of the Diocese for all extra parochial purposes, including apportionments, but excluding capital expenditure of all kinds.

(c) The basis arrived at by combining (a) and (b) is to be varied by taking into consideration:

(1) The amount contributed during the past three years towards Diocesan Missions, superannuation, and widows' and orphans' funds.

(2) The total amounts actually paid by the several dioceses on apportionments for the past three years.

(3) The Church membership of the various Dioceses.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by Rev. G. W. Findlay, seconded by Mr. R. W. Allin:

That with a view to providing the necessary channel through which the work of the board may become effective, this Synod would urge upon those Dioceses, which have not already done so, the necessity of re-organizing their religious educational work so as to bring it into harmony with the plan as set forth by the General Board.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by the Bishop of Toronto, seconded by Mr. R. W. Allin:

That the report of the G.B.R.E. having been considered section by section, several amendments being made, the report be now adopted as so amended.

On the vote being taken in the Lower House it was decided in the affirmative, the Upper House concurred therein.

Confirmed. S, P. RUPERT'S LAND,

President

At 4.15 p.m. the work of the Joint Session being concluded the Upper House withdrew and the Lower House re-assembled to consider Message No. 4 from the House of Bishops concerning the Lambeth resolutions.

After prayer by the Prolocutor.

Moved by Mr. T. Mortimer, seconded by Mr. Jas. Nicholson, and Resolved:

That when this House adjourns it do stand adjourned until 8.15 p.m.

Moved by Mr. E. J. Fream, seconded by Rev. H. M. Little:

That the Message No. 4 from the Upper House be concurred in.

Moved by Chancellor Worrell, seconded by Dr. Davidson, and Resolved:

That this message be considered (1) the Preamble and then the clauses.

The Preamble of the Message was read by the Hon. Clerical Secretary.

Moved by Chancellor Worrell, seconded by Chancellor Campbell, and Resolved:

That the Lower House does not concur in the preamble to Message No. 4 inasmuch as:

(1) The Lower House respectfully submits that whatever individual members of the Upper House of the Synod might do, neither the constitution of the Synod nor the conditions of the Lambeth Conference would permit the Upper House as a House of this Synod taking part in the Conference.

(2) That the Lower House further respectfully submits that the Upper House could not, as a House of the Synod, agree to the resolutions of Lambeth Conference committing to the National, Regional, and Provincial authorities of the Church the matter referred to.

During the debate the House adjourned at 5.30 p.m. to attend Evensong, to meet again at 8.15 p.m.

EVENING SESSION

The Rev. Dean Starr asked that the rules of order be suspended that he might introduce a Motion requesting the attendance of the Upper House while we are discussing the Message No. 4 from that House.

The House would not allow the suspension of the rules of order for this purpose.

The debate on the concurrence in Message No. 4 was resumed by Rev. W. H. Davison.

While the Rev. H. M. Little was speaking, the hour of 10 p.m.

having arrived, the Prolocutor asked the House whether the debate should be adjourned until the close of the consideration of the report of the Council for Social Service tomorrow when it should be again resumed, at which time the Rev. H. M. Little would have the floor if he so desired.

The House consented to the suggestion and then adjourned, the Prolocutor pronouncing the Benediction.

The Minutes of the session of the Lower House are hereby confirmed.

J. P. D. LLWYD.
Prolocutor.

SIXTH DAY

Hamilton, Tuesday, Oct. 11th, 1921.

At 9.30 a.m. Morning Prayer was said in Christ Church Cathedral and the Lower House re-assembled at 10 a.m.

The Minutes of the fifth day's proceedings were read and approved.

The Prolocutor appointed the following as members of the Continuation Committee of Prayer Book Revision:

Very Rev. Dean J.P. Llwyd (Prolocutor)	Ven. Archdeacon Armitage (Custodian of the Prayer Book)
Rev. Dr. Abbott-Smith	Mr. Chancellor Worrell
Very Rev. Dean Coombes	Mr. Chancellor Davidson
Ven. Archdeacon Vroom	Mr. Chancellor Martin
Rev. Canon Cody	Mr. Jas. Nicholson

Archdeacon Armitage introduced the discussion of the report of the Joint Committee on "Statistics and the State of the Church." (see page 423)

Moved by Archdeacon Armitage, seconded by Rev. E. A. Anderson and Resolved:

That the report of the Joint Committee on "Statistics and the State of the Church" be adopted.

Moved by Archdeacon Armitage, seconded by R. W. Allin, and Resolved:

That the Executive Council be requested to prepare a suit-

able Statistical Form on the Statistics and State of the Church of a standard character to be sent out by the Committee on the Statistics and State of the Church in good time every year to the various Dioceses in this General Synod.

Moved by Dean Starr, seconded by Archdeacon Perry, and Resolved:

That in view of the importance of gathering accurate statistics it is requested that a Committee on "Statistics and State of the Church" be appointed in each Diocese, such Committee to report Diocesan conditions to the Chairman of the Committee of this General Synod on "Statistics and the State of the Church."

Chancellor Worrell brought before the House the report of the Auditor of the Anglican Forward Movement which had been omitted when presenting the report of the Committee. In doing so he took opportunity to offer the thanks of the House to Mr. E. Macrae for the excellent work which he has done for the Church in the interest of this movement.

Trinity College,
Toronto, Oct. 7th, 1921.

Dr. J. A. Worrell, K.C.,
c-o Messrs. Martin, Martin & Coyne,
Sun Life Bldg.
Hamilton, Ont.

Dear Dr. Worrell:

Enclosed I beg to send you ledger statement (duly certified) of the accounts of the Anglican Forward Movement as at 31st of August last. I also attach Auditor's certificate covering the same.

Yours sincerely,
(Sgd) Sydney H. Jones.

INTEREST ACCOUNT STATEMENT

August 31st, 1921.

Receipts.

Received from Investments.....	\$9,650.48
" " Victory Bonds.....	5,084.08

SIXTH DAY

81

Interest on General Funds Acc't per Bank.....	10,210.61
" " Interest Account " "	95.34
	<hr/>
	25,040.51

Disbursements.

Paid to Diocese <i>re</i> Uninvested Funds and D.L. N. Investments.....	\$8,251.21
Paid General Synod <i>re</i> Investments taken over by them.....	1,424.57
Paid to Osler Account for Investment.....	259.37
To adjust interest on Investments taken over by G.B.R.E.....	31.73
Balance Bank of Montreal.....	\$15,080.17
Less Outstanding Cheque No. 46	\$4.89
Less Outstanding Cheque No. 50	1.65
	<hr/>
	6.54
	<hr/>
	15,073.63
	<hr/>
	25,040.51

LEDGER BALANCE

August 31st, 1921

<i>Particulars</i>	<i>Dr.</i>	<i>Cr.</i>
Algoma.....		31,964.82
Athabasca.....		986.24
Columbia.....		24,689.85
Caledonia.....		2,971.05
Calgary.....		24,142.72
Cariboo.....		2,668.25
Edmonton.....		3,972.77
Fredericton.....		71,982.06
Huron.....		250,990.36
Keewatin.....		2,339.28
Kootenay.....		18,780.08
Mackenzie River.....		995.
Montreal.....		196,659.06

Trinity College

Toronto, Oct. 7th, 1921.

*The Chairman,
The Executive Committee,
The Anglican Forward Movement,
Toronto*

Dear Sir:

I beg to report having audited the books and accounts of the Anglican Forward Movement for the period from January 1st to August 31st, 1921, and certify that such accounts are correct and in accordance with the ledger statement attached.

Acknowledgments have been produced from the Bank of Montreal regarding the securities held by them for safe keeping which concur with the amount shown by the books of the Anglican Forward Movement

Respectfully submitted,
(Sgd) Sydney H. Jones,
Auditor.

Moved by Chancellor Worrell, seconded by Mr. Mortimer, and Resolved:

That the report of the Auditor on the accounts of the Executive Committee of the Anglican Forward Movement be received and adopted.

Mr. L. A. Hamilton having introduced the report of the Committee of Co-Trustees it was moved by Mr. L. A. Hamilton, seconded by Chancellor Worrell, and Resolved:

That the report of the Committee of Co-Trustees (see page 416) be adopted with the following changes: That the statements of Accounts dealing with the Trust Funds forming part of the report of the Treasurer of the General Synod be substituted for those printed in the Convening Circular and be printed in the Journal following the Treasurer's report and preceding the report of the Auditors.

Archdeacon Armitage brought before the House the report of the Committee on "Faith and Order at Geneva." (See Page 462

Moved by Archdeacon Armitage, seconded by Mr. L. A. Hamilton, and Resolved:

That the report of the Committee on "Faith and Order" be received and adopted:

Moved by L. A. Hamilton, seconded by Mr. Abbott-Smith, and Resolved:

That the report of the Committee on "Faith and Order" be sent to the Executive Council with an instruction to consider the question of Finance included in the report and to take such action thereon as it may deem advisable.

Moved by Archdeacon Armitage, seconded by Mr. L. A. Hamilton, and Resolved:

That the report of the Committee on "Faith and Order" be printed and distributed at this session. (see pages 422, 423)

Moved by Chancellor Gisborne, seconded by Archdeacon McElheran, and Resolved:

That the Upper House concurring, the report of the Registrar and the report of the Lord Bishop of Ottawa on the inspection of the Registrar's records be received and printed in the Journal.

Professor Abbott-Smith read the report of the examiners for Divinity Degrees.

DEGREES IN DIVINITY, BOARD OF EXAMINERS' TRIENNIAL REPORT

Since the last session of General Synod, the executive of the Board of Examiners has held seven meetings. One candidate has been passed for the D.D. and twenty-four for B.D. Six have received the Voluntary Preliminary Certificate.

As compared with the previous triennium, there has been a falling off in the number of V.P. candidates, while the number of successful candidates for B.D. has doubled, a result which reflects the gradual resumption of normal conditions by a number of the younger clergy whose plans had been interrupted by the war.

The attention of General Synod has been directed, by a Memorial from the Provincial Synod of Canada and a notice of motion by the Secretary of the Board, to the desirability of losing no further time in securing legislation necessary to secure the powers to be conferred on the Primate, under the provisions of Canon X for conferring Divinity Degrees.

The whole submitted for the information of the General Synod.

S. P. Rupert's Land, *Chairman*
G. Abbott-Smith, *Secretary.*

Moved by Dr. Abbott-Smith, seconded by Dr. Seager, and Resolved:

That the report of the Board of Examiners for Divinity Degrees be received and entered in the Minutes.

Moved by Canon Heeney, seconded by Very Rev. Dean Starr, and Resolved:

That the matter of conserving all records and other historical material relative to the Church of England in Canada be referred to the Executive Council with the request that action should be taken without delay.

At 11.10 a.m. the Upper House having entered to sit in Joint Session to consider the report of the Council for Social Service, the Lower House adjourned.

JOINT SESSION

The Primate having taken the chair, it was moved by Archdeacon Ingles, seconded by Mr. James Nicholson, and Resolved:

That all members of the Council for Social Service not members of the Synod be admitted to seats on the floor of the House during the discussion of the Triennial Report of the Council.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

The Rev. Dr. Pidgeon, representing the Social Service Council of Canada, being present, the Primate invited him to address the Synod.

Dr. Pidgeon came to the platform and addressed the Synod.

After his address Dr. Pidgeon was invited to remain on the platform.

Canon Vernon, General Secretary, introduced the discussion of the report of the Council for Social Service.

Moved by the Bishop of Toronto, seconded by Archdeacon Ingles:

That the preamble to the bottom of page 349 be adopted.

On the vote being taken in the Lower House it was decided in the affirmative, the Upper House concurred therein.

Moved by Bishop of Toronto, seconded by Archdeacon Ingles :

That pages 349 to 352 *re* Literature and Publicity be adopted.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by Bishop of Toronto, seconded by Archdeacon Ingles :

That the portion of the report dealing with Welcome and Welfare be adopted. (See Page 352.)

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by the Bishop of Toronto, seconded by Archdeacon Ingles :

"That recognizing the importance of making as adequate provision as possible for the welcome and the spiritual and social welfare of the newcomer, whether from overseas, from the United States, or removing from one part of Canada to another, the General Synod heartily commends to the Church the work of the Department of Welcome and Welfare of the Council for Social Service, and recommends the wider use of the forms of commendation now supplied, free of charge, to the clergy, by the Council, and appointment wherever it seems necessary, of parochial Welcome and Welfare Committees and Secretaries."

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by Bishop of Toronto, seconded by Bishop of Ontario:

That having been informed that the Society for Promoting Christian Knowledge has decided to continue to give £200 a year towards the Port Chaplaincy, which is now under the direction of the Council for Social Service, until December 31st, 1922, after which the Church of England in Canada through the Council for Social Service will provide entirely for work among immigrants at the Canadian Ports, the S.P.C.K. continuing the policy of providing voyage Chaplains and maintaining the Chaplains at English Ports: The General Synod of the Church of England in Canada desires to place on record its sense of the exceedingly valuable work inaugurated and carried on by the S.P.C.K. in the interest of immigrants to this Dominion, its appreciation of the fact that the Society will continue its yearly grant till Dec. 31st 1922, and its gratification that the Society intends to continue its policy of Voyage Chaplains.

Further, the Synod desires to extend to the venerable Society the hearty thanks of the Church of England in Canada for the

splendid service it has rendered on behalf of those coming to Canada from the Mother Land and the Mother Church to make their home in this Dominion.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by Bishop of Toronto, seconded by Bishop of Ontario:

That recognizing that after December 31st, 1922, full instead of partial responsibility for the Port Chaplaincy work must fall upon the Church in Canada, the General Synod points out the need of increased support for the Council for Social Service.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by Archdeacon Ingles, seconded by Bishop of Toronto:

That the portion of the report dealing with Family Life and Social Hygiene be adopted. Pages 363 to 370 inclusive.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by Archdeacon Ingles, seconded by Bishop of Toronto:

That recognizing the truth of the words of the Lambeth resolution that to live a pure and chaste life before and after marriage is, for both sexes, the unchangeable Christian standard, attainable and attained through the help of the Holy Spirit by men and women in every age, the General Synod desires to proclaim the universal obligation of this standard, and its vital importance as an essential condition of human happiness.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by Archdeacon Ingles, seconded by Bishop of Toronto:

That following in the footsteps of the Lambeth Conference, the General Synod affirms as our Lord's principle and standard of marriage a life-long and indissoluble union, "for better, for worse," of one man with one woman to the exclusion of all others on either side, and calls on all Christian people to maintain and bear witness to this standard.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by Archdeacon Ingles, seconded by Bishop of Toronto:

That in view of the high purposes and life-long character of the marriage contract, the General Synod urges upon all parents, guardians, and those who desire to enter the marriage state, that

every effort should be made to avoid hasty, ill-considered or ill-advised unions, and that normally every care should be taken that those about to marry are physically and mentally fitted for so high a state.

On the vote being taken in the Lower House it was decided in the affirmative, the Upper House concurred therein.

Moved by Archdeacon Ingles, seconded by Bishop of Toronto:

That the General Synod desires to remind members of the Church that her regular method is marriage by banns. The Synod would respectfully ask the various Provincial governments to consider the desirability of requiring from those who intend to be married by license at least a week's public notice of their desire to be married.

During the discussion of the resolution the Rules of Order were suspended, and it was moved by Dr. Renison, seconded by Archdeacon Dewdney:

That this Synod wishes to express the deep loss which the Church in Canada will sustain by the retirement of the Bishop of Saskatchewan and wishes him every blessing in his period of rest in his home in the Old Land.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

The Bishop of Montreal announced that Mr. Morell Sayre of the Church in the United States, who did such excellent work in connection with the raising of the Beneficiary Funds of the Church in that country, will be present tomorrow, having been invited to come and address the Synod on the subject of the Beneficiary Funds, and asked that the time immediately after the routine business of the morning session be set apart to hear him in joint Session. The Synod consented to this request and at 1 p.m. adjourned to meet again at 2.30 p.m.

AFTERNOON SESSION

At 2.30 p.m. the Lower House resumed its session.

The Honorary Lay Secretary read the list of the members of the Executive Council representing each Diocese as follows:
Members elected to the Executive Council.

<i>Clerical</i>	<i>Lay</i>
<i>Diocese of Nova Scotia</i> Very Rev. Dean Llwyd,	Mr. D. M. Owen
<i>Diocese of Quebec,</i> Very Rev. Dean Shreve.	Dr. Jas. McKinnon.
<i>Diocese of Fredericton,</i> Very Rev. Dean Neales,	Mr. Chas. Coster.
<i>Diocese of Montreal.</i> Rev. Dr. Abbott-Smith	Chancellor Davidson
<i>Diocese of Rupert's Land,</i> Very Rev. Dean Coombes	Chancellor Machray
<i>Diocese of Moosonee,</i> Archdeacon Woodall.	Mr. G.B. Nicholson.
<i>Diocese of Saskatchewan,</i> Archdeacon Dewdney,	Mr. Adam Turner.
<i>Diocese of Athabaska,</i> Archdeacon A. S. White	Chancellor Bury.
<i>Diocese of Mackenzie River,</i>	
<i>Diocese of Calgary,</i> Archdeacon Hayes.	Mr. E. J. Fream.
<i>Diocese of Keewatin,</i> Rev. Canon Lofthouse.	Mr. J. A. Kinney
<i>Diocese of Yukon,</i> Rev. John. A. Davies.	Chief Justice Mathers
<i>Diocese of Qu'Appelle,</i> Archdeacon Dobie,	Mr. Justice Bigelow.
<i>Diocese of Edmonton,</i> Archdeacon Howcroft.	Chancellor Ford.
<i>Diocese of Toronto.</i> Rev. Canon Cody.	Chancellor Worrell.
<i>Diocese of Huron</i> Very Rev. Dean Tucker	Col. W. F. Cockshutt.
<i>Diocese of Ontario</i> Very Rev. Dean Starr.	Judge Reynolds
<i>Diocese of Algoma</i> Achdeacon Gilmour	Mr. J. B. Way.
<i>Diocese of Niagara,</i> Rev. Canon L.W.B. Broughall.	Mr. J. P. Bell.

<i>Diocese of Ottawa</i> Rev. R. B. Waterman	Chancellor Gisborne.
<i>Diocese of Columbia,</i> Rev. H. T. Archbold.	Mr. F. W. Blankenbach.
<i>Diocese of New Westminster.</i> Archdeacon Heathcote.	Mr. J. R. Seymour.
<i>Diocese of Caledonia</i> Rev. Canon Rix.	Mr. R. L. McIntosh.
<i>Diocese of Kootenay,</i> Archdeacon Graham	Judge Thompson.
<i>Diocese of Caribou,</i> Archdeacon Pugh.	Mr. G. S. Holt.

Moved by Chancellor Worrell, seconded by Dean Tucker, and Resolved:

That the members of the Synod nominated as members to the Executive Council in accordance with Section 39 of the Constitution be elected members of the said Committee.

At 2.40 p.m. the Upper House entered the Lower House to continue the discussion of the report of the Council for Social Service.

JOINT SESSION

The discussion of the notice of Motion in reference to the Notice of Intention to Marry was resumed.

It was moved in amendment to Resolution No. 4 by Mr. E. J. Fream, seconded by Rev. A. H. Moore:

That Resolution No. 4, on Notice of Intention to Marry, be referred back to the Executive Committee of the C.S.S. for further investigation and to report thereon, if necessary, at the next Synod.

It was moved in amendment to the amendment by Mr. J. P. Bell, seconded by Rev. W. J. Bell:

That Resolution No. 4 be amended by striking out all the words after the word "Banns."

On the vote being taken on the amendment to the amendment in the Lower House it was decided in the negative.

On the vote being taken on the amendment of Mr. Fream in the Lower House, it was decided in the affirmative, the

Upper House concurred therein.

Moved by Archdeacon Ingles, seconded by Bishop of Columbia:

That the General Synod believes in the words of the Lambeth Conference report that "it is a reproach to our Christian Civilization that we have tolerated, both in town and country, slums and unsanitary dwellings which have caused an appalling mortality among little children, and have been plague spots of disease and moral evil," and that in the words of Resolution 77 of that Conference, "members of the Church are bound to take an active part, by public action and by personal service in removing those abuses which depress and impoverish human life."

The Synod regards "the provision of healthy homes" for all as essential to the development and the preservation of the best type of family life. It, therefore, urges upon the Diocesan Councils for social service and members of the Church generally the importance of taking a practical interest in housing; of pressing upon the various Provincial governments the passing of legislation looking to the early elimination of unsatisfactory housing conditions, and the passing and the strict enforcement of adequate town planning acts, as the only means of preventing the creation of new slum districts, and upon the Federal and Provincial governments and private enterprises, the need of doing all that is possible to remedy the existing great shortage in houses throughout the Dominion.

The Synod calls upon all landlords to beware of the temptation to take advantage of the necessities of others by charging exorbitant rents, and enters a solemn protest against the practice which sometimes prevails of refusing to rent houses or rooms to families with children.

On the vote being taken in the Lower House it was decided in the affirmative, the Upper House concurred therein.

Moved by Archdeacon Ingles, seconded by Bishop of Ontario:

That the General Synod of the Church of England in Canada, being convinced that the maintenance of the sacred nature of the marriage tie and the preservation of family life are essential to the welfare of our country and its citizens, endorses the emphatic protest by the Council for Social Service at its annual meeting in October 1920 against any extension of the present grounds for divorce in any contemplated legislation on this subject.

Archdeacon Ingles on request, read the memorial on Divorce from the Synod of the Diocese of Ottawa

It was moved in amendment by Chancellor Martin, seconded by Rev. Canon Scott:

That the Resolution be referred to the Executive Council of the Synod.

It was moved as an amendment to the amendment by Rev. Principal Vance, seconded by Rev. Dr. Hague:

That the following be inserted after the word "citizens" in the 4th line of the Resolution.

"and being opposed to Divorce on any grounds."

The Bishop of Columbia having indicated that he wished to propose a motion combining the above motion and motion No. 7 on page 97 of the Convening Circular, both Principal Vance and Chancellor Martin, with the consent of the Synod, withdrew their amendments.

It was then moved by the Bishop of Columbia, seconded by the Bishop of Quebec:

That the General Synod of the Church of England in Canada, being convinced that the maintenance of the sacred nature of the marriage tie and the preservation of family life are essential to the welfare of our country and its citizens, desires to call the attention of members of the Church of England in Canada to Canon V of this Synod, viz: "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;" and heartily endorses the emphatic protest by the Council for Social Service at its annual meeting in October, 1920, against any extension of the present grounds for divorce in any contemplated legislation on this subject.

On the vote being taken on the amendment in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by Archdeacon Ingles, seconded by Bishop of Ontario:

That the General Synod endorses the action taken by the Council for Social Service at its annual meeting in 1920 in protesting emphatically and solemnly against and condemning the annulment by the Superior Court of Quebec of certain marriages between Roman Catholics and members of other Communions, such annulment being not only illegal and contrary to the rights of the Canadian people, but also a menace to the moral life of the nation. The Synod rejoices that by a recent decision of the Privy Council, the highest Court in the Empire, in the Tremblay-Despatie case, thanks to the persistent efforts of the Orange

Order, the legality of such marriages is once more confirmed. Undesirable as such marriages may be, it should be distinctly and clearly understood that they are perfectly legal, and members of the Church should be warned against any attempt made to convince them to the contrary, to induce them to go through a pretended form of re-marriage, or to sign away the rights of children yet unborn.

An amendment was moved by Rev. A. H. Moore, seconded by Canon Gale:

To delete all of the resolution as printed on page 97 of the convening circular and one and a half lines on page 98 at the top of page so as to read as follows: "while recognizing that mixed marriages may be undesirable, it should be distinctly and clearly understood" etc. to "unborn."

On the vote being taken on the amendment in the Lower House, it was decided in the negative.

On the vote being taken on the original motion in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by Archdeacon Ingles, seconded by the Bishop of Ontario:

That the General Synod heartily approves of the good work being done by the Mothers' Union and the Girls' Friendly Society, the former in upholding the Christian ideal of holy matrimony and the latter in promoting ideals of purity among young women and girls, and urges the clergy of the Church throughout Canada to form branches in their respective parishes and missions of these useful organizations

During the discussion of this Motion, it was decided to hold an Evening Joint Session at 8.15 p.m.

It was moved in amendment by Canon V. E. Harris, seconded by Ven. Archdeacon Perry:

That whereas the organization known as the Mothers' Union, which is fast extending its work not only throughout the Mother Church of England but to the various parts of the Anglican Communion, has as its objects:

- (1) The upholding of the sanctity of marriage.
- (2) The awakening in mothers of all classes a sense of their great responsibility in the training of their boys and girls (the future Fathers and Mothers of the Empire.)
- (3) The organizing in every place of a band of Mothers who will unite in prayer, and seek by their own example to lead their families in holiness and purity of life

Resolved:

That this Synod of the Church of England in Canada heartily endorses the formation of Branches of the Union, wherever possible throughout the Canadian Church.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by Canon V. E. Harris, seconded by Ven. Archdeacon Perry:

That the General Synod heartily approves of the good work being done by the Girls' Friendly Society, in promoting ideals of purity among young women and girls and urges the clergy of the Church throughout Canada to form branches in their respective parishes and missions of this useful organization.

On the vote being taken in the Lower House it was decided in the affirmative, the Upper House concurred therein.

Moved by Archdeacon Ingles, seconded by the Bishop of Ontario:

That bearing in remembrance the example of our Lord, and the prominent place He gave in His ministry to protecting the weak and saving the fallen, the General Synod endorses the action of the Lambeth Conference in deploring the common apathy of Church people in regard to Preventive and Rescue Work, urges on Bishops, Clergy and all Christian people the duty of taking a more active share in this essential part of the Church's life, and heartily commends to the prayers and support of the Church all organizations and institutions which have for their object preventive and rescue work.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by Canon Scott, seconded by Canon Heeney:

That this Synod, recognizing the great importance of rescue work as one of the most Christ-like duties of the Church, hereby resolves that steps be taken by the Council for Social Service to make as full enquiry as possible as to what further may be done by the Church of England in Canada to push forward this cause.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by Archdeacon Ingles, seconded by Archdeacon Heathcote:

That the General Synod of the Church of England in Canada, adopting the words of the resolution passed at the last annual meeting of the Council for Social Service, is deeply moved by res-

possible statements concerning the wide-spread existence of venereal diseases, acquired or congenital, affecting a large percentage of the population.

The Synod greatly appreciates the serious efforts which the Federal Government is taking to combat the evil by the formation of the Canadian National Council for Combatting Venereal Diseases.

In heartily endorsing this action the Synod pledges its support to the National Council now appointed.

The Synod recognizes that the fundamental work of the Church in this matter is to maintain the Christian standard of purity and to teach our young people and children the positive virtue of purity in the right and reverent treatment of their own bodies and in the relation of the sexes one to another.

And further, the Synod affirms that it is the duty and privilege of fathers and mothers to give such instruction to their boys and girls; and that this parental teaching should be supplemented by guardians, physicians and teachers—ordinarily of their own sex—and by the clergy.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by Archdeacon Ingles, seconded by the Bishop of Kootenay:

That under the auspices of the Council for Social Service aided by all interested organizations of the Church, an effort should be made in Lent, 1922, to promote purity in the home and individual life, and that the Committee on Family Life and Social Hygiene be authorized to provide suitable literature.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Canon Vernon introduced the portion of the report dealing with Child Welfare.

Moved by Dean Tucker, seconded by the Bishop of Columbia:

That the portion of the report dealing with Child Welfare pages 370—374 be adopted.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by Dean Tucker, seconded by Archdeacon Robinson:

That the General Synod heartily congratulates the Provincial Governments which have already passed Mothers' Allowance Acts by means of which provision is made for needy widows and

orphans, enabling the home to be kept together and the children to have the benefit of a mother's care, and respectfully urges upon the Governments of other Provinces the desirability of such legislation.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by Dean Tucker, seconded by Archdeacon Robinson:

That the General Synod learns with pleasure of the establishment by the Dominion Government of the Federal Division of Child Welfare, and more recently of the Canadian National Council of Child Welfare and urges upon the members of the Church throughout Canada the duty and privilege of co-operating in every effort looking to the preservation of child life and the provision for every child in the land of the best possible opportunities for physical, mental, social and spiritual development.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by the Bishop of Ontario, seconded by Dean Tucker:

That the report dealing with Christianity and Industrial Life, pages 374 to 382 be adopted.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Owing to the lateness of the hour and the vast importance of the subject, the Bishop of Ontario asked if he might make a substitution for the resolutions submitted on the subject of Christianity and Industrial life.

While the Bishop of Ontario was dealing with the subject, the hour of 5.30 having arrived, the Synod adjourned to meet again at 8.15 p.m.

Tuesday, Oct. 11th, 1921.

EVENING JOINT SESSION

The Upper and Lower Houses of the Synod assembled in Joint Session at 8.15 p.m. to further consider the report of the Council for Social Service.

The Bishop of Ontario continued the debate introducing the following further Resolutions appended to the portion of the report dealing with "Christianity and Industrial Life."

Moved by the Bishop of Ontario, seconded by the Bishop

of Columbia:

That this General Synod being fully aware of the supreme importance of the subject of the Relation of Christianity to Industrial Life, and believing that only on Christian principles can a satisfactory solution be found of present Industrial Problems, accepts that portion of the Report of the Council for Social Service entitled "Christianity and Industrial Life" as information of what that Council is doing in this most important work, and in commending the same to the study of our church people authorizes the Council to continue their investigations and efforts and report.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by the Bishop of Ontario, seconded by the Bishop of Columbia:

That the General Synod hereby expresses its approval of the step taken by the War Service Commission in 1919 in deciding to make its Executive a special Committee of the Council for Social Service and of the recommendation that this Committee should continue its work as a Committee on a Department of Naval and Military Service of that Council.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

Moved by the Bishop of Ontario, seconded by Dean Tucker:

That the General Synod desires to place on record its high opinion of the valuable work done by the Chaplains on behalf of the spiritual and social well-being of our troops throughout the war and its conviction that an adequate Chaplains' Service is essential to the welfare of the permanent Naval and Military Forces of the Dominion. The Synod therefore desires to urge upon the Government of Canada the importance (1) of appointing to the permanent Naval and Military Forces of Canada a sufficient number of Chaplains to provide at least one Chaplain to every garrison where the strength is 300 or more men, (2) of retaining a sufficient number of Chaplains under the Soldiers' Civil Re-establishment Department to care adequately for the sick and wounded soldiers in hospitals.

On the vote being taken in the Lower House it was decided in the affirmative, the Upper House concurred therein.

Moved by the Bishop of Ontario, seconded by Dean Tucker:

That the General Synod of the Church of England in Canada desires at this its first session after the close of the Great War, to place on record its high appreciation of those who served in

the Naval and Military Forces and the Merchant Marine, its tribute of honor to all our gallant dead, its recognition of the fact that the Church cannot allow the community to forget the debt of gratitude which it owes to the gallant living, and its earnest desire that our Churches everywhere should take the deepest possible interest in practical service for all who are still suffering physically, mentally or economically as a result of the strain and stress of war.

On the vote being taken in the Lower House it was decided in the affirmative, the Upper House concurred therein.

Moved by the Bishop of Ontario, seconded by Dean Tucker

That the General Synod of the Church of England in Canada, being convinced that international peace and good will can only be established by the fullest application to international relationships and international diplomacy of the principles of the Prince of Peace, and that part of the Church's Mission is to secure such an application of the principles of Her Lord and Master, calls upon all her members to unite in prayer for this purpose and to co-operate with every effort made to bring about true amity among the Nations, and at the same time respectfully invites all Christian Churches of whatever name, to unite in an effort to urge the principles of the League of Nations upon the peoples of the world.

On the vote being taken in the Lower House it was decided in the affirmative, the Upper House concurred therein.

On the following being brought before the, the Synod, the Primate ruled that, being an amendment to the Canon, it must be dealt with in the separate Sessions of the two Houses of Synod.

That Canon XIV be amended by adding the following to section 3. "The Council may at its annual meeting on the nomination of its Executive elect additional members (not more than ten in number), selected from Church men or women specially interested in social service work, who are not representatives of any diocesan synod."

Moved by the Bishop of Ontario, seconded by Dean Tucker

That the information before the General Synod of the Church of England in Canada convinces the General Synod that the conditions of destitution prevailing among the Indian and Eskimo population of the eastern shore of Hudson Bay and James Bay is such as to call for the active intervention of the Dominion Government with a view to the introduction of reindeer or other development of such other form of local industry as after investigation gives promise of affording permanent relief.

On the vote being taken in the Lower House it was decided in the affirmative, the Upper House concurred therein.

Moved by Dean Tucker, seconded by Principal Wells,
That a hearty vote of thanks be given to the Editor of the Bulletin for the excellent work done in the publishing of the same.

On the vote being taken in the Lower House it was decided in the affirmative, the Upper House concurred therein.

Moved by Dean Tucker, seconded by Principal Wells,
That a hearty vote of thanks be given to the General Secretary, the Rev. Canon Vernon, for his excellent work on behalf of the Council and the assurance of the Synod that he shall have its hearty support in his work.

On the vote being taken in the Lower House it was decided in the affirmative, the Upper House concurred therein.

Moved by the Bishop of Ontario, seconded by Rev. H. G. King,

That the memorial from the Diocese of New Westminster in reference to the Missions to Seamen be referred to the Executive Committee of the Council for Social Service.

On the vote being taken in the Lower House it was decided in the affirmative, the Upper House concurred therein.

Moved by the Bishop of Ontario, seconded by Dean Tucker:
That the Report of the Council for Social Service having been considered and amended that it be adopted as amended.

On the vote being taken in the Lower House it was decided in the affirmative, the Upper House concurred therein.

At 8.40 p.m. the Joint Session was brought to a conclusion and the members of the Upper House withdrew to their own Chamber.

Approved.

S. P. RUPERT'S LAND

President.

*The Lower House then re-assembled to continue the debate on the Message No. 4 from the Upper House in reference to the Lambeth Resolutions.

The Prolocutor offered prayer for unity before the beginning of the discussion.

The Rev. H. M. Little, who had the floor when the House adjourned at 10 p.m. on Monday, Oct. 10th, resumed the debate.

As Provost Seager rose to speak, 10 p.m. having arrived, the House adjourned to meet again at 10 a.m. to-morrow, the

debate to be continued on the Message No. 4 immediately after Mr. Sayre of the American Church has addressed the Joint Session of the two Houses immediately after the routine business.

The Prolocutor then pronounced the Benediction.

I hereby confirm the Minutes of the Lower House.

J. P. D. LLWYD,
Prolocutor.

SEVENTH DAY

Hamilton, Wednesday, Oct. 12th, 1921

At 9.30 a.m. Morning Prayer was said in Christ Church Cathedral.

At 10 a.m. the Lower House re-assembled in the Parish House.

The opening prayers were said by the Prolocutor.

The minutes of the previous day's proceedings in the Lower House were read and approved.

Message No. 18 from the Upper House was received on the appointment of a Joint Committee in the matter of the business and contract *re* the Revision of the Book of Common Prayer.

Moved by Chancellor Worrell, seconded by Canon Fitzgerald, and Resolved:

That assuming that the intention of Message No. 18 is to appoint a Joint Committee of the two Houses for the purpose mentioned, the Lower House concurs in the said Message and nominates the following as representatives from the Lower House:

The Custodian of the Book of Common Prayer (Ven. Archdeacon Armitage) Rev. Provost Seager, Mr. C. S. Scott, Mr. Chancellor Worrell.

Message No. 19 from the Upper House was received concurring in Messages from the Lower House.

J. Invitation to Dr. Pidgeon to address the Synod during discussion of report of Council for Social Service.

M. Name of the Church.

N. Report Business Committee on Prayer Book.

O. Report of Committee on Incorporation of Synod.

Message No. 20 was received from the Upper House reporting non-concurrence in Message P. from the Lower House

reference to the Church Congress.

Moved by Chancellor Worrell, seconded by Chancellor Davidson, and Resolved:

That the Lower House request a Conference with the Upper House on the subject matter of Message No. 20 respecting a Church Congress, and that the Prolocutor name the members of the House for the said Conference.

Message No. 21 was received from the Upper House communicating the Canon on Deaconesses adopted by the Upper House.

Moved by Chancellor Worrell, seconded by Mr. L. A. Hamilton, and Resolved:

That the consideration of this Message come up in the regular orders of the day.

Message No. 22 was received from the Upper House in reference to the notices of Motion concerning Prayer Book Revision, viz. that they be referred to the Revision Committee.

Moved by Chancellor Worrell, seconded by Archdeacon Graham, and Resolved:

That Message No. 22 be concurred in.

Message No. 23 was received from the Upper House that in the absence of Dean Shreve his notice of Motion be left over as unfinished business till the next meeting of Synod.

Moved by Prof. Bedford-Jones, seconded by Archdeacon Ingles, and Resolved:

That Message No. 23 be concurred in.

Message No. 24 was received from the Upper House amending clause b Section 1 of Basis of Constitution *re* Chancellors of Missionary Dioceses.

Moved by Chancellor Worrell, seconded by Capt. Mellish, and Resolved:

That the Message No. 24 be not concurred in but that the Upper House be respectfully requested to omit the word "Missionary" from the proposed amendment on the ground that it is ambiguous and that the Synod of any Diocese should be at liberty to send its Chancellor as a delegate to the General Synod.

Message No. 25 was received from the Upper House in reference to the Primate conferring Degrees in Divinity.

Moved by Dr. Abbott-Smith, seconded by Canon Fitzgerald, and Resolved:

That the Message No. 25 be concurred in.

Message No. 26 was received from the Upper House *re* amend-

ment to Canon 10 on Divinity Degrees.

Moved by Principal Vance, seconded by Rev. C. H. Short and Resolved:

That Message No. 26 be concurred in.

Message No. 27 was received from the Upper House the Section 13—A of the Constitution and so much of Section 13— as relates to the filling of a vacancy in the offices of Treasurer and Auditors, be repealed, and that a Canon "on Finance" be enacted.

Moved by Mr. L. A. Hamilton, seconded by Chancellor Worrell, and Resolved:

That Message No. 27 of the Upper House be considered in due course and that in the meantime a Joint special Committee of both Houses be appointed to consider and report on the Canon set out in the Message and the following be named as members of the Committee from this House:

Chancellor Worrell,	Mr. L. A. Hamilton,
Mr. T. Mortimer,	Mr. J. P. Bell,
Mr. J. M. McWhinney,	Mr. James Nicholson,
Dr. Lansing Lewis,	Mr. R. J. Carson,

Message No. 28 was received from the Upper House stating concurrence in Message Q from the Lower House *re* the report of the Registrar.

Message No. 29 was received from the Upper House concerning the Canon on the Abandonment of the Ministry.

Moved by Chancellor Worrell, seconded by Archdeacon Heathcote, and Resolved:

That the Message No. 29 be received and printed and taken up for consideration in due course.

Message No. 30 was received from the Upper House concerning the Canon on the Renunciation of the Ministry.

Moved by Chancellor Worrell, seconded by Archdeacon Heathcote, and Resolved:

That the Message No. 30 be received and printed and considered in due course.

Message No. 31 was received from the Upper House amending Canon XIV.

Moved by Archdeacon Ingles, seconded by Dean Tucker.

That Message No. 31 be concurred in.

Moved in amendment by Chancellor Worrell, seconded by Chancellor Davidson.

That Message No. 31 from the Upper House be not concurred in.

ed in as it provides for an addition of members of the Council for Social Service who are not members of this Synod.

On the vote being taken on the amendment it was decided in the affirmative.

Moved by Archdeacon Heathcote, seconded by Archdeacon Ingles, and Resolved:

That Mr. Sayre of the Church in the United States who has come to address the Synod on the subject of the Beneficiary Funds in that Church and also Prof. Mackenzie who has given the Synod such splendid service in the matter of the Beneficiary Funds be admitted to seats on the platform.

Chancellor Worrell asked for the suspension of the rules of order that he might introduce some motions *re* the expenses of this session of the Synod. The rules of order were suspended.

Moved by Chancellor Worrell, seconded by Mr. T. Mortimer, and Resolved:

That the Upper House concurring, the Honorary Treasurer be authorized to pay all expenses necessarily incurred in connection with holding this session of the Synod.

Moved by Chancellor Worrell, seconded by Mr. Mortimer, and Resolved:

That the Upper House concurring, the Venerable Archdeacon Ingles, who publishes the Convening Circular and Journal and does a very large amount of work for the General Synod, be given an honorarium of two hundred dollars, and that the Treasurer be authorized to pay the same.

Archdeacon Vroom presented the report of the Committee appointed to draw up the address to Lord Byng of Vimy, Governor General of Canada.

The report was adopted as follows: (See Message No. 32 from the Upper House.)

On the report being adopted by a standing vote, the members of the House joined in the singing of the first verse of the National Anthem.

Several notices of Motion were given.

The report of the delegation to the General Convention of the Church in the United States was introduced and a motion adopted with the addition of all the names of the delegation at the end of the report.

The hour of 11 a.m. having arrived, the members of the Upper House entered to sit in joint session with the Lower House to hear an address from Mr. Morell Sayre of the Church in the

United States on the subject of the Beneficiary Funds of the Church.

JOINT SESSION

The Primate on taking the chair asked that the Synod join in silent prayer for the right guidance of the Conference now in progress in London in reference to the restoration of peace in Ireland. After silent prayer the Primate offered prayer for the same purpose.

The Primate then called upon Mr. Sayre to address the Synod.

After Mr. Sayre's address the Primate thanked him for his splendid presentation of the subject.

Mr. T. Mortimer voiced the appreciation of the Lower House.

The Bishop of Montreal asked that at this moment a motion of which the Rev. Dr. Seager had given notice concerning a "scheme of Pensions on an actuarial basis" might be considered. Permission was granted.

Moved by Dr. Seager, seconded by Mr. R. V. Harris:

That it be an instruction for the Permanent Beneficiary Fund Committee to prepare a scheme of Pensions on an actuarial basis and to consult with Provincial and Diocesan Synods if desired and to report to the Synod at its next Session.

On the vote being taken in the Lower House, it was decided in the affirmative, the Upper House concurred therein.

The Joint Session being brought to a conclusion, the members of the Upper House withdrew.

(Approved) S. P. RUPERT'S LAND,
President

At 12.15 p.m. the Lower House resumed the debate on the Message No. 4 *re* the Lambeth Resolutions.

The Rev. Provost Seager, having risen to speak at the adjournment of the House on Tuesday evening, opened the discussion.

At 1 p.m. the House adjourned to meet again at 2.30 p.m. when Dr. L. H. Davidson to have the floor should he so desire followed by Canon Gale should he so desire.

AFTERNOON SESSION

At 2.30 p.m. the House reassembled. Prayer was said by the Deputy Prolocutor.

Dr. L. H. Davidson opened the further discussion of Message No. 4 from the Upper House.

After much discussion—

Moved by Mr. E. J. Fream, seconded by Archdeacon Hayes,

That clause No. 1 of the Message No. 4 from the Upper House be adopted as follows:

The Upper House of the General Synod of the Church of England in Canada welcomes and adopts the "Appeal to all Christian People" contained in Resolution No. 9 of the Lambeth Conference.

On the vote being taken, it was declared in the affirmative with one only voting "nay."

Moved by Mr. E. J. Fream, seconded by Archdeacon Hayes.

That the following clause of Message No. 4 be concurred in, viz:

The Upper House accepts Resolution No. 10 of the Lambeth Conference as follows:

"The Conference recommends to the authorities of the Churches of the Anglican Communion that they should, in such ways and at such times as they think best, formally invite the authorities of 'other churches' within their areas to confer with them concerning the possibility of taking definite steps to cooperate in a common endeavour, on the lines set forth in the above Appeal, to restore the unity of the Church of Christ."

The Upper House recommends that all formal invitations to the authorities of other Churches within the Dominion of Canada, and all conferences that may result therefrom, shall be in charge of a Special Joint Committee, to be appointed for this purpose at this session of the General Synod.

On the vote being taken it was decided in the affirmative.

Moved by Archdeacon Graham, seconded by Mr. C. S. Scott, and Resolved:

That Section 3 of Message No. 4 be considered clause by clause.

Moved by Archdeacon Graham, seconded by Mr. C. S. Scott, and Resolved:

That the section 3—1 of Message No. 4 be concurred in.

3. The Upper House also confirms the following Resolution, No. 12—B1 and 2, of the Lambeth Conference Report:

1. It cannot approve of general schemes of inter-communion or exchange of pulpits.

On the vote being taken it was decided in the affirmative.

Moved by Canon Wells, seconded by Archdeacon Hayes:

That Section 3-2 of Message No. 4 be concurred in.

2. In accordance with the principle of Church order set forth in the Preface to the Ordinal attached to the Book of Common Prayer, it cannot approve the celebration in Anglican churches of the Holy Communion for members of the Anglican Church by ministers who have not been episcopally ordained; and that it should be regarded as the general rule of the Church that Anglican communicants should receive Holy Communion only at the hands of ministers of their own Church, or of Churches in communion therewith.

It was decided to hold an Evening Session at 8.15 p.m.

At 5.30 p.m. the House adjourned for Evening Prayer to meet again at 8.15.

EVENING SESSION

At 8.15 p.m. the House reassembled. Prayer was said by the Prolocutor.

The discussion of section 3, subsection 2, of Message No. 4 was resumed by Dr. Lansing Lewis.

Moved in amendment by Dr. Lansing Lewis, seconded by Mr. G. B. Coleman:

That the second paragraph of section 3 of Message No. 4 be approved as far as the words "episcopally ordained" on the fifth line.

Moved in amendment to the amendment by Rev. Dr. Cody, seconded by Rev. Dr. Renison:

That this House do not concur in subsection 2 of section 3 and also section 4 of the Message No. 4, believing that these sections relate to matters of Episcopal administration and may properly be left to the judgment of the Bishops.

On the vote being taken on the amendment of Rev. Dr. Cody, it was decided in the negative.

Moved in amendment to the amendment by Dr. Abbott-Smith, seconded by Dean Owen:

That the remainder of Message No. 4 from the Upper House, following clause 3, subsection 1, be concurred in, as expressing not only the voice of our own Bishops but that of the assembled Bishops at Lambeth in matters which chiefly concern their functions and duties as our spiritual fathers in God.

"In accordance with the principle of Church order set forth in the Preface to the Ordinal attached to the Book of Common Prayer, it cannot approve the celebration in Anglican Churches of the Holy Communion for members of the Anglican Church by ministers who have not been episcopally ordained; and that it should be regarded as the general rule of the Church that Anglican communicants should receive Holy Communion only at the hands of ministers of their own Church, or of Churches in communion therewith.

The Upper House also accepts Resolution No. 12, A-1 of the Lambeth Conference as defined in the following terms:

"The Bishops of the Church of England in Canada will support the action of any Bishop who, provided there be no 'Canonical Impediment,' gives occasional authorization to Ministers not Episcopally ordained, to preach in Churches within his Diocese, and to Clergy of his Diocese to preach in the Churches of such Ministers provided that, in his opinion, such Ministers are working towards an ideal of union, such as is described in the Lambeth Appeal, it being clearly and distinctly understood that this involves:

1. The whole-hearted acceptance by such Ministers of all set forth in Paragraph VI of the "Appeal to all Christian People," which is as follows:

"We believe that the visible unity of the Church will be found to involve the whole-hearted acceptance of:

The Holy Scriptures, as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith; and the Creed commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the Baptismal confession of belief:

The divinely instituted sacraments of Baptism and the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ.

A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body."

2. An expression of their approval of the ultimate acceptance of Episcopacy for the United Church.

4. The Upper House accepts Resolution 12-A-11, which is as follows:

"The Bishops of the Anglican Communion will not question the action of any Bishop who, in the few years between the initiation and the completion of a 'definite scheme' of union, shall countenance the irregularity of admitting to Communion the baptised but unconfirmed Communicants of the non-episcopal congregations concerned in the scheme." They define the meaning of it as follows:

"That by the words 'Initiation.....of a definite scheme of Union,' in Resolution 12-A-11, we understand the formal adoption by the authorities of our Communion, and of a negotiating Communion, of a scheme of union based on the acceptance of the Lambeth Appeal."

On the vote being taken on the amendment to the amendment it was decided in the affirmative.

Moved by Mr. E. J. Fream, seconded by Archdeacon Hayes, and Resolved:

That Message No. 4 of the Upper House, having been considered, the said Message be concurred in with the exception of the preamble which has not been concurred in for the reasons stated in the resolution of non-concurrence.

On the vote being taken, it was decided in the affirmative.

Moved by Chancellor Martin, seconded by Rev. W. H. Davison:

That the Upper House concurring, the Bishops be respectfully requested to arrange in their various Dioceses informal conferences with members of other Churches with a view of exchanging information regarding the Measures of faith and order which each Church possesses and which should be made common to the whole Body of Christ, and of considering, if deemed advisable, any formal proposals which may result from Conferences brought about by the Joint Committee.

On the vote being taken, it was decided in the negative.

At 10.15 p.m. the House adjourned to meet again on Thursday morning at 10 o'clock.

EIGHTH DAY

Hamilton, Thursday, Oct. 13th, 1921.

At 9.30 a.m. Morning Prayer was said in Christ Church

Cathedral, and the Lower House reassembled at 10 a.m.

The Minutes of the preceding day were read and after amendments made were adopted.

The Prolocutor appointed the following Committees:

(1) On Legislation for powers to the Primate to confer Divinity Degrees.

Chancellor Campbell,
Chancellor Davidson,
Chancellor Worrell,
Chancellor Gisborne,
Hon. Mr. Justice Bigelow,
Mr. J. H. McGill

The Secretary of the Board of Examiners.

(2) Committee of Conference with Upper House *re* Church Congress:

Dean Owen,
Mr. T. Mortimer.

(3) Delegation to American Church:

The Prolocutor,
Archdeacon Paterson-Smyth,
Mr. L. A. Hamilton,
Chancellor Davidson,

(4) Additional members to the Committee on the Revision of the Book of Common Prayer:

Provost Seager,
Rev. Dyson Hague.

Message No. 32 was received from the Upper House *re* address to the Governor General.

Moved by Archdeacon Vroom, seconded by Mr. Jas. Nicholson, and Resolved:

That Message No. 32 be concurred in.

Message No. 33 was received from the Upper House on the matter of "Increased Representation."

Moved by Chancellor Worrell, seconded by Chancellor Davidson:

That Message No. 33 from the Upper House be concurred in.

On the vote being taken it was decided unanimously by both Orders.

Message No. 34 was received from the Upper House, adopt-

ing the report of the Executive Council. (see page)

Moved by Mr. E. J. Fream, seconded by Rural Dean Murray, and Resolved:

That Message No. 34 adopting the report of Executive Council be concurred in.

Message No. 35 was received from the Upper House, concurring in messages from the Lower House:

R. Expenses of Synod,

S. Honorarium to Hon. Clerical Secretary,

U. Election of Chancellors of Dioceses.

Moved by Chancellor Worrell, seconded by Archdeacon Graham, and Resolved:

That Message No. 35 from the Upper House be concurred in.

The Hon. Treasurer having brought up the subject of the expenses of the House of Bishops.

Moved by Archdeacon Graham, seconded by Mr. C. S. Scott, and Resolved:

That the Treasurer be authorized to pay any expenses incidental to any meeting of the House of Bishops, but not including travelling or hotel expenses, as certified by the Secretary of the said House.

Moved by Chancellor Worrell, seconded by Chancellor Davidson, and Resolved by an unanimous vote of both orders of the Lower House:

That the amendment of the Basis of Constitution respecting the eligibility of Chancellors of dioceses as delegates to the Synod, irrespective of residence, approved in message No. U to the Upper House, and concurred in by message No. 35 from the Upper House, be adopted, and that this resolution be communicated to the Upper House.

A discussion having arisen concerning the clause in the report of the Executive Council relating to the expense of that Council, travelling and others.

Moved by Mr. R. W. Allin, seconded by Chancellor Worrell, and Resolved:

That the expenses of the members of the Executive Council attending meetings thereof be paid by the Treasurer in the same manner, and subject to the same conditions as the payment of the expenses of delegates attending the Session of Synod, and that the Executive Council be authorized to appropriate the income of the endowment fund to that purpose, and that any balance not so provided be paid by an annual assessment of the Dioceses.

Moved by Mr. R. W. Allin, seconded by Mr. F. A. Blankenbach, and Resolved:

That the Executive Council of the General Synod be requested to take such steps as are necessary to amend the Canons so as to provide for an annual assessment on dioceses for the expenses of the General Synod in place of a triennial assessment as at present.

Message No. 36 was received from the Upper House in reference to the Canon on the Pension Fund.

Moved by Chancellor Worrell, seconded by Chancellor Davidson, and Resolved:

That Message No. 36 be received and considered in due course.

Message No. 37 was received from the Upper House in reference to the expenses of the Primate.

Moved by Archdeacon Perry, seconded by Archdeacon Heathcote and Resolved:

That Message No. 37 be concurred in.

Message No. 38 was received from the Upper House concurring in Messages from the Lower House.

Y re the places of the exhortations in Communion Office;
W re gratitude for services in the war.

Message No. 39 was received from the Upper House *re* the Headquarters of the Church.

Moved by Archdeacon Graham, seconded by Chancellor Worrell, and Resolved:

That Message No. 39 be concurred in.

Message No. 40 was received from the Upper House, *re* the Resolution upon Marriage from the Diocese of Ottawa.

Moved by Mr. E. J. Fream, seconded by Canon Broughall, and Resolved:

That Message No. 40 from the Upper House be concurred in.

Message No. 41 was received from the Upper House, relating to the adoption of the Report of the Hymnal Committee. (see page 419.)

Moved by Rev. Provost Seager, seconded by Archdeacon Graham, and Resolved:

That Message No. 41 from the Upper House be concurred in.

Moved by Chancellor Worrell, seconded by Archdeacon Graham:

That the Upper House concurring, the Hymnal Committee be re-appointed and that the following be members of the same from this house:

Very Rev. Dean Owen,
 Rev. Provost Seager,
 Mr. Chancellor Worrell,
 Mr. C. S. Scott.

Rules of Order were suspended that Provost Seager might introduce the following motion:

Moved by Provost Seager, seconded by Principal Vance, and Resolved:

That a Committee of ten, five Clergy and five Laity, be appointed by the Prolocutor and Chancellor Worrell to nominate the members of the Committee representing this Lower House on the Committee for conference with other Christian Communions on the question of Christian re-union on the basis of the Lambeth Appeal.

Several Notices of Motion were given.

Message No. 42 was received from the Upper House concurring in Message V from the Lower House *re* Conference on Church Congress.

The Report of the Committee on Doctrine, Worship and Discipline (see page 411) being brought before the House

Principal Vance rose to a point of order, asking the Prolocutor if a report could be presented to the House that has not been considered by the Committee. The Prolocutor ruled that it could not be presented unless a draft had been submitted to members of the Committee. The Prolocutor put the question whether the House wished to discuss the report and it was answered in the affirmative.

It being ascertained that the report had been submitted to the members of the Committee, it was, thereupon moved by Archdeacon Ingles, seconded by Archdeacon Paterson-Smyth, and Resolved:

That the House concur in Message No. 13 from the Upper House *re* the Report of the Committee on Doctrine, Worship and Discipline.

Archdeacon Ingles asked for a suspension of the Rules of Order that he might introduce the motion to which he had given notice instructing the Committee on Doctrine, Worship and Discipline to arrange a Round Table Conference. The Rules of Order were suspended.

Moved by Archdeacon Ingles, seconded by Rev. Principal Waller:

That the Upper House concurring, it be an instruction to

the Committee on Doctrine, Worship and Discipline to arrange a Round Table Conference between representatives of the two great schools of thought in the Church; six of each School, with a view to coming to a common agreement as to the teaching of the Church in all important points of doctrine, and thus create greater unity among ourselves.

After discussion the motion was withdrawn on request of the House, the members having indicated that the Church is so united in matters of principle that such conference is unnecessary, meeting in Synod and discussing questions of vital importance together having tended to draw us to closer unity among ourselves.

Message No. 43 was received from the Upper House stating concurrence in Message No. CC. from the Lower House *re* expenses of the House of Bishops.

Message No. 44 was received from the Upper House, stating concurrence in Message No. DD. from the Lower House *re* the Preamble to Message No. 4 from the Upper House.

Message No. 45 was received from the Upper House stating concurrence in Message No. GG. from the Lower House *re* the report of the Hymnal Committee.

At 1 p.m. the House adjourned to meet again at 2.30.

AFTERNOON SESSION

At 2.30 p.m. the House reassembled. The Session was opened with consideration of Message No. 36 *re* the Canon on Beneficiary Funds.

Moved by Provost Seager, seconded by Dr. Lansing Lewis, and Resolved:

That Message No. 36 be received and considered clause by clause.

Moved by Provost Seager, seconded by Dr. Lansing Lewis, and Resolved:

That clause 1 be adopted.

Moved by Provost Seager, seconded by Dr. Lansing Lewis, and Resolved:

That clause 2 be adopted.

Moved by Provost Seager, seconded by Dr. Lansing Lewis, and Resolved:

That clause 3 be adopted.

Moved by Provost Seager, seconded by Dr. Lansing Lewis, and Resolved:

That clause 4, subsection 1 be amended by adding the word "and" at the end of the clause, and the clause as amended be adopted.

Moved by Chancellor Martin, seconded by Mr. C. S. Scott:

Provided that no Clergyman ordained after the passing of this Canon who at the time of his ordination was 50 years of age shall be entitled to any benefits under this canon. Neither shall his Widow or Orphans.

On the vote being taken it was decided in the negative.

Moved by Provost Seager, seconded by Dr. Lansing Lewis, and Resolved:

That subsection 2 clause 4 be adopted.

Moved by Provost Seager, seconded by Dr. Lansing Lewis, and Resolved:

That subsection 3 clause 4 be adopted.

Moved by Provost Seager, seconded by Dr. Lansing Lewis, and Resolved.

That Section 4 having been considered clause by clause and amended, that the clause so amended be adopted.

Moved by Provost Seager, seconded by Dr. Lansing-Lewis, that clause 5 be adopted:

While clause 5 was being considered the first and second clauses were designated as "a" and "b".

Moved by J. M. Blankenbach, seconded by J. M. McWhinney in amendment:

That subsection 'a' of clause 5 be deleted.

Moved by Archdeacon Knowles, seconded by Rev. H. M. Little, in amendment to the amendment:

That clause 5 be amended by adding in the beginning of the clause and before the words "Every Clergyman" the words "That every Diocese, through its parishes or otherwise; for—"

On the vote being taken it was decided in the negative.

Moved in amendment to the amendment by Chancellor Martin, seconded by Mr. R. W. Allin:

That subsection 'a' of clause 5 be amended by inserting after Fund on the second line "who does not pay any dues to any similar Diocesan Fund or Funds."

On the vote being taken it was decided in the affirmative.

On the vote being taken on the amendment of Mr. Blankenbach it was decided in the affirmative.

Moved in amendment by Mr. E. J. Fream, seconded by

Archdeacon Heathcote:

That the balance of clause 5 be deleted.

On the vote being taken it was decided in the affirmative.

The adoption of clause 6 being moved, it was moved in amendment by Mr. E. J. Fream, seconded by Archdeacon Dewdney, and Resolved:

That Section 6 be amended by striking out the words: "And who are in good standing on this Fund" where they appear on the seventh and eighth lines of said section.

Moved by Provost Seager, seconded by Dr. Lansing Lewis, and Resolved:

That clause 6 as amended be adopted as clause 5 of the canon. Clause 7 being under consideration.

Moved by Rev. A. H. Moore, seconded by Archdeacon Draper:

That clause 7 of the draft canon be deleted.

On the vote being taken it was decided in the negative.

Moved in amendment by Chancellor Martin, seconded by Chancellor Davidson:

That the words "or under the Board of Management aforesaid" be inserted after the word "Canada" in the third line of clause 7 of the draft canon.

On the vote being taken it was decided in the affirmative.

Moved by Provost Seager, seconded by Dr. Lansing Lewis, and Resolved:

That clause 7 of the draft canon be adopted as amended.

Moved by Provost Seager, seconded by Dr. Lansing Lewis, and Resolved:

That the subsection 1 of clause 8 be adopted.

Moved by Mr. R. W. Allin, seconded by Mr. E. J. Fream:

That the Lower House do not adopt the second paragraph of Section 8.

On the vote being taken it was decided in the negative.

During the discussion Provost Seager accepted the following reading of clause 8, subsection 2:

Any clergyman in receipt of a payment from any Diocesan Fund, and who for that reason receives less than \$700. per annum from the Pension Fund of his Diocese, shall not be entitled to benefit by this Fund unless the amount received by him from such Diocesan Fund and the grant from the Pension Fund of his Diocese together is less than \$700. In the latter case the Committee shall be empowered to make such a grant as will bring up the pension of such clergyman to \$700 per annum.

On the vote being taken thereon it was decided in the affirmative.

It was decided to hold an Evening Session at 8.15 p.m.

Moved by Provost Seager, seconded by Dr. Lansing Lewis, and Resolved:

That both subsections of clause 9 be adopted.

Moved by Provost Seager, seconded by Dr. Lansing Lewis, and Resolved:

That clause 10 of the draft canon be adopted.

Moved by Provost Seager, seconded by Dr. Lansing Lewis, and Resolved:

That clause 11, subsection 1 of the draft canon be adopted.

Moved by Provost Seager, seconded by Dr. Lansing Lewis, and Resolved:

That clause 11, subsection 2 of the draft canon be adopted.

The subsections were thereupon numbered (a), and (b).

Moved by Chancellor Martin, seconded by Chancellor Worrell, and Resolved:

That the following be added to clause 11 of the draft canon as subsection (c):

That the Committee shall also be empowered in special cases of service as defined in clause 7 in different dioceses or in different capacities to grant pensions as specified in clause (a) and (b) subject to the conditions therein set out.

Moved by Chancellor Martin, seconded by Chancellor Davidson, and Resolved:

That clause 12 of the draft canon be amended by adding the words "or who shall have served under the Board of Management aforesaid" be inserted after the word "Dominion" on the 3rd line.

Moved by Provost Seager, seconded by Dr. Lansing Lewis, and Resolved:

That clause 12 of the draft canon be left out for the present.

Moved by Provost Seager, seconded by Dr. Lansing Lewis, and Resolved:

That clause 13 of the draft canon be adopted.

The following were nominated by the Prolocutor as the Nominating Committee for members of the Committee on Reunion:

Rev. Canon Cody,
Rev. H. P. Plumptre,
Archdeacon Vroom,
Mr. L. A. Hamilton,

Rev. W. H. Davison,
Archdeacon Heathcote,
Chancellor Davidson,
Mr. G. B. Coleman,

Moved by Chancellor Worrell, seconded by Dean Tucker, and Resolved:

That the Message No. 48 be concurred in.

Message No. 51 was received from the Upper House in reference to expenses of members of the Executive Council attending the meeting of 1920.

Moved by Chancellor Worrell, seconded by Mr. T. Mortimer, and resolved:

That Message No. 51 be concurred in, it being understood that the expenses shall be subject to the same conditions and rules as apply to payment of the expenses of Delegates to the Synod and that this resolution be communicated to the Upper House.

Message No. 52 was received from the Upper House concurring in Message LL. from the Lower House, in reference to the expenses of the Executive Council.

Message No. 53 was received from the Upper House appointing members of the Upper House as the delegation to the Convention of the Church in the United States.

Message No. 54 was received from the Upper House in reference to the Publication of Year Book.

Moved by Chancellor Worrell, seconded by Archdeacon Armitage, and Resolved:

That Message 54 be concurred in.

Message No. 55 was received from the Upper House in reference to the Canon *re* the change when necessary of the name of the Sovereign and of the Royal Family.

Moved by Chancellor Worrell, seconded by Archdeacon Armitage, and Resolved:

That Message No. 55 from the Upper House be concurred in and that the canon be enacted as follows:

Canon No.

Be it enacted by the Bishops, Clergy and Laity of the Church of England in Canada in General Synod assembled—

1. That in all those prayers, litanies and collects in the Book of Common Prayer which do in any way relate to the King, Queen or Royal Family, the names be altered, changed, added to or omitted from time to time and fitted to the present occasion according to directions to be given by the Primate or (if there be a vacancy in the Primacy) by the Senior Archbishop.
2. That all such directions shall be in conformity with the directions which shall have been given in England by Royal Proclamation pursuant to the Act of Uniformity (14 Car. 2, 11 Cap.

4, Section 25).

Message No. 50 was received from the Upper House announcing the members of the Upper House on the Joint Committee to obtain power from the Primate to confer degrees.

Archdeacon Heathcote then presented the report of the Committee appointed to nominate the members of the House on the Joint Committee to confer with similar committees of other religious communions on the question of reunion.

Moved by Chancellor Martin, seconded by Mr. R. W. Allin, and Resolved:

That the report of the Nominating Committee be referred back with instructions to add a sufficient number of laymen to equalize the Clerical and Lay representation.

Provost Seager resumed the debate on the draft canon on Pension Fund.

Moved by Provost Seager, seconded by Dr. Lansing Lewis, and Resolved:

That the following proviso be added to clause 12 of the draft canon:

Provided that if any widow receives \$400 under a Diocesan Fund, she shall receive nothing hereunder, and that if she receives less than \$400, she shall receive such a sum as will make up \$400.

Moved by Provost Seager, seconded by Dr. Lansing Lewis, and Resolved:

That the following Proviso be added to clause 13:

Provided that if the allowances received for children under a Diocesan Fund shall be equal to the amounts aforesaid, nothing shall be paid hereunder, and that if they be less, they shall be increased to the amounts fixed hereunder.

Moved by Provost Seager, seconded by Dr. Lansing Lewis, and Resolved:

That clause 14 be adopted.

Moved by Provost Seager, seconded by Dr. Lansing Lewis, and Resolved:

That Section 15 be amended to read as follows:

The Committee may by unanimous vote in cases of special need make a special grant in any one year to any widow or orphan (under eighteen years of age) of any clergyman who has served in the Church, who may not be already entitled to a pension under this Canon.

Moved in amendment by Mr. J. W. Blankenbach, seconded by Mr. A. H. Salmon:

That in clause 16 add the words "through their Diocesan authorities" after the word "Committee" in line 2.

On the vote being taken it was decided in the negative.

Moved by Provost Seager, seconded by Dr. Lansing Lewis, and Resolved:

That clause 16 be adopted as follows:

All applicants for benefits under this canon shall apply in writing to the Committee, and shall produce such evidence and conform to such regulations as the Committee may require.

Moved by Provost Seager, seconded by Dr. Lansing Lewis, and Resolved:

That clause 17 be amended to read as follows:

The Committee shall be empowered to make such by-laws and regulations as may be necessary to the proper carrying out of the terms of this canon and shall report the same to the General Synod.

Moved by Chancellor Martin, seconded by Mr. J.P. Bell and, Resolved:

That no person shall have or take any right under this canon, and it may at any time be repealed or amended in regard to pensions or otherwise.

Moved by Mr. T. Mortimer, seconded by Mr. R. W. Allin' and Resolved:

Believing that the Church would desire to make some provision for any Deaconess who is giving her whole time in active work for the general work of the Church when, through age or infirmity she is unable to continue in the same, this Synod would refer the matter to the General Committee on Beneficiary Funds to look into the whole question and report to the next meeting of the Synod.

The Nominating Committee presented the amended report of the Committee nominating the Committee to confer with similar Committees appointed by other Religious Communions on the subject of Reunion.

Clerical

Lay

Diocese of Nova Scotia,

Very Rev. J. P. D. Llwyd,

Diocese of Quebec,

Rev. H. H. Bedford-Jones,

Diocese of Fredericton,

Very Rev. Dean Neales

Mr. A. B. Wiswell.

Chancellor R. Campbell.

Chancellor M. G. Teed.

<i>Diocese of Montreal,</i> Rev. Prof. Abbott-Smith,	Chancellor L. H. Davidson.
<i>Diocese of Rupert's Land,</i> Rev. Canon Loucks,	Chancellor Machray.
<i>Diocese of Moosonee,</i> Ven. Archdeacon Woodall,	Mr. G. B. Nicholson.
<i>Diocese of Saskatchewan,</i> Ven. Archdeacon Dewdney,	Mr. H. G. Dawson.
<i>Diocese of Qu'Appelle,</i> Ven. Archdeacon Dobie,	Hon. Mr. Justice Bigelow.
<i>Diocese of Calgary,</i> Ven. Archdeacon Hayes,	Mr. E. J. Fream
<i>Diocese of Edmonton,</i> Rev. Canon Ingram-Johnston,	Chancellor F. Ford.
<i>Diocese of Toronto.</i> Rev. Canon Cody,	Chancellor J. A. Worrell.
<i>Diocese of Huron,</i> Rev. Principal C. Waller,	Col. E. G. Wigle.
<i>Diocese of Ontario,</i> Rev. Canon W. G. Fitzgerald,	His Honor Judge Reynolds
<i>Diocese of Algoma,</i> Rev. Canon Burt,	Chancellor Boyce.
<i>Diocese of Niagara,</i> Very Rev. Dean Owen,	Mr. G. C. Copley.
<i>Diocese of Ottawa,</i> Rev. Canon Elliott,	Chancellor F. H. Gisborne
<i>Diocese of British Columbia,</i> Rev. H. T. Archbold,	Mr. R. Ross Sutherland.
<i>Diocese of New Westminster,</i> Ven. Archdeacon Heathcote,	Mr. F. L. Beecher.
<i>Diocese of Kootenay,</i> Ven. Archdeacon Graham,	Mr. F. Richardson.
From the Ecclesiastical Province of Canada:	
Ven. Archdeacon Armitage,	Rev. W. H. Davison.
Hon. Chief Justice Harris,	Mr. John Hamilton.
From the Ecclesiastical Province of Rupert's Land:	
Ven. Archdeacon McElheran,	Mr. G. B. Coleman.

Ven. Archdeacon Thomas,	Mr. J. B. Leadley Brown.
From the Ecclesiastical Province of Ontario:	
Rev. Provost Seager,	Mr. J. P. Bell.
Rev. Dyson Hague,	Hon. Mr. Justice Hodgins.
From the Ecclesiastical Province of British Columbia:	
Rev. C. H. Shortt,	Mr. Chancellor Hamilton.
Rev. Principal Vance,	Mr. John Harvey.
Oct. 13th, 1921.	L. H. Davidson, <i>Chairman.</i>

Moved by Chancellor Davidson, seconded by Archdeacon Heathcote, and Resolved:

That the report of the Committee nominating the Committee to confer with similar Committees appointed by other religious communions be adopted.

Moved by Principal Vance, seconded by Archdeacon Heathcote, and Resolved:

That the Committee on Reunion itself be empowered to fill vacancies which may occur from time to time.

Chancellor Martin introduced the discussion on the proposed canon on Renunciation of the Ministry:

CANON NO.....

RENUNCIATION OF THE MINISTRY.

The Bishops, Clergy and Laity of the Church of England in Canada in General Synod assembled enact as follows:

1. Any person admitted before or after the enactment of this Canon to the Ministry of the Church of England in Canada as a Priest or Deacon may, after having resigned any and every preferment held by him and there being no charges pending against him in any Bishop's Court or Court of Discipline, execute a deed of relinquishment in the form in the Schedule hereto and deliver the same to the Bishop of the Diocese in which he last held any preferment.

2. The Bishop shall forthwith deliver the deed so received

to the Registrar of the Diocese and shall give notice thereof to all the Diocesan Bishops of Canada and on the expiration of six months thereafter, if the said deed be not recalled and if no charge be lodged in any such Court, the following consequences shall ensue with respect to the person executing the deed:

- (1) He shall be incapable of officiating or acting in any manner as a Minister of the Church of England in Canada and of taking or holding any preferment therein and shall cease to enjoy all rights, privileges and advantages attached to the office of such Ministry.
- (2) Every license, office or place held by him for which it is an indispensable qualification that he should be such a Minister shall be *ipso facto* determined and avoided.
- (3) He shall be, by virtue of this Canon, discharged and freed from all ecclesiastical jurisdiction, penalties, censures and proceedings to which, if this Canon were not in force, he would or might have been subject liable or amenable in consequence of his having been so admitted and of any act or thing done or omitted by him after such admission.

A copy of the deed of relinquishment and a certificate of its registration by the Registrar of the Diocese shall be evidence of its record for all ecclesiastical purposes.

SCHEDULE

Form of Deed of Relinquishment.

KNOW ALL MEN BY THESE PRESENTS that I, A.B. of X.Y. having been admitted to the Office of Priest or Deacon (as the case may be) in the Church of England in Canada and having resigned (There insert the description of the preferment if any) do hereby in pursuance of the Canon No. of the General Synod declare that I relinquish all rights, privileges and advantages of the said office.

As Witness my hand this day of 19

Witness

Moved by Chancellor Martin, seconded by Chancellor Worrell, and Resolved:

That the Lower House concur in Message No. 30 from the Upper House presenting the proposed Canon on the Renunciation of the Ministry with the change in the style of the said proposed Canon from "Renunciation of the Ministry" to "Relinquishment of the Ministry."

Chancellor Martin introduced the discussion of the Canon on the "Abandonment of the Ministry."

While the subject was under discussion, the hour of adjournment having arrived, the House adjourned to meet at 10 a.m. on Friday.

Confirmed

J. P. D. LLWYD,
Prolocutor

NINTH DAY

Hamilton, Friday, Oct. 14th, 1921.

Morning Prayer was said at 9.30 a.m. in Christ Church Cathedral.

At 10 a.m. the House re-assembled.

The Minutes of the preceding day were read and approved.

Canon Lofthouse asked that the Rules of Order be suspended that he might introduce the subject of the non-representation of certain Dioceses on the Committee on Re-union.

Moved by Principal Vance, seconded by Canon Rix, and Resolved:

That the Committee on Nominations for the Committee on Re-union be asked to bring in a supplementary report providing for representatives on the said Committee from those Dioceses not already given representation.

Dean Owen introduced the following report of the Conference with the Upper House in reference to the Church Congress.

Report of Committee appointed to confer with the Upper House *re* Church Congress.

The Committee appointed by this House to confer with the Upper House on the Church Congress beg to report:

1. That they waited upon the Upper House and had a con-

ference with the Bishops upon this subject.

2. It appeared to be the feeling as a result of this Conference that the General Synod is not the body to formally authorize such a Congress.

3. That on account of the many opportunities for full and free discussions upon subjects of general Church interest in General, Provincial and Diocesan Synods there does not appear to be the same need of such a Congress as in other parts of the Church, but that there is a need however for holding gatherings which have for their chief motive the deepening and strengthening of the spiritual life of the Church.

4. It is felt also that on account of the great distances in our country, it does not seem to be practicable to hold one Congress in one centre.

5. It is the opinion of the Conference that the most feasible and helpful plan would be to carry out several Conferences for the deepening of the spiritual life in different centres—either within the limits of provincial boundaries or according to some other plan which may be agreed upon.

D. T. OWEN, *Chairman.*

Moved by Dean Owen, seconded by Mr. T. Mortimer, and Resolved:

That the report of the Committee appointed to confer with the Upper House on the subject of a "*Church Congress*" be adopted.

Moved by Mr. T. Mortimer, seconded by Dean Owen, and Resolved:

That in view of the report of the Committee appointed to confer with the Upper House in reference to "*Church Congress*" and which has been passed by the House, be it resolved that the resolution passed by this House approving of the report as printed on page 144 be herewith rescinded and that the Lower House concurs in Message No. 20 of the Upper House.

Rules of Order were suspended that Chancellor Davidson might introduce the following motion:

Moved by Chancellor Davidson, seconded by Chancellor Worrell, and Resolved:

That the Upper House be respectfully requested to consider the amendment to Article 3a Basis of Constitution as follows:

3a—There shall be a Primate who shall be elected by the House of Bishops from among the Metropolitans or Bishops of Dioceses in Canada of over ten years in the Episcopate, provided

that in the election of another than a Metropolitan the concurrence of two-thirds of the members of the Upper House shall be required.

Article 3b—The Primate “Nevertheless he may resign at any time by written notice to the Senior Metropolitan, who shall forthwith assemble the Bishops of the Upper House to consider and act on such notice, which shall only become effective upon acceptance by a majority of the Bishops of the Upper House, who shall forthwith proceed to the election of a successor.”

While the Rules of Order were suspended, Mr. Blankenbach was permitted to introduce the following motion:

Moved by Mr. F. W. Blankenbach, seconded by Mr. E. J. Fream, and Resolved:

That the Memorial of the Diocese of British Columbia re expenses to Lambeth Conference be referred to the Executive Council for investigation and to report at the next General Synod.

Mr. R. W. Allin was also permitted to introduce the subject of the organization of Laymen for the work of the Church.

Moved by Mr. R. W. Allin, seconded by Mr. E. J. Fream, and Resolved:

That the Committee appointed by the Primate “to consider a communication from the Executive Committee of the National Committee of the Anglican Laymen’s Missionary Movement” be continued for the purpose of studying further the question of work and organization among the laity of the Church, of collecting information with regard to what has been done and is being done in this direction, and of submitting to the General Synod. at its next meeting definite suggestions for the future with regard to this matter.

Message No. 61 was received from the Upper House asking that an opportunity be given to Mr. Stephen to address the Synod on the subject of the Barnado Homes.

Moved by Dr. Lansing Lewis, seconded by Mr. Wiswell, and Resolved:

That Message No. 61 of the Upper House be concurred in and that a courteous intimation be given the speaker that owing to the very congested condition of the business of Synod it will only have a very few minutes to devote to this extra subject.

At 11.15 a.m. the debate on the Canon on the “*Abandonment of the Ministry*” was resumed. During the debate the Canon was amended to read as follows:

ABANDONMENT OF THE MINISTRY OR THE COMMUNION OF THE CHURCH

The Bishops, Clergy and Laity of the Church of England in Canada in General Synod assembled enact as follows:

1. If any person admitted before or after the enactment of this Canon to the Ministry of the Church of England in Canada as a Priest or Deacon shall, without availing himself of the provisions of Canon No. _____, engage in secular employment in any Diocese of the Dominion of Canada without the written consent of the Bishop thereof, and cease to exercise the functions of the Ministry under the license of the Bishop of such Diocese or abandon the Communion of the Church by an open renunciation of the doctrine, discipline or worship of this Church, or by a formal admission into any religious body not in communion with the same, or in any other way, it shall be the duty of the Executive or Standing Committee of the Diocese in which the Priest or Deacon resides after enquiry to certify the fact to the Bishop of the Diocese and with such certificate to send a statement of the facts, acts, or declarations which show such engagement or abandonment; which certificate and statement shall be recorded, and the said Bishop may then suspend the said Priest or Deacon for six months. Notice shall then be given by the said Bishop to the Priest or Deacon so suspended that unless he shall, within six months, transmit to the Bishop a Statutory Declaration that the facts alleged in such certificate and statement are false, or an undertaking to cease from secular employment, or a retraction of the acts and declarations constituting a renunciation of the doctrine, discipline or worship of this Church or leading to his formal admission into any religious body not in communion with the same, as the case may be, he will be deposed from the Ministry.
2. If such Declaration, undertaking or retraction be not made or given within six months as aforesaid it shall be the duty of the Bishop to depose the said Priest or Deacon from the Ministry, and to send a written record thereof to the Registrar of the Diocese thereof and notice thereof to all the Diocesan Bishops of Canada.
3. If the Priest or Deacon shall deny, undertake or retract as aforesaid the Bishop may nevertheless, if he deems proper, make enquiry into the matter upon notice to the Priest or Deacon, and if he should be of opinion that the complaint was true and that the circumstances are such that the Priest or Deacon should be deposed it shall be the duty of the Bishop to depose such Priest

or Deacon, from the Ministry and to send a written record thereof to the Registrar of the Diocese and notice thereof to all the Diocesan Bishops of Canada.

Moved by Chancellor Martin, seconded by Chancellor Worrell, and Resolved.

That the whole Canon on the "Abandonment of the Ministry or the Communion of the Church" be adopted as amended, and the Message No. 29 from the Upper House be concurred in with the Canon so amended.

It was decided that the Joint Session for reading and confirming the Minutes of the Joint Sessions held on Monday, Oct. 10th, and Tuesday the 11th, be held at 2.30 p.m. when the House re-assembles.

Moved by Chancellor Worrell, seconded by Chancellor Davidson,

That section nine (9) of the Constitution be repealed, and the following substituted therefor:

9 (a) *That the Synod shall meet in every third year, on such date between the second Wednesday in September, and the second Wednesday in October (both inclusive) as shall be fixed by the Primate, not later than the preceding first day of March.*

(b) Meetings may also be held oftener, at the discretion of the Primate, or at the requisitions of any five Bishops, but in case of any special General Session having been held, the year in which the next Session shall be held may be computed from the year of the special General Session.

(c) 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.

Moved in amendment by Principal Vance, seconded by Rev. W. W. Judd:

That the whole matter of the most suitable date for holding the General Synod be referred to the Executive Council for consideration and report to the Synod.

On the vote being taken on the amendment, it was decided in the affirmative.

Rules of Order were suspended that Mr. Salmon might introduce the motion of which notice had been given by Archdeacon Knowles.

Moved by Mr. A. H. Salmon, seconded by Mr. J. B. L.

Brown, and Resolved:

That the Upper House concurring, the General Synod of Canada appeals to the Clergy Pensions Institution of London, England, to accord to Clergy of the Church of England in Canada who are members of the Clergy Pensions Institution the same privileges as are accorded by the Institution to Chaplains on the Continent of Europe.

Message No. 58 was received from the Upper House appointing the assessors of the Court of Appeal.

Moved by Archdeacon Heathcote, seconded by Rev. E. A. Anderson, and Resolved:

That the House accepts and concurs in Message No. 58.

Message No. 59 was received from the Upper House *re* Hymnal Committee concurring in I. I.

Message No. 60 was received from the Upper House concurring in Message D.D. in reference to the Preamble of the Message No. 4 *re* Re-union.

Message No. 57 was received from the Upper House *re* the Canon on the Name of the Church.

Moved by Chancellor Worrell, seconded by Chancellor Davidson, and Resolved:

That Message No. 57 be concurred in.

Message No. 62 was received from the Upper House concurring in R.R. from the Lower House *re* change in Canon on the Relinquishment of the Ministry.

Message No. 63 was received from the Upper House in reference to the League of Nations.

Moved by Chancellor Davidson, seconded by Mr. J.P. Bell and Resolved:

That Message No. 63 from the Upper House be concurred in.

Message No. 64 was received from the Upper House that the House does not concur in Message S.S. from the Lower House *re* the Primacy.

Moved by Chancellor Davidson, seconded by Chancellor Worrell:

That this House concurs in Message No. 64 *re* Primacy.

The House then took up the consideration of Message No. 56 from the Upper House concerning the Brotherhood of St. Andrew.

Moved by Principal Vance, seconded by Rev. R. B. Waterman:

That this House do concur in the Message of the Upper House *re* the Brotherhood of St. Andrew.

On the vote being taken, it was decided in the negative.

Moved by Provost Seager, seconded by Canon Broughall:

That the Upper House be respectfully requested to consent to a Conference with a Committee from the Lower House regarding the former's Message *re* the Brotherhood of St. Andrew.

During the debate the hour of 1 p.m. arrived and the House adjourned to meet again at 2.30 p.m.

AFTERNOON SESSION

The House re-assembled at 2.30 p.m.

The Rules of Order were suspended that Rev. W. W. Judd might introduce the following motion:

Moved by Rev. W. W. Judd, seconded by Chancellor Worrell, and Resolved:

That the Upper House concurring section *five* (2) of the Constitution be amended by inserting the words "*the Prolocutor of the Lower House*" immediately after the words "*Upper House*" in the 2nd line thereof.

JOINT SESSION

At 2.40 p.m. the Upper House entered to sit with the Lower House for the purpose of confirming the Minutes of the Joint Sessions in considering the work of the General Board of Religious Education and of the Council for Social Service.

On motion the Minutes of the two Joint Sessions, the one on the work of the G.B.R.E.; the other on the work of the Council for Social Service, were adopted. This motion was concurred in by both Houses.

The Primate then invited Mr. J. N. Stephen of the Barnardo Homes, who had come to speak of the work of the Homes, to address the Synod on the subject.

At the close of the address of Mr. Stephen, the Primate asked Archdeacon Armitage to come to the platform that he might present an address (see page) to him from the members of the Synod in both Houses, expressing appreciation of the painstaking work which he has done as General Secretary of the Committee on the Revision of the Book of Common Prayer.

The Primate assured him that he would receive a copy of the Book of Common Prayer, the very best that the Publisher can produce as a memento of the appreciation in which the

Church holds his work in connection with the Revision.

Confirmed. S. P. RUPERTS' LAND,
President

The Upper House then withdrew.

At 3.35 p.m. the House resumed the consideration of the Message from the Upper House concerning the Brotherhood of St. Andrew.

Moved by Principal Vance, seconded by Provost Seager, and Resolved:

That the Prolocutor be asked to appoint a Committee (three representing the majority and two representing the minority) to confer with the Upper House *re* the Brotherhood of St. Andrew.

Moved by Archdeacon Heathcote, seconded by Archdeacon Ingles, and Resolved:

That in view of the increasing difficulty of finding sufficient time during the Sessions of General Synod for the full discussion of some of the important matters which come before it.

Be it Resolved, the Upper House concurring,

That this Synod refers to the Executive Council the problem of discovering some way by which the Provincial Synods may be used to give the widest possible opportunity for discussion, and report be made to the next Session of this General Synod.

The Prolocutor appointed the following as members of the Committee to confer with the Upper House concerning the Message No. 56 on the subject of the "*Brotherhood of St. Andrew.*"

Provost Seager

Dean Owen

Mr. A. B. Wiswell

Principal Vance

Mr. T. Mortimer

Message No. 65 was received from the Upper House concerning the work of the Committee on Re-union.

Moved by Archdeacon Heathcote, seconded by Mr. J. P. Bell, and Resolved:

That Message No. 65 from the Upper House be concurred in.

The consideration of Message No. 21 from the Upper House *re* the Canon "*on Deaconesses*" was then proceeded with.

Moved by Archdeacon Armitage, seconded by Mr. C. S. Scott, and Resolved:

That Message No. 21 be amended in clause two by adding

the words *to assist* after the word "Incumbent," and the words *in ministering to women, girls and children* after the words "the sick," and that the Message so amended be concurred in.

The Canon as so amended is as follows:—

ON DEACONESSES

Whereas, the office of the Deaconess is primarily a ministry of succor—bodily and spiritual, especially to women.

And whereas, the time has come when this office should be canonically recognized by the Church of England in Canada; therefore, this Synod enacts as follows:

1. Women of devout character and approved fitness, unmarried or widowed, may be set apart by the Bishop of any Diocese for the work of a Deaconess, according to such forms as shall be authorized by the House of Bishops, and no woman shall be recognized as a Deaconess until she has been so set apart; provided always that a Deaconess duly set apart in another branch of our Communion may be recognized and licensed by any Bishop in Canada. Such position shall be vacated by marriage.

2. The duty of a Deaconess is under the direction of the Incumbent to assist in the care of the poor and the sick, in ministering to women, girls and children, and in the work of religious instruction, moral reform, and other kinds of Social Service.

3. No woman shall be set apart for the work of a Deaconess until she be twenty-five years of age, unless the Bishop for special reasons shall deem it expedient to admit candidates at an earlier age; the age of admittance in no case to be less than twenty-three years; it being further provided that no woman shall be set apart until she has laid before the Bishop testimonials certifying:

- (a) that she is a Communicant in good standing in the Church;
- (b) that she possesses such characteristics, as, in the judgment of the persons testifying, fit her for some of the branches of duty above defined; such testimonials shall be signed by two Priests of the Church and by five lay communicants, of whom two shall be men and three women. The

Bishop shall also satisfy himself, by examination or otherwise, that the applicant has an adequate preparation for her work, both technical and religious, which preparation shall cover a period of at least two years.

4. No Deaconess shall accept work in a Diocese without the written authority or license of the Bishop of that Diocese; nor shall she undertake parish work except at the request of the Rector of the parish.

5. When not working in connection with a parish, the Deaconess shall be under the direct oversight of the Bishop of the Diocese in which she is canonically resident. The transfer of a Deaconess from one Diocese to another shall be by letter from the Bishop.

6. A Deaconess may at any time resign her office to the Ecclesiastical authority of the Diocese in which she is a canonical resident, but she shall not be suspended or removed from office except by the Bishop, for cause.

Message No. 27 from the Upper House was considered.

Moved by Chancellor Worrell, seconded by Mr. J. M. McWhinney, and Resolved:

That the first clause of Message No. 27 repealing section 13-A and part of 13-C of the Constitution be concurred in and that so much of said Message containing the Canon on Finance be not concurred in but that the said Canon be amended as hereinafter set out and so amended be adopted as Canon No. the Upper House concurring.

Amendment No. 1. That clause No. 2 read as follows:

At each Triennial Session of the Synod there shall be appointed a Board of Finance consisting of eight members, the Treasurer if honorary, and seven members chosen by the Synod, of whom three may not be members of the Synod at the time of their election, and that the said Board shall remain in office until the next Triennial Session or until their Successors are appointed. Four members shall form a quorum.

Amendment No. 2. Add the words "or Companies" after the words "Trust Company" in clause No. 12.

Amendment No. 3. Insert the word "each" before the words "annual session" in clause 13.

Amendment No. 4. Substitute the word "by" for "to" in last line of clause 13:

Amendment No. 5. In the second line of clause 14, strike

out the word "quarterly."

The Chairman of the Nominating Committee read the following addition to the report of Nominations for the Committee on Re-union.

<i>Diocese</i>	<i>Clerical</i>	<i>Lay</i>
Athabasca	Ven. Archdeacon White	Chancellor A.U.G. Bury
Mackenzie River	Rev. C. E. Whittaker	
Keewatin	Rev. Canon Loft-house	Mr. J.A. Kinney
Yukon	Rev. A.J. Davies	Chief Justice Mathers
Caledonia	Rev. Canon Rix	Mr. R.L. McIntosh
Caribou	Ven. Archdeacon Pugh	Mr. G.S. Holt

The report on motion was adopted.

At 5.30 p.m. the House adjourned for Evensong to meet at 8.15 p.m.

EVENING SESSION

At 8.15 the House re-assembled.

Message No. 67 was received from the Upper House stating non-concurrence in Message AAA from the Lower House *re* Board of Management of M.S.C.C. and Right of Appeal.

Message No. 66 was received from the Upper House *re* the Canon on Abandonment of the Ministry.

Moved by Chancellor Martin, seconded by Chancellor Worrell, and Resolved:

That Message No. 66 be concurred in.

Message No. 68 was received from the Upper House *re* the retirement of the Primate concurring in second part of Message S.S. from the Lower House.

Message No. 69 was received from the Upper House concurring in Message B.B. from Lower House *re* Prolocutor *ex-officio* in Executive Council.

Message No. 70 was received from the Upper House *re* the Boy Scout Movement.

Moved by Canon Broughall, seconded by Mr. E. J. Fream, and Resolved:

That the House concur in Message No. 70 from the Upper

House.

Moved by Dean Tucker, seconded by Mr. L. A. Hamilton,
and Resolved:

That the Upper House concurring

1. Assembled as we are under the shadow of the most terrible War in the history of the World, which has involved the loss of millions of people and of thousands of millions of property, and which has entailed, for many years to come, unspeakable misery and sorrow, this House would very earnestly express its conviction that war is an intolerable evil.

2. As war, whose principle is the triumph of brute force, is diametrically opposed to the law of Christ, whose principle is the triumph of love, and to justice, whose principle is the triumph of right, this House would strongly commend every lawful effort towards its complete abolition.

3. As preparation for war may readily become an incentive to war, this House would pledge its most earnest support to all efforts put forth for the reduction of armaments, especially the efforts of the Washington Conference.

4. As war can only be averted by an association of peoples banded together for the settlement of international disagreements by an appeal to justice and not to arms, this House would call upon all men of good will to help to create an atmosphere favourable to the League of Nations.

5. And, inasmuch as war can only be finally banished from the earth by the banishment of the spirit of selfishness and hatred from the hearts of men, this House would call upon all Christian people earnestly to pray that God, in His infinite mercy, would graciously pour out upon the nations of the earth His own divine spirit of love and good will.

The Prolocutor appointed as members of the Lower House on the Executive of the Christian Union Committee:

Dean Owen	Chancellor Worrell
Provost Seager	“ Gisborne
Rev. Dyson Hague	Mr. Coppley
Principal Waller	Chancellor Davidson
Rev. W. H. Davison	Judge Reynolds

Moved by Chancellor Worrell, seconded by Mr. L. A. Hamilton, and Resolved:

That the Upper House concurring, The receipts from Royal-

ties of the Book of Common Praise during the next three years be paid to the Finance Treasurer of the M.S.C.C. for augmentation of the General Reserve Fund of the Society.

Moved by Archdeacon Ingles, seconded by Dean Owen:

That with a view to drawing together into a fuller realization of fellowship the Church in Canada and the Church in the West Indies, the Upper House be requested to send a delegation of two Bishops to the next meeting of the Provincial Synod of the Province of the West Indies to extend to that Church the greetings of the Church of England in Canada.

On the vote being taken, it was decided in the negative.

The Rules of Order were suspended that Archdeacon Armitage might introduce the following:

Moved by Archdeacon Armitage, seconded by Mr. C. S. Scott, and Resolved:

That the Upper House concurring, the hearty greetings of the Church in Canada be sent to the Church in the West Indies through its Primate with the earnest prayer that the blessing of our Blessed Lord may rest upon her and that she may continue to bear her testimony to the love of God manifested in Jesus Christ.

Chancellor Martin introduced the report of the Committee on the amendments of the Canon on the Pension Fund.

The Canon on Finance having been enacted it was moved by Dr. Lansing Lewis, seconded by Mr. J. M. McWhinney, and Resolved:

That the following be the members of the Finance Committee

The Bishop of Huron

Rev. Canon Cody

Chancellor Worrell

Mr. J. P. Bell (Gen. Mgr. Bank of Hamilton)

The Hon. Treasurer, Mr. L. A. Hamilton

Mr. James Nicholson

Mr. G. V. Copley

Mr. John Elliott

Message No. 71 was received from the Upper House in reference to the manner of approaching other Christian Bodies on the subject of Re-union.

Moved by Chancellor Davidson, seconded by Canon Gale,

and Resolved:

That the House concur in Message 71 from the Upper House. Message No. 72 was received from the Upper House in reference to the Royalties on the Book of Common Praise concurring in the Message III from the Lower House.

Message No. 73 was received from the Upper House stating concurrence in Message J.J.J. from the Upper House *re* greetings of the Synod to the Church in the West Indies.

Message No. 74 was received from the Upper House adopting the report of the Committee on Incorporation of the Synod and conveying a vote of thanks to Chancellor Worrell.

Moved by Chancellor Davidson, seconded by Archdeacon Armitage, and Resolved: (by standing vote)

That the House do concur in Message No. 74 with special emphasis on the thanks of the Synod to Chancellor Worrell for his services in connection therewith.

Dr. Lansing Lewis asked permission to withdraw the three motions of which he had given notice owing to the lateness of the hour of the Synod. Permission was granted.

At this late hour of the Synod Dean Tucker asked to be allowed to leave the matter of the following motion over until next meeting of the Synod. Permission was granted.

That the Upper House concurring the Church of England in Canada hereby endorses the resolutions of the Lambeth Conference on the position of women in the Councils and Ministrations of the Church:

1. The Lower House would recommend, in connection with Resolution No. 46, that the necessary steps be taken to authorize the mission of women to the General Synod on equal terms with men.

2. The Lower House expresses the hope that the proper authorities will see their way to restore formally and canonically the Order of Deaconesses on the lines laid down in Resolutions Nos. 47-52.

3. That the proper authorities, as circumstances will warrant, will see their way to extend the scope of the Ministrations of Women in accordance with Resolution No. 53.

Message No. 75 was received from the Upper House conveying "thanks to Church people of Hamilton."

Moved by Dr. Lansing Lewis, seconded by Archdeacon Ingles, and Resolved:

That Message No. 75 be concurred in.

The Dean of Niagara suitably acknowledged the vote of

Holy Orders, and such other information as might be of interest to the General Synod and enable them intelligently to assist and encourage this work; number of students in Arts, etc; number of students in Theology, etc.

Moved in amendment by Chancellor Martin, seconded by Mr. E.J.Fream,

That the motion of Canon Broughall be referred to the G. B.R.E.

On the vote being taken on the amendement, it was decided in the affirmative.

Moved by Archdeacon Armitage, seconded by Dean Tucker, and Resolved:

That the motion of which Canon Heeney has given notice be referred to the Executive Council; viz:

(a) *That* in the opinion of this House the time has come for the inauguration by the Church of a nation wide mission of the Holy Spirit.

(b) *That* this House respectfully ask their Lordships of the Upper House to take such steps as they may consider necessary towards setting forward this undertaking.

(c) *That* this House hereby requests the Prolocutor to appoint a Committee to hold Conference with their Lordships or with a Committee appointed by them, for the purpose of securing early and strong action on a matter of such fundamental importance to the Church and Nation.

Moved by Principal Waller, seconded by .Principal Bedford-Jones, and Resolved:

That it be referred to the Executive Council to consider the possibility of devising before the next meeting of the General Synod a system of paying the transportation expenses of delegates, or at least a considerable percentage thereof, during the meeting of the Synod.

Moved by Principal Waller, seconded by Canon Fotheringham, and Resolved:

That the Upper House concurring, the thanks of this Synod be and are hereby conveyed to the Syndics of the Cambridge Press for their courteous co-operation during the whole period of Revision of the Prayer Book and for their generous gift of a beautiful copy of the new Book to each member of this General Synod.

The following Notices of Motion by Chancellor Martin, stand over as unfinished business:

1. *That* the Upper House concurring, the attention of the

Lambeth Consultative Committee be drawn to the difference between the Apostles' Creed and the Nicene Creed, in that the former contains the article "He descended into Hell" and that the latter does not, and that the Committee be requested to advise the Synod what action (if any) they consider should be taken in the matter.

2. *That* in the opinion of this House the new Book of Common Prayer having been confirmed and put in use, the rubrics therein contained should be obeyed, that in view of the laxity which has prevailed for many years, it is advisable that a Joint Committee of both Houses should be appointed to deal with the matter; that the Upper House be requested to concur and that the Prolocutor be authorized to appoint the members of this House on the Committee.

3. *That* in the opinion of this House it is not advisable that the simple form of Evening Prayer referred to in Message No. 33 of the Session of 1918 should, without further consideration by this House, be issued apart from the Prayer Book, and requests the Upper House not to issue any such Form until it has been approved by this House.

Moved by Chancellor Worrell, seconded by Chancellor Martin, and Resolved:

That the Upper House concurring, the Head Office of the General Synod of the Church of England in Canada for the next Triennial period be located in the City of Toronto.

Moved by Mr. E.J. Fream, seconded by Archdeacon White, and Resolved:

That the Executive Council be requested to take into consideration the matter of the present organization of the Church of England in Canada, and if necessary, to appoint a Committee or Committees to investigate the method or organization adopted by other branches of the Anglican Communion with the end in view that, if possible, arrangements can be made for the co-ordination of the work of the Church, also that the Executive Council be requested to report on the possibility of a single budget plan for the whole Church, and that a report be submitted at the next meeting of General Synod.

Further, that the Executive Council be requested to take into consideration the matter of the reports submitted to General Synod by the different departments of the Church to see whether it will be possible to condense or consolidate such reports, thereby saving the time of General Synod.

The following Notice of Motion by Dean Tucker was withdrawn: *That* in view of the General Election now impending the General Synod of the Church of England in Canada would strongly urge all the Electors to exercise their franchise and to do so in the interests of the Nation and not from mere personal, mercenary or party motives; it would call to the attention of Candidates and their agents the importance of avoiding, as far as possible, all personalities and the usual unworthy accompaniments of political contests; it would also earnestly call upon the leaders of our political parties to do their utmost to raise this great national contest to the high level of the dignity of our young nation, and of the importance of the issues now involved; and that a copy of this Resolution be sent to all the Candidates in the coming Election.

Moved by Chancellor Martin, seconded by Archdeacon Armitage, and Resolved:

That this House is assembled under the shadow of a great calamity, which has fallen upon the world, in the suffering and death by starvation of hundreds of thousands of people in Southern Russia. Men, women and tender innocent children are trying to live a little longer by eating grass, roots and bark of trees.

We cannot realize the awful horror of the calamity because we are not there to see it with our own eyes, but our hearts burn in sympathy within us, and we pray that the great nations may be moved to make greater efforts still to save those starving people with money and material.

The following motion was withdrawn:

That clause five Canon II dealing with appointment of members of the Board of Management of the M.S.C.C. be amended by substituting in line number three the words "lay delegate" for the word "layman," and in line number nine the word "lay" be substituted for the word "laymen."

The following motion was withdrawn:

That this Synod desires to express its conviction that the scheme of pensions adopted by the Canadian Government for disabled soldiers especially in the case of those suffering from facial disfigurement is entirely inadequate.

Moved by Provost Seager, seconded by Mr. E. J. Fream, and Resolved:

That the Upper House concurring, this Synod instructs the Committee on Beneficiary Funds to prepare a scheme for one General Pension Fund for the whole Church in Canada to be on an actuarial basis and to consult Provincial and Diocesan Synods

if they so desire and to report to this Synod.

Message No. 76 was received from the Upper House on the Disarmament Conference in Washington.

Moved by Archdeacon Armitage, seconded by Archdeacon Balfour and Resolved:

That Message No. 76 be concurred in.

Message No. 77 was received from the Upper House concurring in Message K.K.K. from Lower House, *re* Discussions in Provincial Synods.

Message No. 78 was received from Upper House concurring in Message No. T.T. from the Lower House, *re* Committee on Anglican Laymen's Missionary Movement.

The Prolocutor appointed as representatives of the G.B. R.E.

Archdeacon McElheran

Mr. R. W. Allin

Archdeacon Ingles

Mr. T. Mortimer

A hearty vote of thanks to the Prolocutor for his courteous and able conduct as Chairman of this House was adopted.

A hearty vote of thanks of the Synod was accorded to the Assessors, the Honorary Secretaries and Assistant Secretaries, including Archdeacon Graham and Canon Doherty who took the place of the Assistant Secretaries when they were obliged to leave.

Moved by Archdeacon Armitage, seconded by Chancellor Davidson, and Resolved:

That a Message of congratulation be sent to Mr. Adam Brown, a foremost Churchman and Citizen of Hamilton, who in his long life of ninety-six years has devoted himself to the furtherance of the work of Christ's Church in Canada.

The following members of the Lower House were nominated on the Committee on Beneficiary Funds by the Prolocutor and approved by the House:

Archdeacon Snowden

Canon Doherty

Provost Seager

Chancellor Worrell

Mr. C. S. Scott

Mr. J. M. McWhinney

Message No. 79 was received from the Upper House concurring in Message L.L. concerning Beneficiary Funds with an

amendment to clause 14.

Moved by Mr. E. J. Fream, seconded by Rev. Rural Dean Bartlett, and Resolved:

That Message No. 79 be concurred in.

Message No. 80 was received from the Upper House concerning Message R.R.R. from the Lower House.

Moved by Chancellor Worrell, seconded by Chancellor Davidson, and Resolved:

That Message No. 80 be not concurred in, but a Conference be asked.

Message No. 81 was received from the Upper House *re* publications of the Journal.

Moved by Chancellor Worrell, seconded by Mr. T. Mortimer, and Resolved:

That Message No. 81 be concurred in.

Message No. 82 was received from the Upper House concurring in Message M.M.M. on Finance, with the omission of the words "of whom three may not be members of the Synod at the time of their election."

Moved by Chancellor Worrell, seconded by Mr. T. Mortimer, and Resolved:

That Message No. 82 be concurred in.

Message No. 85 was received from the Upper House *re* Bishop of Huron on Board of Finance.

Moved by Chancellor Worrell, seconded by Archdeacon Armitage, and Resolved:

That Message No. 85 be concurred in.

Chancellor Worrell reported that the Upper House would reconsider their Message concerning Headquarters.

Message No. 84 was received from the Upper House concurring in Message Q.Q.Q. and S.S.S. from the Upper House.

Message No. 83 was received from the Upper House *re* the place of meeting of the next meeting of Synod.

Moved by Dean Tucker, seconded by Mr. T. Mortimer, and Resolved:

That this House does not concur in Message No. 83 as to place of meeting.

Moved by Dean Tucker, seconded by Principal Waller, and Resolved:

That the Upper House concurring, the next meeting of the Synod be held in London.

Moved by Principal Waller, seconded by Principal Bedford-Jones

That the Upper House concurring, the Executive Council of the General Synod be instructed to devise before the next meeting of the General Synod, with the Treasurer, a system of paying the Transportation expenses of delegates or at least a considerable percentage thereof during the meeting of the Synod.

Referred to the Executive Council.

At 1 p.m. the House adjourned to meet again at 2.30.

AFTERNOON SESSION

At 2.40 p.m. the House re-assembled.

The Message No. 86 was received from the Upper House concurring in Message R R.R. from the Lower House *re* Synod Headquarters.

Message No. 87 was received from the Upper House concurring in Message A.A.A.A. from the Lower House *re* place of next meeting of Synod.

Message No. 88 was received from the Upper House. The Upper House concurs in Message B.B.B.B. with the insertion of the words "who are temporarily engaged in Canada."

Moved by Principal Waller, seconded by Chancellor Davidson, and Resolved:

That the Lower House concur in Message No. 88 from the Upper House.

The minutes of this day's proceedings having been read.

Moved by Principal Waller, seconded by Chancellor Davidson, and Resolved:

That the Minutes of this day's proceedings be adopted.

Moved by Principal Waller, seconded by Chancellor Davidson, and Resolved:

That the Minutes of the Session of the Synod having been read and confirmed from day to day, the same be adopted as the Minutes of the Session.

PROROGATION

At 3.45 p.m. on Saturday, October 15th, the members of the Upper House entered the Lower House for the purpose of the Prorogation of the Ninth Session of the General Synod of the Church of England in Canada.

His Grace, the Primate, took the Chair.

The following Schedule of Acts passed by both Houses of the General Synod at its present Session was read:

Schedule of Acts of Synod:

1. The Election of the Registrar.
2. Reference of question of whether the word "Holy" should appear before the word Catholic in the clause "and I believe one Catholic and Apostolic Church" to the Consultative Committee of Lambeth Conference with respectful request that the question may be fully considered and reported upon.
3. Approval of the report of the Committee on the Revision of the Book of Common Prayer and the confirmation of Canon XII.
4. The appointment of a Joint Committee on Prayer Book Revision.
5. Enactment of a Canon relating to the Name of the Church.
6. Enacting an amendment to Canon X.
7. The adoption of the report of the Business Committee. Revision of the Book of Common Prayer, and the authorization of the payment of the account of Mr. K. Martin therein referred to.
8. The authorization of the payment of an honorarium of \$200.00 to the Honorary Clerical Secretary of the Lower House.
9. Authorizing the Treasurer to pay the expenses necessarily incurred in holding the Synod.
10. Enacting an amendment to clause (b) of Section 1 of the basis of Constitution respecting Chancellors of Dioceses.
11. Authorizing the payment of certain expenses of the meetings of House of Bishops.
12. Authorizing the payment quarterly to the Primate of the Revenue from the Endowment for the expenses of the Primate.
13. Authorizing the payment of certain expenses of the members of the Executive Council.
14. Appointment of a Joint Committee on revision of Book of Common Prayer.
15. Appointment of a deputation to the General Convention of the Church of the United States.
16. Reception of Registrar's report and the report on the

inspection of his archives.

17. The re-appointment of the Joint Committee on the Book of Common Praise.

18. The approval of the Resolution on Marriage from the Diocese of Ottawa.

19. The approval and adoption of certain resolutions of the Lambeth Conference respecting an appeal to all Christian People with regard to re-union and certain provisions and resolutions in connection therewith.

20. Appointing of Joint Committee to negotiate with similar Committees of other Communion concerning Re-union.

21. Adoption of an address to Lord Byng of Vimy, Governor General of Canada.

22. Amending of Canon increasing the representatives to the General Synod.

23. The adoption of the Report of the Executive Council.

24. The granting of an Honorarium to the Honorary Clerical Secretary of the Upper House.

25. Adopting a Canon on the operation of a Pension Fund.

26. Referring Memorial of the Diocese of British Columbia *re* the Headquarters of the Church to the Executive Council.

27. Adopting the report of the Committee on Doctrine, Worship and Discipline.

28. The amending of the Basis of Constitution by substituting the word "Yukon" for "Selkirk" wherever the word "Selkirk" appears.

29. That the General Synod is responsible only for the Resolutions appended to the reports of the Board of Management of the M.S.C.C., the General Board of Religious Education, the Council for Social Service and any other reports to which Resolutions are attached.

30. Requesting the M.S.C.C. to publish the Year Book for 1922; the matter of future publication was referred to the Executive Council.

31. Enacting a Canon *re* changing names of the Sovereign and members of the Royal Family in the Book of Common Prayer when such change shall be necessary.

32. Appointing a Committee to obtain Power from the Primate to confer Degrees.

33. Enactment of Canon relative to Relinquishment of the Ministry.
34. The continuation of the Committee concerning the communication from the National Committee of the Anglican Laymen's Missionary Movement.
35. Enactment of a Canon on Abandonment of the Ministry or Communion of the Church.
36. Referring to the proposed amendment of the Constitution concerning the time of meeting to the Executive Council.
37. Appointment of Assessors to the Court of Appeal.
38. Adoption of a Resolution approving of the League of Nations.
39. Appointing the Prolocutor as Ex-officio member of the Executive Council.
40. Enactment of a Canon on Deaconesses.
41. Enactment of a Canon on Finance.
42. Amendment of Article 3A, Basis of Constitution. in reference to the resignation of the Primate.
43. Approving the Boy Scout Movement.
44. The sending of greetings to the Church in the West Indies.
45. Enactment of Canon on Pension Fund.
46. Appointment of a Joint Committee on Finance.
47. Adopting report of the Committee on Incorporation of Synod.
48. Appointment of a Committee on Beneficiary Funds.
49. Appointment of Toronto as Headquarters of the Church of England in Canada for the next Triennial period.
50. Instructing the Committee on Beneficiary Funds to prepare a scheme for one general Pension Fund for the whole Church on an actuarial basis.
51. Adoption of a resolution on disarmament.
52. Appointment of representatives on the General Board of Religious Education.
53. Appointment of a Continuation Committee of the Anglican Forward Movement.
54. A hearty vote of thanks to the Cambridge Syndics.
55. A hearty vote of thanks to the Bishop, Dean and Church-

wardens of the Cathedral of Christ Church, and to the Churchmen and other people of Hamilton for the hospitality and courtesy shown to the members of the Synod.

Moved by Bishop of Huron, seconded by Chancellor Worrell and Resolved:

That all Acts of the Synod adopted by both Houses which may have been omitted from the Schedule are hereby promulgated and declared to be Acts of this Session of the Synod.

That the Primate, Prolocutor and Honorary Secretaries be authorized to add the same to the Schedule.

The Custodian of the Book of Common Prayer presented sealed copies of the Book to the Primate and to each of the Metropolitans, the Registrar and one for deposit in the archives of the Dominion of Canada.

The Primate then prorogued the Synod, pronouncing the Benediction.

The Synod then adjourned.

(Confirmed) S. P. RUPERT'S LAND,
President

Oct. 15th, 1921.

J. P. D. LLWYD.
Interlocutor

UPPER HOUSE

Hamilton, October, 1921.

The Upper House of the General Synod of the Church of England in Canada held its meetings in the Parish House of Christ Church Cathedral, Hamilton, from Wednesday, October 5th to Saturday, October 15th.

Present: The Most Rev. S. P. Matheson, D.D., Archbishop of Rupert's Land, Metropolitan of Rupert's Land and Primate of all Canada; The Most Rev. Clare L. Worrell, D.D., D.C.L., Archbishop of Nova Scotia and Metropolitan of Canada; The Most Rev. F. H. DuVernet, D.D., Archbishop of Caledonia and Metropolitan of British Columbia; The Most Rev. George Thornloe, D.D., Archbishop of Algoma and Metropolitan of Ontario; The Right Rev. W. C. Pinkham, D.D., D.C.L., Bishop of Calgary; The Right Rev. W. D. Reeve, D.D., Assistant to the Bishop of Toronto; The Right Rev. J. A. Newnham, D.D., Bishop of Saskatchewan; The Right Rev. David Williams, D.D., Bishop of Huron; The Right Rev. Isaac O. Stringer, D.D., Bishop of Yukon; The Right Rev. J. C. Farthing, D.D., D.C.L., Bishop of Montreal; The Right Rev. J. F. Sweeney, D.D., D.C.L., Bishop of Toronto; The Right Rev. J. G. Anderson, D.D., Bishop of Moosonee; The Right Rev. M. T. McA. Harding, D.D., Bishop of Qu'Appelle; The Right Rev. A. U. de Pencier, D.D., Bishop of New Westminster; The Right Rev. W. R. Clark, D.D., Bishop of Niagara; The Right Rev. J. C. Roper, D.D., Bishop of Ottawa; The Right Rev. E. F. Robins, D.D., Bishop of Athabaska; The Right Rev. H. J. Hamilton, D.D., Bishop in Mid-Japan; The Right Rev. E. J. Bidwell, D.D., Bishop of Ontario; The Right Rev. H. A. Gray, D.D., Bishop of Edmonton; The Right Rev. L. W. Williams, D.D., Bishop of Quebec; The Right Rev. A. J. Doull, D.D., Bishop of Kootenay; The Right Rev. C. DeV. Schofield, D.D., Bishop of Columbia.

The proceedings of the Upper House are not open to the public, but the results of the discussions appear in the messages transmitted to the Lower House.

Message From The Upper House

NO. 1. SECRETARIES OF UPPER HOUSE

The President of the Upper House begs to inform the Prolocutor of the Lower House that the Upper House has passed the following Resolution:

That Rev. H. O. Tremayne be elected Secretary of the Upper House and Rev. R. H. Ferguson Assistant Secretary.

NO. 2. CONFIRMATION OF CANON ON BOOK OF COMMON PRAYER

That the Revised Book of Common Prayer adopted as the authorized Book of Common Prayer of the Church of England in Canada by Canon XII enacted in the 7th Session, having been submitted to and approved by the four Provincial Synods, namely the Synods of the Ecclesiastical Provinces of Canada, Rupert's Land, Ontario, British Columbia, the said Canon and the said Book annexed be and is hereby passed a second time and confirmed as required by section 31 of the Constitution and that the Lower House be asked to concur.

NO. 3. ELECTION OF THE REGISTRAR OF THE SYNOD

That the Upper House concurs in Message A from the Lower House.

NO. 4. UNION

That the Upper House of the General Synod of the Church of England in Canada having taken part in the issuing of an "Appeal to all Christian People," from the Bishops assembled with the Lambeth Conference of 1920, and, having agreed to a resolution committing to the National, Regional and Provincial authorities of the Churches within the Anglican Communion, the task of putting the aforesaid Appeal into effect, accordingly send down to the Lower House the following Resolutions, and ask for concurrence in the same:

1. The Upper House of the General Synod of the Church of England in Canada welcomes and adopts the "Appeal to all Christian People" contained in Resolution No. 9 of the Lambeth Conference.

2. The Upper House accepts Resolution No. 10 of the Lambeth Conference as follows:

"The Conference recommends to the authorities of the Churches of the Anglican Communion that they should, in such ways and at such times as they think best, formally invite the authorities of 'other churches' within their areas to confer with them concerning the possibility of taking definite steps to cooperate in a common endeavour, on the lines set forth in the above Appeal, to restore the unity of the Church of Christ."

The Upper House recommends that all formal invitations to the authorities of other Churches within the Dominion of Canada, and all conferences that may result therefrom, shall be in charge of a Special Joint Committee, to be appointed for this purpose at this session of the General Synod.

3. The Upper House also confirms the following Resolution No. 12 (B) (i) and (ii) of the Lambeth Conference Report:

(i) It cannot approve of general schemes of intercommunion or exchange of pulpits;

(ii) In accordance with the principle of Church order set forth in the Preface to the Ordinal attached to the Book of Common Prayer, it cannot approve the celebration in Anglican churches of the Holy Communion for members of the Anglican Church by ministers who have not been episcopally ordained; and that it should be regarded as the general rule of the Church that Anglican communicants should receive Holy Communion only at the hands of ministers of their own Church, or of Churches in communion therewith.

The Upper House also accepts Resolution No. 12, (A) (i) of the Lambeth Conference as defined in the following terms:

"The Bishops of the Church of England in Canada will support the action of any Bishop who, provided there be no 'Canonical Impediment,' gives occasional authorization to Ministers not episcopally ordained, to preach in churches within his Diocese, and to Clergy of his Diocese to preach in the churches of such Ministers provided that, in his opinion, such Ministers are working towards an ideal of union, such as is described in the Lambeth Appeal, it being clearly and distinctly understood that this involves:

(i) The whole-hearted acceptance by such Ministers of all set forth in Paragraph VI of the "Appeal to all Christian People," which is as follows:

"We believe that the visible unity of the Church will be found to involve the whole-hearted acceptance of:

The Holy Scriptures, as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith; and the Creed commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the Baptismal confession of belief:

The divinely instituted sacraments of Baptism and the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ.

A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body;"

(2) An expression of their approval of the ultimate acceptance of Episcopacy for the United Church.

4. The Upper House accepts Resolution 12(A) (ii), which is as follows:

"The Bishops of the Anglican Communion will not question the action of any Bishop who, in the few years between the initiation and the completion of a 'definite scheme' of union, shall countenance the irregularity of admitting to Communion the baptized but unconfirmed Communicants of the non-episcopal congregations concerned in the scheme." They define the meaning of it as follows:

"That by the words 'Initiation of a definite scheme of Union,' in Resolution 12(A)(ii) we understand the formal adoption by the authorities of our Communion, and of a negotiating Communion, of a scheme of union based on the acceptance of the Lambeth Appeal."

NO. 5. PRAYER BOOK REVISION COMMITTEE

That, the Lower House concurring, the present Canon No. XII having been confirmed, a small Joint Committee on Prayer Book Revision be appointed whose duty shall be to study the subject, to receive suggestions, and to collect material in connection therewith and to report from time to time to the General Synod.

NO. 6. RECEPTION OF MAYOR OF HAMILTON AND DEPUTATION
FROM THE CHURCH IN THE U.S.

That the Upper House concur in Message B, but suggest that the Mayor of Hamilton be received at 11.30 and the deputation from U.S. after midday prayers on Thursday, Oct. 6th, 1921.

NO. 7. RE OMISSION OF WORD "HOLY"

That the Lower House concurring, this Synod, believing that the omission of the word "Holy" from the clause in the Nicene Creed "And I believe one Catholic and Apostolic Church" has been due to accident, and has no justification in the history of the text of the Creed, hereby expresses its approval of the restoration of the word "Holy" in this clause so soon as it can be done by due authority. And further that his Grace, the Primate, be requested to present this resolution to the Consultative Committee of the Lambeth Conference and ask advice on our behalf as to how best the restoration may be authoritatively made.

NO. 8. RE SPECIAL PRAYERS

That the Primate appoint a Committee to prepare special Prayers. (1) For God's blessing on the deliberations for the Peace of Ireland and (2) for a blessing on the Conference for disarmament at Washington.

NO. 9. RE MESSAGE C—RE WORD "HOLY"

That the Primate be requested to refer the question of the restoration of the word "Holy" to the clause in the Nicene Creed "And I believe one Catholic and Apostolic Church" to the Consultative Committee of the Lambeth Conference for consideration and report to this Conference.

NO. 10. REPORT OF REVISION OF PRAYER BOOK COMMITTEE

That the Upper House concur in Message E from the Lower House.

NO. 11. RE LAMBETH CONFERENCE REPORTS

That the President of the Upper House acknowledge receipt

of request in Message F and present the Lower House with a certified copy of the Lambeth Conference Report.

NO. 12. OMISSION OF WORD "SMALL" IN MESSAGE 5

That the Upper House concur in Message H from Lower House.

NO. 13. REPORT OF COMMITTEE ON "DOCTRINE, WORSHIP AND DISCIPLINE"

That the Report of the Committee on "Doctrine, Worship and Discipline" (see page 411) be adopted.

NO. 14. REPORT OF JOINT COMMITTEE ON STATISTICS AND STATE OF CHURCH

"*That* the Report of the Joint Committee on Statistics and the State of the Church be adopted." (see page 423)

And that the Report be printed in pamphlet form for wider distribution.

NO. 15. BOY SCOUTS

That the Upper House concur in Message I from the Lower House.

NO. 16. REPORT OF EXECUTIVE COMMITTEE OF A.F.M.

That the Report of the Executive Committee of the A.F.M. together with the Resolutions 1, 2, 3 and 4 on page 500 of the Report be adopted.

NO. 17. VOTE OF THANKS TO BISHOP OF WESTERN NEW YORK

That, the Lower House concurring, the hearty thanks of the General Synod be tendered to The Right Reverend the Bishop of Western New York for his able sermon at the opening Service in the Cathedral and that the "Canadian Churchman" be requested to publish it in their paper in extenso.

NO. 18. BUSINESS COMMITTEE ON BOOK OF COMMON PRAYER

That the Upper House appoint a Committee to act with a Committee from the Lower House in the matter of Business and Contract *re* the Revised Prayer Book and that the Right Reverend

the Lord Bishops of Toronto and Huron be the representatives from the Upper House.

NO. 19. CONCURRENCE IN CERTAIN MESSAGES

That the Upper House concur in Messages J, M, N and O from the Lower House.

NO. 20. CHURCH CONGRESS

That the Upper House does not concur in Message P feeling that whilst it most heartily favours the holding of a Church Congress as likely to prove a great benefit to the Church in Canada, such a Congress should not be held under the authority of the General Synod.

NO. 21. CANON ON DEACONESSSES

That the Canon on Deaconesses—Canon No.xvii be and is hereby enacted and be sent to the Lower House for concurrence: For Canon see page 577

NO. 22. BISHOP OF ONTARIO'S MOTION

That the Upper House, without pronouncing upon the proposals for further revision of the Prayer Book brought forward by the Bishop of Ontario in Supplement to the Convening Circular No. 1, recommends that they be referred for consideration to the Revision Committee to be appointed by the General Synod. (see page 522)

NO. 23. RE DEAN SHREVE'S MOTION

That in the absence of the Very Reverend Dean Shreve, who we regret to learn is suffering from the effects of a painful accident and has requested that such action be taken, the motion standing in his name on the agenda paper be left over as unfinished business till the next meeting of Synod and that the Lower House be asked to concur. (See Page 587)

NO. 24. AMENDMENT CLAUSE (b) SECTION I BASIS OF CONSTITUTION *re* CHANCELLORS OF MISSIONARY DIOCESES

Resolved that the Lower House concurring, Clause 1 Section

(b) of the Basis of Constitution be amended as follows:

After the word respectively in the last sentence but one there be added this further provision—"The Chancellor of any missionary diocese may be elected as a delegate of that diocese although not a resident thereof."

NO. 25. PRIMATE CONFERRING DEGREES IN DIVINITY

That the Lower House concurring, his Grace the Primate be requested to nominate a Joint Committee of both Houses to apply for and obtain whatever legislation may be proper and necessary to empower the Primate to confer degrees in Divinity on candidates who shall have passed the prescribed examinations held by the Board of Examiners under the Provision of Canon No. 10.

NO. 26. AMENDMENT TO CANON 10

That, the Lower House concurring, Canon 10 on Divinity Degrees be amended as follows:

1. By striking out the words "with its affiliated Halls" in the preamble.

2. By striking out the words "with its affiliated Halls" in Section 1, sub-section 1.

NO. 27. FINANCE

Resolved: That the Lower House concurring, Section 13-A of the Constitution, and so much of Section 13-C of the Constitution as relates to the filling of a vacancy in the Offices of Treasurer and Auditors, be repealed, and that the following be enacted as Canon Number XXI.—

Finance.

For Canon see page 584

NO. 28. REPORT OF REGISTRAR

That the Upper House concurs in Message Q from the Lower House.

NO. 29. ABANDONMENT OF THE MINISTRY

That, the Lower House concurring, the Canon *re* Abandon-

ment of the Ministry or the Communion of the Church be and is hereby enacted.

(For Canon see page 578)

NO. 30. RENUNCIATION OF THE MINISTRY

That, the Lower House concurring, the following Canon be and is enacted.

(For Canon see page 579)

NO. 31. AMENDMENT TO CANON XIV

That, the Lower House concurring, Canon XIV be amended by adding the following to section 3: "The Council may at its annual meeting on the nomination of its Executive elect additional members (not more than ten in number), selected from Church men or women specially interested in social service work, who are not representatives of any diocesan synod."

NO. 32. ADDRESS TO THE GOVERNOR GENERAL

That, the Lower House concurring, the following address from the General Synod be sent to His Excellency the Governor General, His Excellency to be notified that an engrossed copy will be forwarded as soon as possible:

*To His Excellency Sir Julian Hedworth George, Baron Byng of Vimy, G.C.B., K.C.M.G., M.V.O.
Governor General and Commander-in-Chief of the Dominion of Canada:*

The General Synod of the Church of England in Canada desires respectfully to convey to your Excellency the assurance of our unswerving loyalty to His Majesty the King. We desire also, at our first Session after your arrival in our land, to offer to you, personally, our heart-felt welcome, and we pray that the blessing of God may rest upon you in the discharge of the duties and responsibilities of your high office, as Governor General of this Dominion.

You do not come to us as a stranger, but as one who has endeared himself to thousands of Canadian men whom you led to victory in the Great War, and whose name is held in affectionate regard in thousands of Canadian homes.

We rejoice that we may welcome you also as a fellow-member of the Church we love. The Church of England in Canada assembled here in Synod is fully conscious of the gravity of the problems with which we are confronted in our religious, industrial and social life. We are eager to take our full share in their solution, and are confident that with your experience of the power which comes from comradeship in one great common effort, we shall have your sympathy in our endeavour.

May this Synod be permitted to ask you to convey to her Excellency Lady Byng on our behalf, a message of greeting and an assurance of our warm welcome.

NO. 33. REPRESENTATION IN GENERAL SYNOD

That the Lower House concurring sub-clause C of Section 1 of the Basis of Constitution be amended as follows:

That all words after 'follows' in line 1 be deleted and the following be substituted therefor:

"For every Diocese *one* Delegate of each order; for Dioceses having fifteen licensed clergy and fewer than twenty-five, *two* of each order; for Dioceses having twenty-five and fewer than fifty, *four* of each order; for Dioceses having fifty and fewer than one hundred, *six* of each order; for Dioceses having one hundred and fewer than one hundred and fifty, *eight* of each order; for Dioceses having one hundred and fifty and fewer than two hundred, *nine* of each order; for Dioceses having two hundred and fewer than two hundred and fifty, *ten* of each order; for Dioceses having two hundred and fifty and upwards, *eleven* of each order.

NO. 34. REPORT OF EXECUTIVE COUNCIL

That, the Lower House concurring, the Report of the Executive Council, (Journal see page 219), be adopted with the amendment reported in Message No. 33 amending Section 2, p.

NO. 35. CONCURRENCE IN R. S. AND U.

That Upper House concur in Message R, S, and concur un-animously in Message U.

NO. 36. PENSION FUND

That, the Lower House concurring, the Canon on Pension

Fund (notice of Motion 22) be adopted as amended by the Upper House.

CANON ON PENSION FUND

Canon No.

1. That all Funds held by the General Synod of the Church of England in Canada for Pensions, whether received from the Anglican Forward Movement or from any other source, shall be designated as "The General Synod Pension Fund" and shall be invested and managed by the Board of Finance of the General Synod.

2. If the revenue of the Fund shall be in excess of the pensions payable in any year, such excess of revenue shall be added to and invested as capital. If the revenue shall prove insufficient then a pro rata reduction on all pensions shall be made.

3. At each Triennial Session of the General Synod a standing Joint Committee shall be elected consisting of nine members, three from the Upper House and three clergy and three laymen from the Lower House, who shall hold office until the next Triennial Session or until their successors shall be appointed. The duties of this committee shall be to carry out the provisions of this Canon.

4. The revenue from these invested funds shall be used:

(1) To pay pensions to retired or superannuated clergy, and to the widows and orphans of the clergy, who have served in those dioceses of the Dominion of Canada where there is no Pension Fund now existing or under the Board of Management of the Missionary Society of the Church in Canada or agents in Holy Orders holding office under the General Synod.

(2) To increase pensions in those Dioceses or Provinces where provision for this purpose is insufficient, such increases to bring such pensions up to the level of those payable to the recipients under sub-clause 1, and

(3) In case that the revenue is more than sufficient to meet the payments provided for under clauses 8, 12 and 13, to make special grants provided for in clauses 10, 11, and 15.

5. Every clergyman serving the Church or described in clause 4 Section 1 desiring to rank on this Fund shall pay to the Treasurer of the General Synod the sum of \$5 per annum for the benefits of superannuation and \$5 per annum for the widows and orphans, such amounts to be paid on or before the 31st day of December in each year.

Clergymen in the service of the Church on the 31st of December, 1921, must elect to go on the Fund and make their first annual payment before the 31st of December 1922. Clergymen entering the service of the Church after the 31st of December 1921, who are less than 60 years of age at the time of entering such service must elect to join this Fund on or before that 31st of December which is not more than eighteen months later than the date of entering the service.

6. Any clergyman who has moved from one diocese or province into another diocese or province shall, for the purpose of this Fund, rank as a member of the diocese or province wherein he is serving. The years of service within any diocese in Canada shall be taken as service under this Canon. The Committee shall be authorized to make reciprocal arrangements with all dioceses of Canada so that Clergy who are serving in those dioceses where there is no Fund, and who are in good standing on this Fund, may have their years of service acknowledged by every diocese in Canada.

SUPERANNUATION

7. No clergyman shall be eligible for superannuation until after ten years' service in the Church in Canada, or as an agent in Holy Orders under the General Synod.

8. Each clergyman qualified for superannuation under this Canon shall, when superannuated, receive a pension of \$400 after ten years' service and ten dollars per annum in addition thereto for every year of active service above ten years, but in no case shall the allowance exceed in the aggregate the sum of \$700 per annum.

Any clergyman in receipt of a payment from a Clergy Commutation Trust Fund or similar Fund, and who for that reason receives less than \$700 per annum from the Pension Fund of his Diocese, shall not be entitled to benefit by this Fund unless the amount received by him from such Clergy Commutation Trust Fund or other such Fund and the grant from the Pension Fund of his Diocese together is less than \$700. In the latter case the Committee shall be empowered to make such a grant as will bring up the pension of such clergyman to \$700 per annum.

9. Any clergyman under 70 years of age applying for superannuation shall satisfy the Committee that he is physically or mentally unfit for full duty in the Church, and shall produce certificates from two doctors to be named by the Committee. Any Clergyman on the Fund, under 70 years of age, shall satisfy

the Committee that he continues to be unfit for duty, as they may require.

Any clergyman who has reached the age of 70 years and served for 40 years in the Ministry of the Church, may elect to be superannuated without medical certificate.

10. Any clergyman who, under the terms of this Canon is qualified to rank upon this Fund, and who shall satisfy the Committee that he is temporarily unfit for active duty, shall be entitled to be placed as an annuitant upon the Fund for a period not to exceed 12 months, and at the same rate at which he would at the time of such temporary superannuation be entitled to superannuate permanently under the terms of the Canon.

11. The Committee may in special cases of need make a grant to any clergyman who is under ten years' service and who is temporarily disabled, provided that such grant shall not exceed \$400 in any year.

The Committee shall be empowered to make grants to any Bishop of a diocese or Province which has no adequate Pension Fund or to any Bishop of a Diocese in Canada receiving grants from the M.S.C.C. or in foreign parts under M.S.C.C. who shall be entitled to be superannuated under the terms of this Canon of such an amount as may be necessary together with such sums as may be granted by his diocese or province, or be received by him from any position which he may hold, to bring his total allowance for superannuation up to \$1500.

WIDOWS AND ORPHANS

12. The Committee shall pay to the widow of any clergyman who at the time of his decease shall have been duly licensed to the cure of souls in this Dominion, or who shall be an agent in Holy Orders holding office under the General Synod, and shall have been a subscriber under section 5 of this Canon, the sum of \$400 per annum in four equal quarterly payments. Whenever a widow shall re-marry, her pension shall cease forthwith.

13. The Committee shall also pay to the widow, or other lawful guardian of the children of any clergyman who at the time of his decease is eligible to rank on this Fund, the sum of \$400 per annum for each child. Should the clergyman leave no widow but children only, or should the widow re-marry, then the Committee may pay to the lawful guardians of the said children the annuity which the widow would have been entitled to receive provided that the total annual payment paid for such children

shall not exceed the sum of \$500. All pensions to or for children shall cease when they attain the age of 18 years.

14. If any clergyman who is entitled to rank upon the Fund should marry while upon the Pension Fund (whether superannuated temporarily or permanently) or while in receipt of a special grant, or while he is on the retired list of clergy of his diocese, or after he has attained the age of sixty years, his widow and children by such marriage, if any, shall not be entitled to any benefit from the Fund.

15. The Committee may by unanimous vote in cases of special need make a non-recurring grant to any widow, or orphan (under eighteen years of age) of any clergyman who has served in the Church, who may not be already entitled to a pension under this Canon.

16. All applicants for benefits under this Canon shall apply in writing to the Committee, and shall produce such evidence and conform to such regulations as the Committee may require.

17. The Committee shall be empowered to make such by-laws as they may deem necessary to the proper carrying out of the terms of this Canon.

NO. 37. INCOME OF PRIMATE'S EXPENSES ENDOWMENT FUND

That, the Lower House concurring, the Treasurer be authorized to pay to the Primate the income of the Primate's Expenses Endowment Fund in quarterly payments.

NO. 38. CONCURRENCE IN V AND W

That the Upper House concur in Messages V and W from the Lower House.

NO. 39. MEMORIAL OF DIOCESE OF BRITISH COLUMBIA

That the memorial of the Diocese of British Columbia—*re* Headquarters—be referred to the Executive Council with the request that that body consider the whole question of Permanent Headquarters and report to the next General Synod.

NO. 40. RESOLUTION RE MARRIAGE FROM DIOCESE OF OTTAWA

That the Upper House approves generally of the "Resolution upon Marriage" from the Diocese of Ottawa and heartily

commends the ideal of marriage and its solemnization there contained. (see page 513)

NO. 41. REPORT OF HYMNAL COMMITTEE

That, the Lower House concurring, the Report of the Hymnal Committee, contained in Supplement 1 to the Convening circular, be adopted.

NO. 42. CONCURRING IN MESSAGE V RE CHURCH CONGRESS

That the Upper House concur in Message V and fixes time for conference as this morning.

NO. 43. CONCURRENCE IN MESSAGE CC RE
EXPENSE OF HOUSE OF BISHOPS

That the Upper House concur in Message CC from the Lower House.

NO. 44. UNION

That the Preamble to Message No. 4 from the Upper House should not have formed part of the Message, it having been inadvertently taken from a Resolution of the House of Bishops dealing with the subject, and therefore the Upper House concur in Message DD from the Lower House.

NO. 45. HYMNAL COMMITTEE CONTINUED

That the Upper House concur in Message II and appoint the Bishops of Huron and Niagara as members of the Joint Committee from the Upper House.

NO. 46. DEALING WITH REPORT OF BOARD OF MANAGEMENT, &c

That in dealing with the Report of the Board of Management, General Board of Religious Education, Social Service Council and any other Reports to which Resolutions are attached, the method of procedure in General Synod shall be as follows:

The Reports shall be received and printed, if so ordered by the Synod, in the Journal of Synod, with a clear statement that they carry with them the authority only of the Committee which

presents them, the General Synod only dealing with the Resolutions attached to and arising out of the Reports, which it shall adopt, amend or reject as it thinks best, and for which alone it shall assume full responsibility.

NO. 47. SUBSTITUTION OF YUKON FOR SELKIRK

That the Lower House concurring, that the Constitution be amended as follows:

Wherever the word "Selkirk" occurs in the Basis of Constitution and in the Constitution the word "Yukon" be substituted.

NO. 48. HONORARIUM TO GENERAL SECRETARY OF THE UPPER HOUSE.

That, the Lower House concurring, an Honorarium of \$100 be paid to the General Secretary of the Upper House and that the General Treasurer be authorized to pay that amount.

NO. 49. MEMBERS OF JOINT COMMITTEE ON REVISION OF PRAYER BOOK

That the following members of the Upper House be the members of the Prayer Book Revision Committee:

The Primate (ex officio).

The Bishops of Huron, Ottawa, Ontario, Montreal, Fredericton and the Archbishop of Caledonia.

NO. 50. RE POWER TO CONFER DEGREES IN DIVINITY

That the following members of the Upper House be members of Joint Committee to obtain power for Primate to confer Degrees in Divinity:

The Primate,

The Archbishop of Nova Scotia,

The Bishop of Ottawa,

" " Quebec,

" " Columbia,

" " Fredericton.

NO. 51. EXPENSES OF MEMBERS OF EXECUTIVE COUNCIL
ATTENDING MEETING OCTOBER 1920

That, the Lower House concurring, the Treasurer be authorized to pay the expenses of members who attended the meeting of the Executive Council held in Winnipeg in October, 1920, in accordance with clause 7 of the Report of the Executive Council already adopted by both Houses and found on p. 27 of the Convening Circular.

NO. 52. CONCURRING IN LL
EXPENSES OF EXECUTIVE COUNCIL MEMBERS

That the Upper House concur in Message LL from the Lower House

NO. 53. DEPUTATION RE CONVENTION OF
EPISCOPAL CHURCH IN U.S.

That the following be the delegates from the Upper House on the delegation to the General Convention of the Protestant Episcopal Church of the U.S.:

The Bishop of New Westminster,
" " Kootenay.

NO. 54. PUBLICATION OF YEAR BOOK

That the Upper House has considered the Notice of Motion by Dr. J. A. Worrell in the Convening Circular (p. 6) and has adopted the following Resolution in lieu of the same and asks for concurrence of the Lower House.

That the M.S.C.C. be asked to produce the Year Book of the Church of England in Canada for the year 1922 and that the question of who shall undertake its production in subsequent years be referred to the Executive Council of the General Synod and the Executive Committee of the M.S.C.C. for consideration and action.

NO. 55. RE CANON ON NAMES OF SOVEREIGN AND ROYAL FAMILY

That, the Lower House concurring, the following be and is hereby enacted as Canon No. XV.

(For Canon see page 576)

NO. 56. RE CANON ON BROTHERHOOD OF ST. ANDREW

That with regard to the proposed Canon on the Brotherhood of St. Andrew the Upper House, while strongly approving and commending the Brotherhood of St. Andrew as a splendid organization among men and boys for the extension of the Kingdom of God and the calling forth of the spirit of prayer and service, is nevertheless of the opinion that the Brotherhood of St. Andrew belongs to that class of societies which does its work most effectively as a voluntary and unofficial organization, depending on the love and enthusiasm of their members rather than upon compulsory enactment by Canon, and therefore does not adopt the proposed Canon printed as Notice No. 12 on page 9 of the Convening Circular and asks the concurrence of the Lower House in its action.

NO. 57. RE CANON RE NAME OF CHURCH

That, the Lower House concurring, Canon No. XVI printed on p. 8, Section 10 Convening Circular be and is hereby adopted.
(For Canon see page 576)

NO. 58. RE ASSESSORS

That the Upper House, in accordance with clause 9 of Canon 1, sends down the names of the five persons following to form the Assessors of the Court of Appeal;

Chancellor Worrell,
 " Davidson,
 ' Gisborne
 " Boyce,
 " Machray.

NO. 59. HYMNAL COMMITTEE CONTINUED

That the Upper House concur in Message II and that the Bishops of Huron and Niagara be the representatives from the Upper House.

NO. 60. UNION.

That the Upper House concur in Message DD from the Lower House.

NO. 61. BARNARDO HOMES

That the Lower House concurring, Mr. Stephen be given the opportunity of addressing the Synod during the Joint Session this morning on the work of the Barnardo Homes.

NO. 62. CHANGE TO RELINQUISHMENT OF THE MINISTRY

That the Upper House concurs in Message RR from the Lower House.

NO. 63. RE LEAGUE OF NATIONS

That the Upper House has adopted the following Resolution *re* League of Nations and asks the Lower House to concur:

The General Synod of the Church of England in Canada heartily commends to all members of the Church the principles that underlie the League of Nations.

The formation of this League has deeply stirred the hopes of those who long for peace on earth. We recognize also the great services already rendered by it, notwithstanding the formidable difficulties by which it has hitherto been confronted. It is, however, clear that if any such League is to achieve its high purpose it will need the enthusiastic support of educated public opinion. It is not enough that governments should agree to it and statesmen work for it. The hearts and minds of the people in all countries must be behind it.

We therefore commend also to the attention of all members of the Church the League of Nations Society now being formed in Canada.

This Society will give to those who join it an opportunity of taking a personal share in the work of the League, by receiving and spreading information about its principles, its organization and its work, by studying international problems and Canada's relation thereto as a member of the British Commonwealth, and by fostering mutual understanding, goodwill and the habits of co-operation between the people of Canada and of other countries.

in accordance with the spirit of the League of Nations.

In conclusion we desire to declare our conviction that the basis of peace between nations and individuals is to be found in the requirement laid upon us all by the prophet of old; to do justice, to love mercy, and to walk humbly with our God.

NO. 64. NON-CONCURRENCE IN SS

That the Upper House do not concur in Message SS from the Lower House but recommends as a substitute thereof that, in view of the great importance of the matter and the difficulties involved, a Joint Committee of eight be appointed to fully consider it and report at the next Session of the General Synod and that the members from the Upper House be: The Primate, The Metropolitan of Ontario and the Bishops of Montreal and Ottawa.

NO. 65. COMMITTEE RE RE-UNION

That the Upper House, having regard to the growth and vital interests of the Church and of Christianity which will be intrusted to the care of the Committee appointed to negotiate with similar Committees of other Christian Communion on the question of "Re-Union," is of the opinion that this work can be done in the best way by a large Committee acting through an Executive, therefore appoints all members of this Upper House as members of the Committee and the following to be members of the Upper House upon the Executive: The Primate, the Archbishops of Algoma and Nova Scotia, the Bishops of Ottawa, Ontario, Huron, Kootenay, Montreal, Calgary, and

Further, this House charges the Executive with the duty of carrying on official negotiations with any other Committee appointed officially to confer with the Church of England in Canada upon the subject of "Re-Union" upon lines that are in harmony with the principles underlying the Lambeth Appeal and Resolutions as adopted by this General Synod, of reporting from time to time a Synopsis of its proceedings to all members of the Committee and of reporting in full to a meeting or meetings of the whole Committee before any final decisions are adopted or any report presented to the General Synod.

NO. 66. CONCURRENCE IN VV WITH SLIGHT TEXTUAL CHANGES

That the Upper House concur in Message VV with the fol-

lowing slight textual alterations:

- (a) "Retractation" substituted for "Retraction."
- (b) In paragraph 2 substitute for closing sentence "to send a written record of such deposition etc. and Notice thereof to all the Diocesan etc."
- (c) Last lines of paragraph 3 substitute "of such deposition" for "thereof" and insert "the" before Diocesan.

NO. 67. BOARD OF MANAGEMENT OF M.S.C.C. AND RIGHT OF APPEAL

That the Upper House do not concur in Message AAA from the Lower House.

NO. 68. RESIGNATION OF PRESIDENT

That the Upper House amend Message No. 64 by concurring unanimously in the second part of Message SS of the Lower House referring to the method of the resignation of the Primate.

NO. 69. RE PROLOCUTOR AND EXECUTIVE COUNCIL

That the Upper House concur unanimously in Message BBB.

NO. 70. BOY SCOUTS

That the Upper House ask for the concurrence of the Lower House in the following Resolution:

That this Synod has heard with great interest the address of Dr. Robertson, Chief Commissioner, upon the Boy Scouts Movement.

It desires to commend most heartily to all who are interested in the welfare of boys, more especially to the members of our own Communion, the Boy Scouts' Movement as one which is most admirably suited for the work of training our boys physically and morally and developing in them that virile type of character which will fit them to play their part as good citizens and loyal members of the Christian Church. The Synod trusts that in all parishes every encouragement and assistance may be given to the movement both by those in authority and by our people in general.

NO. 71. OFFICIAL NOTICE TO AUTHORITIES OF OTHER BODIES

That, the Lower House concurring, His Grace the Primate be

requested to convey officially to the Heads or Representative Authorities of all Christian Churches in Canada, Episcopal as well as Non-Episcopal, information concerning the action of this General Synod regarding the question of Christian Union.

And further, that His Grace be requested to inform them that this General Synod has appointed a Committee to confer with similar Committees appointed by the authorities of any other Christian Communion in the Dominion, upon lines that are in general harmony with the principles underlying "The Appeal and Resolutions of the Lambeth Conference" and to assure our brethren of our most earnest hope and desire that they may find it possible to appoint such committees to meet with us in conference in order that the divisions of the Church may be ended and the wounds healed which at present cripple the body of Christ in its Life and Work of witness.

NO. 72. ROYALTIES ON BOOK OF COMMON PRAISE

That the Upper House concur in Message III from the Lower House.

NO. 73. GREETINGS TO CHURCH IN WEST INDIES

That, the Upper House concur in Message JJJ from the Lower House.

NO. 74. REPORT OF COMMITTEE ON INCORPORATION

That, the Lower House concurring, the Report of the Committee on the Incorporation of the General Synod be adopted and the thanks of the Synod be given to Chancellor Worrell for his services in connection therewith.

NO. 75. THANKS TO HAMILTON PEOPLE

That, the Lower House concurring, our heartiest thanks as members of this Synod be tendered to His Lordship the Bishop of Niagara, to the Dean of Niagara and to the whole body of Church people in the City of Hamilton for the abounding hospitality extended to us throughout this Session.

This meeting of the General Synod will have a prominent place in our memories as we look back upon many such occasions for the extraordinary way in which every need has been supplied

and every possible provision made for our comfort and happiness during the period of the Sessions, and we assure our hosts and hostesses that we shall carry away with us the happiest recollections of our visit and sojourn among them.

NO. 76. CONCERNING HHH

That this House does not concur in Message HHH but submits to the Lower House for concurrence the following Resolution:

That this House having in mind the ideal of human life as "that of a perfect city through whose open gates the nations and their rulers bring their distinctive contributions" prays that the Conference of Statesmen being held in Washington in the interests of world wide disarmament may be brought to a successful issue and also pledges its most earnest support to this and all other efforts put forth for the increase of peace and goodwill among the nations of the earth and the hastening of the time when war shall be no more.

NO. 77. CONCURRENCE IN KKK

That the Upper House concur in Message KKK *re* Discussions in Provincial Synods.

NO. 78. COMMITTEE ON ANGLICAN LAYMEN'S MISSIONARY MOVEMENT

That the Upper House concur in Message TT from the Lower House.

NO. 79. BENEFICIARY FUNDS CANON

That the Upper House concur in Message LLL with the insertion of the following in the 2nd sentence of clause 14:

"Should the Clergyman leave no widow but children only, then the Committee may pay to the lawful guardians of the said children the annuity which the widow would have been entitled to receive, provided that the total annual payment paid for such children shall not exceed the sum of \$500."

NO. 80. RE RRR—RE SYNOD HEADQUARTERS

The Upper House do not concur in Message RRR on the

ground that the question has been already referred to the Executive Council.

NO. 81. RE PUBLICATION OF THE JOURNAL

That, the Lower House concurring, the attention of the Secretary be called to the great importance of publishing the Journal of the General Synod at an early date and that he be empowered to employ what help he may need in stenography to make it possible to issue the same within three months.

NO. 82. CANON ON FINANCE

That the Upper House concur in Message MMM on Finance with the omission of words "of whom three may not be members of the Synod at the time of their election" and asks the Lower House to concur.

NO. 83. PLACE OF MEETING

That, the Lower House concurring, the next meeting of the General Synod be held in Montreal in accordance with the invitation of the Bishop of Montreal.

NO. 84. AMENDMENT TO ARTICLE 3A. BASIS OF CONSTITUTION—RE QQQ AND SSS

That the Upper House concur in Messages QQQ and SSS from the Lower House.

NO. 85. BISHOP OF HURON ON BOARD OF FINANCE

That, the Lower House concurring, the Upper House nominates the Bishop of Huron to be a member of the Board of Finance.

NO. 86. RE SYNOD HEADQUARTERS & C.

That the Upper House reconsider Message No. 80 and concur in Message RRR *re* Synod Headquarters.

NO. 87. PLACE OF MEETING

That the Upper House concur in Message AAAA *re* Place of Next Meeting of Synod.

(Sgd) S. P. Rupert's Land,
President

Messages From The Lower House

The Prolocutor of the Lower House begs to inform the President of the Upper House that the Lower House has passed the following resolutions:

NO. A. THE REGISTRAR

That, the Upper House concurring, Mr. Chancellor Gisborne be re-elected Registrar of the Synod.

NO. B. RECEPTION OF DELEGATIONS

That the Upper House concurring, the Mayor of Hamilton and the deputation from the Protestant Episcopal Church of the United States be received at 12 noon after the mid-day prayers on Thursday, Oct. 6th.

NO. C. ADDITION OF THE WORD "HOLY" IN THE NICENE CREED

That the Lower House does not concur in Message No. 7 of the Upper House inasmuch as without further consideration, which it is impossible to give during a session of the Synod, it does not see its way to expressing an opinion on the subject of the message, but deeply appreciating the importance of the matter and the wide interest which must be felt in it, this House is of opinion that it should be submitted to the consultative committee of the Lambeth Conference with a respectful request that it be fully considered and reported on.

NO. D. RE OMISSION OF WORD "HOLY"

That the Lower House concurs in message No. 9 from the Upper House.

NO. E. REPORT OF COMMITTEE ON REVISION OF PRAYER BOOK

That, the Upper House concurring, the report of the Committee on Revision of the Prayer Book be adopted.

NO. F. ASKING FOR LAMBETH RESOLUTIONS

That the Upper House be respectfully requested to transmit to the Lower House the resolutions of the Lambeth Conference as it is impossible to consider Message No. 4 on Union until the said resolutions are before this House.

NO. G. MESSAGE RESPECTING CONFIRMATION OF PRAYER BOOK CANON

That Message No. 2 of the Upper House be concurred in.

NO. H. COMMITTEE ON REVISION.

That Message No. 5 of the Upper House be concurred in, but that the word "small" be omitted from the resolution in the description of the joint committee.

NO. I. BOY SCOUTS

That, the Upper House concurring, Professor Robertson, Chief Commissioner of the Boy Scouts for Canada, be heard by the Synod on Saturday morning (8th October) after routine proceedings.

NO. J. DEPUTATION FROM SOCIAL SERVICE COUNCIL OF CANADA

That, the Upper House concurring, the Rev. Dr. Pidgeon be invited to address the Synod on Tuesday in connection with the report of the Council for Social Service.

NO. K. RE ANGLICAN FORWARD MOVEMENT

That the Message No. 16 of the Upper House be concurred in and that the report of the Executive Committee of the A. F. M. and resolutions numbers 1, 2, 3 and 4, on page 500 of the report be adopted.

(1) *That* the General Synod approves of the present Executive Committee continuing to deal with all matters connected with the collection of all outstanding subscriptions and with the closing up the financial affairs of the Movement at its discretion and hereby authorizes and empowers the said Committee accordingly.

(2) *That* a Board of Trustees be constituted by the General Synod to have charge of the investment and administration of the Trust Funds secured through the Forward Movement.

(3) *That* the plan for continuing the efforts to realize the spiritual objectives as outlined by the Continuation Committee, with the necessary variations as to the time when each effort is to be made, be referred to the House of Bishops for action.

(4) *That* an effort be made to conserve, for the permanent benefit of the Church, some of the machinery of the Forward Movement. In particular, the Committee would venture to express the hope that a Laymen's organization may be formed, covering all departments of Church work, organized by Dioceses, and extending to every Parish, similar to, and continuing the men's organization for the Forward Movement.

NO. L. OFFICERS OF LOWER HOUSE

That the following officers have been elected by the Lower House:

The Venerable Archdeacon Heathcote to be *Deputy Prolocutor*
The Venerable Archdeacon Ingles to be *Honorary Clerical Secretary*.

Francis H. Gisborne, K.C., to be *Honorary Lay Secretary*.

The Venerable Archdeacon McElheran to be *Assistant Honorary Clerical Secretary*.

Mr. James Nicholson to be *Assistant Honorary Lay Secretary*.

Mr. L. A. Hamilton to be *Treasurer*, and Dr. Lansing Lewis and

Mr. R. J. Carson to be *Auditors*.

NO. M. NAME OF THE CHURCH

That, the Upper House concurring, the following be and it is hereby enacted:

Canon: Be it enacted by the Bishops, Clergy and Laity of the Church of England in Canada in General Synod assembled—

1. *That* wherever the name "The Church of England in the Dominion of Canada" occurs in the Basis of Constitution, Canons, or any resolution of the Synod, the words "The Dominion of" be struck out, and that the Church in all its future canons, resolutions and enactments be styled "The Church of England in Canada."

NO. N. REPORT OF BUSINESS COMMITTEE ON PRAYER BOOK

That the report of the Business Committee on revision of

the Book of Common Prayer be adopted and the account of Mr. K. Martin for certain disbursements therein referred to be paid, the Upper House concurring.

NO. O. REPORT OF COMMITTEE ON INCORPORATION OF
SYNOD

That the report of the Committee on the Incorporation of the Synod be adopted, the Upper House concurring. (See Page 417)

NO. P. REPORT OF COMMITTEE ON CHURCH CONGRESS

That, the Upper House concurring, the report of the Committee on Church Congress (p. 415), be adopted.

NO. Q. REPORT OF REGISTRAR

That the Upper House concurring, the report of the Registrar and the report of the Lord Bishop of Ottawa on the inspection of the Registrar's archives be received and printed in the Journal.

NO. R. EXPENSES OF THE SYNOD

That, the Upper House concurring, the Honorary Treasurer be authorized to pay all expenses necessary incurred in connection with holding this Session of the Synod.

NO. S. HONORARIUM TO HONORARY SECRETARY

That, the Upper House concurring, The Venerable Archdeacon Ingles, who publishes the convening circular and Journals and does a very large amount of work for the General Synod be given an Honorarium of two hundred dollars and that the Treasurer be authorized to pay the same.

NO. T.

BISHOP OF ONTARIO'S NOTICE OF MOTION.

DEAN SHREVE'S NOTICE OF MOTION.

PRIMATE CONFERRING DIVINITY DEGREES.

AMENDMENT CANON 10.

That Messages 22, 23, 25 and 26 be concurred in.

NO. U. CHANCELLORS OF MISSIONARY DIOCESE

That the Message No. 24 be concurred in but that the Upper House be respectfully requested to omit the word "missionary" from the proposed amendment on the ground that it is ambiguous and that the Synod of any Diocese should have the liberty to choose their Chancellor as a delegate to the General Synod.

NO. V. CHURCH CONGRESS

That the Lower House request a conference with the Upper House on the subject matter of Message No. 20 respecting a Church Congress and that the Prolocutor name the members of this House for the said conference.

NO. W. GRATITUDE FOR CHURCHMEN WHO GAVE THEIR LIVES IN THE GREAT WAR

That the Synod desires, the Upper House concurring, to place on record its gratitude to almighty God for the splendid sacrifice of those sons of our Church who gave their lives in the Great War. Their names will ever live amongst us as an inspiration to all future generations of Churchmen.

NO. X. RE SYNOD SERMON

That Message No. 17 of the Upper House be concurred in.

NO. Y. EXHORTATIONS IN COMMUNION OFFICE

That, the Upper House concurring, it be referred to the joint committee to consider the propriety of printing the exhortations at the beginning or end of the Communion Service instead of in the present place.

NO. Z. ADDRESS TO GOVERNOR GENERAL

That the Lower House concur in Message No. 32 from the Upper House.

NO. AA. AMENDMENT OF CONSTITUTION RE REPRESENTATION IN SYNOD

That Message No. 33 from the Upper House be concurred in.

both orders being unanimous in the vote.

NO. BB. REPORT OF THE EXECUTIVE COUNCIL

That the House concur in Message No. 34 from the Upper House.

NO. CC. EXPENSES OF HOUSE OF BISHOPS

That the Treasurer be authorized to pay any expenses incidental to any meeting of the House of Bishops, but not including travelling or hotel expenses, as certified by the Secretary of the said House.

NO. DD. UNION

That the Lower House do not concur in the preamble of Message No. 4, inasmuch as:

(1) The Lower House respectfully submits that whatever individual members of the Upper House of the Synod might do, neither the Constitution of the Synod nor the conditions of the Lambeth Conference would permit the Upper House as a House of this Synod to take part in the conference.

(2) *That* the Lower House further respectfully submits that the Upper House could not as a House of this Synod agree to the resolutions of the Lambeth Conference committing to the national, regional and provincial authorities of the Church the matter referred to.

That Message No. 4 of the Upper House having been considered, the said message be concurred in with the exception of the preamble which has not been concurred in for the reasons stated in the resolution of non-concurrence.

NO. EE. PRIMATE'S EXPENSES ENDOWMENT FUND

That the House concur in Message No. 37 from the Upper House

NO. FF. RESOLUTION RE HOLY MATRIMONY—DIOCESE OF
OTTAWA

That the House concur in Message No. 40 from the Upper House. (see page 513).

NO. GG. REPORT OF HYMNAL COMMITTEE; HONORARIUM SECRETARY
UPPER HOUSE

That the House concur in messages Nos. 41 and 48 from the Upper House.

NO. HH. AMENDMENT TO CONSTITUTION RE CHANCELLORS OF
DIOCESES

That the amendment of the basis of Constitution respecting the eligibility of Chancellors of dioceses as delegates to the Synod, irrespective of residence, approved of in Message U to the Upper House, be adopted and that this resolution be communicated to the Upper House. (Passed by a unanimous vote of both orders of the Lower House.)

NO. II. HYMNAL COMMITTEE CONTINUED

That, the Upper House concurring, the Hymnal Committee be re-appointed and that the following be members of the same from this House: Very Rev. Dean Owen, Rev. Provost Seager, Chancellor Worrell and Mr. C. S. Scott.

NO. JJ. EXECUTIVE COUNCIL

That the Lower House has elected the following as members of the Executive Council:

<i>Diocese of Nova Scotia,</i> Very Rev. Dean Llwyd,	Mr. D. M. Owen.
<i>Diocese of Quebec,</i> Dean Shreve,	Dr. Jas. McKinnon,
<i>Diocese of Fredericton,</i> Dean Neales,	Mr. Chas. Coster,
<i>Diocese of Montreal,</i> Rev. D. Abbott-Smith,	Mr. Chancellor Davidson,
<i>Diocese of Rupert's Land,</i> Dean Coombes,	Mr. Chancellor Machray,
<i>Diocese of Moosonee,</i> Archdeacon Woodall	Mr. G. B. Nicholson.
<i>Diocese of Saskatchewan</i> Archdeacon Dewdney,	Mr. Adam Turner.
<i>Diocese of Athabaska,</i>	

Archdeacon A. S. White, <i>Diocese of Mackenzie River,</i>	Mr. Chancellor Bury.
<i>Diocese of Calgary,</i> Archdeacon Hayes,	Mr. E. J. Fream.
<i>Diocese of Keewatin,</i> Canon Lofthouse,	Mr. J. A. Kinney.
<i>Diocese of Yukon,</i> Rev. John A. Davies,	Chief Justice Mathers.
<i>Diocese of Qu'Appelle,</i> Archdeacon Dobie,	Mr. Justice Bigelow.
<i>Diocese of Edmonton,</i> Archdeacon Howcroft,	Mr. Chancellor Ford.
<i>Diocese of Toronto,</i> Rev. Canon Cody,	Mr. Chancellor Worrell.
<i>Diocese of Huron,</i> Dean Tucker,	Col. W. F. Cockshutt.
<i>Diocese of Ontario,</i> Dean Starr,	His Hon. Judge Reynolds.
<i>Diocese of Algoma,</i> Archdeacon Gilmour,	Mr. J. V. Way.
<i>Diocese of Niagara,</i> Rev. Canon Broughall,	Mr. J. P. Bell.
<i>Diocese of Ottawa,</i> Rev. R. B. Waterman,	Mr. Chancellor Gisborne.
<i>Diocese of Columbia,</i> Rev. H. T. Archbold,	Mr. F. W. Blankenbach.
<i>Diocese of New Westminster,</i> Archdeacon Heathcote,	Mr. J. R. Seymour.
<i>Diocese of Caledonia,</i> Rev. Canon Rix,	Mr. R. L. McIntosh.
<i>Diocese of Kootenay,</i> Archdeacon Graham,	Judge Thompson.
<i>Diocese of Caribou,</i> Archdeacon Pugh,	Mr. G. S. Holt.

NO. KK. REPORT OF COMMITTEE ON DOCTRINE, WORSHIP AND DISCIPLINE.

That the Lower House concur in Message No. 13 from the

Upper House.

NO. LL. EXPENSES OF THE EXECUTIVE COUNCIL

That the expenses of the members of the Executive Council attending meetings thereof be paid by the Treasurer in the same manner and subject to the same conditions as the payment of the expenses of delegates attending the Sessions of Synod, and that the Executive Council be authorized to appropriate the income of the Endowment Fund to that purpose and that any balance not so provided for be paid by an annual assessment of the Dioceses.

NO. MM. DELEGATES FROM LOWER HOUSE TO AMERICAN CHURCH

That the following be the members from the Lower House for the delegation to the Protestant Episcopal Church of the United States:

Very Rev. Dean Llwyd,
Venerable Archdeacon Paterson-Smythe,
Mr. L. A. Hamilton,
Mr. Chancellor Davidson.

NO. NN. MEMBERS OF COMMITTEE TO OBTAIN POWER FOR PRIMATE TO CONFER DIVINITY DEGREES

That the following be the members from the Lower House on the Joint Committee to obtain power for the Primate to confer Divinity Degrees:

Chancellor Campbell
" Davidson
" Worrell
" Gisborne
Hon. Mr. Justice Bigelow,
Mr. J. H. McGill.

The Secretary of the Board of Examiners for Divinity Degrees.

NO. OO. EXPENSES OF EXECUTIVE COUNCIL MEETING 1920

That the Lower House concur in Message No. 51 from the

Upper House.

NO. PP. REPONSIBILITY OF SYNOD; YUKON FOR SELKIRK; YEAR BOOK

That the Lower House concur in Messages Nos. 46, 47 and 54 from the Upper House.

NO. QQ. RE NAME OF SOVEREIGN AND ROYAL FAMILY

That the Lower House concur in Message No. 55 from the Upper House, and that the Canon be enacted as follows: (For Canon see page 576)

NO. RR. PROPOSED CANON—RENUNCIATION OF MINISTRY

That the Lower House concur in Message No. 30 from the Upper House, presenting the proposed Canon on the Renunciation of the Minsitry, with the change in the style of the said proposed Canon from "Renunciation of the Ministry" to "Relinquishment of the Ministry."

NO. SS. AMENDMENT ARTICLE 3a—BASIS OF CONSTITUTION

That the Upper House be respectfully requested to concur in the amendment to Article 3a Basis of Constitution passed by the Lower House, and which is as follows:

3a—There shall be a Primate who shall be elected by the House of Bishops from among the Metropolitans or Bishops of Dioceses in Canada of over ten years in the Episcopate, providep that in the election of another than a Metropolitan the concurrence of two-thirds of the members of the Upper House shall be required.

Article 3b—The Primate....."Nevertheless he may resign at any time by written notice to the Senior Metropolitan, who shall forthwith assemble the Bishops of the Upper House to consider and act on such notice, which shall only become effective upon acceptance by a majority of the Bishops of the Upper House, who shall forthwith proceed to the election of a successor."

NO. TT. WORK AND ORGANIZATION OF THE LAITY

That the Committee appointed by the Primate, "to con-

sider a communication from the Executive Committee of the National Committee of the Anglican Layman's Missionary Movement" be continued for the purpose of studying further the question of work and organization among the laity of the Church, of collecting information with regard to what has been done, and is being done in this direction, and of submitting to the General Synod at its next meeting definite suggestions for the future with regard to this matter.

NO. UU. RE MR. STEPHEN OF THE BARNARDO HOME

That Message No. 61 of the Upper House be concurred in and that a courteous intimation be given the speaker that, owing to the very congested condition of the business of Synod, it will have only a very few minutes to devote to this extra subject.

NO. VV. ABANDONMENT OF THE MINISTRY

That the Lower House concur in Message No. 29 re Abandonment of the Ministry, subject to the changes incorporated therein as follows:

Canon No. Abandonment of the Ministry or the Communion of the Church.

The Bishops, Clergy and Laity of the Church of England in Canada in General Synod assembled enact as follows:

1. If any person admitted before or after the enactment of this Canon to the Ministry of the Church of England in Canada as a Priest or Deacon shall, without availing himself of the provisions of Canon No. XIX. engage in secular employment in any Diocese of the Dominion of Canada without the written consent of the Bishop thereof, and cease to exercise the functions of the Ministry under the license of the Bishop of such Diocese or abandon the communion of the Church by an open renunciation of the doctrine, discipline or worship of this Church, or by a formal admission into any religious body not in communion with the same, or in any other way, it shall be the duty of the Executive or Standing Committee of the Diocese in which the Priest or Deacon resides, after enquiry, to certify the fact to the Bishop of the Diocese and with such certificate to send a statement of the facts, acts or declarations which show such engagement or abandonment; which certificate and statement shall be recorded, and the said Bishop may then suspend the said Priest or Deacon for six months. Notice shall then be given by the said Bishop to the

Priest or Deacon so suspended that unless he shall, within six months, transmit to the Bishop a Statutory Declaration that the facts alleged in such certificate and statement are false or an undertaking to cease from secular employment or a retraction of the acts and declarations constituting a renunciation of the doctrine, discipline or worship of this Church or leading to his formal admission into any religious body not in communion with the same, as the case may be, he will be deposed from the Ministry.

2. If such declaration, undertaking or retraction be not made or given within six months as aforesaid it shall be the duty of the Bishop to depose the said Priest or Deacon from the Ministry and to send a written record thereof to the Registrar of the Diocese thereof and notice thereof to all the Diocesan Bishops of Canada.

3. If the Priest or Deacon shall deny, undertake or retract as aforesaid the Bishop may nevertheless, if he deems proper, make enquiry into the matter upon notice to the Priest or Deacon and if he should be of opinion that the complaint was true and that the circumstances are such that the Priest or Deacon should be deposed, it shall be the duty of the Bishop to depose such Priest or Deacon from the Ministry and to send a written record thereof to the Registrar of the Diocese and notice thereof to all the Diocesan Bishops of Canada.

NO. WW. ASSESSORS COURT OF APPEAL

That the Lower House accept and concur in Message No. 58 of the Upper House.

NO. XX. RE NAME OF THE CHURCH

That the Lower House concur in Message No. 57 of the Upper House.

NO. YY. LEAGUE OF NATIONS

That the Lower House concur in Message No. 60 of the Upper House.

NO. ZZ. RE MESSAGE SS. ON PRIMACY

That the Lower House concur in Message No. 64 of the Up-

per House.

NO. AAA. AMENDMENT TO CANON NO. I ON COURT OF APPEAL

That the Upper House concurring the following amendment to Canon I be enacted:

6A.—The Board of Management of the Missionary Society of the Church of England in Canada may refer to the Supreme Court for hearing and adjudication any Appeal which may be made to the said Board by any Missionary in the Foreign Field from any action of the Executive Committee respecting his conduct or status in the Society.

6B.—Such appeal may be heard and disposed of by a Committee of the Supreme Court consisting of three Bishops and two assessors to be nominated by the Primate, or in the event of a vacancy in the Primacy by the Senior Bishop, and the judgment of the majority of the said Bishops shall be a final and binding judgment of the Supreme Court.

NO. BBB. PROLOCUTOR EX-OFFICIO A MEMBER OF EXECUTIVE COUNCIL

That the Upper House concurring the Constitution be amended to provide that the Prolocutor be ex-officio a member of the Executive Council of General Synod.

NO. CCC. RE BROTHERHOOD OF ST. ANDREW

That the Lower House does not concur in Message No. 56, but requests a conference in the matter.

NO. DDD. RE DEACONESSSES

That the Lower House concur in Message No. 21 of the Upper House re the Canon on Deaconesses, (See Page 577) with certain verbal changes as under:

2. The duty of a Deaconess is under the direction of the Incumbent, to assist in the care of the poor and the sick, in ministering to women, girls and children, and in the work of religious education, moral reform, and other kinds of social service.

NO. EEE. COMMITTEE ON RE-UNION

That the Lower House concur in Message No. 65 of the Up-

per House.

NO. FFF. CONCURRENCE IN MESSAGE VV. WITH TEXTUAL
CHANGES

That the Lower House concur in Message No. 66 of the Upper House re Abandonment of the Ministry.

NO. GGG. BOY SCOUTS

That the Lower House concur in Message No. 70 of the Upper House.

NO. HHH. LEAGUE OF NATIONS

That the Lower House has passed the following Resolution and asks the concurrence of the Upper House:

1. Assembled as we are under the shadow of the most terrible war in the history of the world, which has involved the loss of millions of people and of thousands of millions of property, and which has entailed, for many years to come, unspeakable misery and sorrow, this House would very earnestly express its conviction that war is an intolerable evil.

2. As war, whose principle is the triumph of brute force, is diametrically opposed to the law of Christ, whose principle is the triumph of love, and to justice, whose principle is the triumph of right, this House would strongly commend every lawful effort towards its complete abolition.

3. As preparation for war may readily become an incentive to war, this House would pledge its most earnest support to all efforts put forth for the reduction of armaments, especially the efforts of the Washington Conference.

4. As war can only be averted by an association of peoples banded together for the settlement of international disagreements by an appeal to justice and not to arms, this House would call upon all men of good will to help to create an atmosphere favourable to the League of Nations.

5. And, inasmuch as war can only be finally banished from the earth by the banishment of the spirit of selfishness and hatred from the hearts of men, this House would call upon all Christian people earnestly to pray that God, in His infinite mercy, would graciously pour out upon the nations of the earth His own divine spirit of love and good will.

NO. III. ROYALTIES BOOK OF COMMON PRAISE

That, the Upper House concurring, the receipts from Royalties of the Book of Common Praise during the next three years be paid to the General Treasurer of the M. S. C. C. for augmentation of the General Reserve Fund of the Society.

NO. JJJ. GREETINGS TO CHURCH IN WEST INDIES

That, the Upper House concurring, the hearty greetings of the Church in Canada be sent to the Church in the West Indies through its Primate with the earnest prayer that the blessing of our Blessed Lord may rest upon her and that she may continue to bear her testimony to the love of God manifested in Jesus Christ.

NO. KKK. PROVINCIAL SYNOD DISCUSSION

That in view of the increasing difficulty of finding sufficient time during the Sessions of General Synod for the full discussion of some of the important matters which come before it.

Be it resolved, the Upper House concurring:

That this Synod refers to the Executive Council the problem of discovering some way by which Provincial Synods may be used to give the widest possible opportunity for discussion, and report to the next session of this General Synod.

NO. LLL. BENEFICIARY FUNDS CANON

That the Upper House concurring the following Canon be enacted:

Canon No. XX—

Pension Fund.

The Bishops, Clergy and Laity of the Church of England in Canada in General Synod assembled enact as follows:

1. *That* all Funds held by the General Synod of the Church of England in Canada for pensions, whether received from the Anglican Forward Movement or from any other source, shall be designated as "The General Synod Pension Fund" and shall be invested and managed by the Board of Finance of the General Synod.

2. If the revenue of the Fund shall be in excess of the pensions payable in any year, such excess of revenue shall be added

to and invested as capital. If the revenue shall prove insufficient, then a pro rata reduction on all pensions shall be made.

Provided that if any person be entitled to a Diocesan Pension or any other payment as specified in Clause 4, sub-clause 3, or in Clause 11 such reduction shall be made in the pensions payable under this Canon as shall be necessary to equalize the amount received by the various pensioners.

3. At each Triennial Session of the General Synod a standing Joint Committee shall be elected consisting of nine members, three from the Upper House and three clergy and three laymen from the Lower House, who shall hold office until the next Triennial Session or until their successors shall be appointed. The duties of this committee shall be to carry out the provisions of this Canon.

4. The revenue from these invested funds less cost of administration shall be used:

(1.) To pay pensions to Bishops and their widows and orphans eligible to rank on this Fund under the clause hereinafter contained.

(2.) To pay pensions to retired or superannuated clergy, and to the widows and orphans of the clergy, who have served in those dioceses of the Dominion of Canada where there is no Pension Fund now existing or under the Board of Management of the Missionary Society of the Church in Canada or agents in Holy Orders holding office under the General Synod: and

(3.) To increase pensions in those Dioceses or Provinces where provision for this purpose is insufficient, such increases to bring such pensions up to the level of those payable to the recipients under sub-clauses (1) and (2): and

(4.) In case the revenue is more than sufficient to meet the payments provided for under clauses 7 (a) (b), 11, 12, 13 and 14, to make special grants provided for in clauses 9, 10 and 16.

5. Any Bishop or Clergyman who has moved from one diocese or province into another diocese or province shall, for the purpose of this Fund, rank as a member of the diocese or province wherein he is serving. The years of service within any diocese in Canada shall be taken as service under this Canon. The Committee shall be authorised to make reciprocal arrangements with all dioceses of Canada so that Bishops and Clergy who are serving in these dioceses where there is no Fund, may have their years of service acknowledged by every diocese in Canada.

SUPERANNUATION

6. No Bishop or Clergyman shall be eligible for superannuation until after ten years' service in the Church in Canada, or under the Board of Management aforesaid, or as an agent in Holy Orders under the General Synod.

7. (a) Each Clergyman qualified for superannuation under this Canon shall, when superannuated, receive a pension of \$400 after ten years' service and ten dollars per annum in addition thereto for every year of active service served above ten years, but in no case shall the allowance exceed in the aggregate the sum of \$700 per annum.

(b) Any Clergyman in receipt of a payment from any Diocesan Fund or Funds and who for that reason receives less than \$700 per annum from the Pension Fund of his Diocese or less than any smaller sum which he would be entitled to under clause 7 (a) shall not be entitled to benefit by this Fund unless the amount received by him from such Diocesan Fund or Funds and the grant from the Pension Fund of his Diocese together is less than \$700 or such smaller sum as he may be entitled to. In the latter case the Committee shall be empowered to make such a grant as to bring up the pension of such Clergyman to \$700 per annum or such smaller sum as he may be entitled to.

8 (a) Any Bishop or Clergyman under 70 years of age applying for superannuation shall satisfy the Committee that he is physically or mentally unfit for full duty in the Church, and shall produce certificates from two doctors to be named by the Committee. Any Bishop or Clergyman on the Fund, under 70 years of age, shall satisfy the Committee that he continues to be unfit for duty, as they may require.

(b) Any Bishop or Clergyman who has reached the age of 70 years and served for 40 years in the Ministry of the Church, may elect to be superannuated without medical certificate.

9. Any Bishop or Clergyman who, under the terms of this Canon is qualified to rank upon this Fund, and who shall satisfy the Committee that he is temporarily unfit for active duty, shall be entitled to be placed as an annuitant upon the Fund for a period not to exceed 12 months, and at the same rate at which he would, at the time of such temporary unfitness, be entitled to be superannuated under the terms of this Canon.

10. The Committee may in special cases of need make a grant to any Bishop or Clergyman who has served for less than 10 years and who is temporarily disabled, provided that such grant

shall not exceed \$400 in any year.

11. The Committee shall be empowered to make grants to any Bishop of a Diocese or Province which has no adequate Pension Fund or to any Bishop of a Diocese in Canada receiving grants from the Missionary Society of the Church of England in Canada, or to any Bishop in foreign parts under the Missionary Society of the Church of England in Canada, who shall be entitled to be superannuated under the terms of this Canon, of such an amount as may be necessary together with such sums as may be granted by his diocese or province, or be received by him from any position which he may hold, to bring his total allowance for superannuation up to \$1500.

12. That the Committee shall also be empowered in special cases of service as defined in clause 5 in different Dioceses or in different capacities to grant pensions as specified in clause 7 (a) and (b), subject to the conditions therein set out.

WIDOWS AND ORPHANS

13. The Committee shall pay to the widow of a Bishop or to the widow of any Clergyman who at the time of his death was eligible to rank on this Fund, the sum of \$400 per annum in four equal quarterly payments. Whenever a widow shall re-marry, her pension shall cease forthwith.

Provided that if any widow receives \$400 under a Diocesan Fund she shall receive nothing hereunder and that if she receives less than \$400 she shall receive such a sum as shall make up \$400.

14. The Committee shall also pay to the widow or other lawful Guardian of the children of any Bishop or Clergyman who at the time of his decease is eligible to rank on this Fund the sum of \$40 per annum for each child. Should the widow re-marry, then the Committee may pay to the lawful guardian of the said children the pensions in respect of said children, provided that the total annual pensions for such children shall not exceed the sum of \$500. All pensions to or for children shall cease when they attain the age of 18 years.

Provided that if the pensions received for children under a Diocesan Fund shall be equal to the amounts aforesaid nothing shall be paid hereunder and that if they be less, they shall be increased to the amounts fixed hereunder.

15. If any Bishop or Clergyman who is entitled to rank upon the Fund shall marry while upon the Pension Fund (whether

superannuated or otherwise) or after he has attained the age of 60 years, or if any Clergyman as aforesaid shall marry while he is on the retired list of Clergy of his Diocese the widow and children of such Bishop or Clergyman by such marriage, if any, shall not be entitled to any benefit from the Fund.

16. The Committee may by unanimous vote in cases of special need make a special grant in any one year to any widow or orphan (under 18 years of age) of any Bishop or Clergyman who has served in the Church and may not already be entitled to a pension under this Canon.

17. All applicants for benefits under this Canon shall apply in writing to the Committee, and shall produce such evidence and conform to such regulations as the Committee may require.

18. The Committee shall be empowered to make such by-laws and regulations as it may deem necessary to carry out the terms of this Canon and shall report the same to the General Synod.

19. No person shall have or take any right under this Canon and it may at any time be repealed or amended in regard to pensions or otherwise.

20. The pensions under this Canon shall begin on and from 1st October, 1921.

NO. MMM CANON ON FINANCE, MESSAGE NO. 27

That the first clause of Message No. 27 repealing section 13a and part of 13c of the Constitution be concurred in and that so much of said message containing the Canon on Finance be not concurred in but that the said Canon be amended as hereinafter set out and as so amended be adopted as Canon No. XXI, the Upper House concurring.

Amendment No. 1. *That* Clause No. 2 read as follows:

At each Triennial Session of the Synod there shall be appointed a Board of Finance consisting of eight members, the Treasurer if honorary, and seven members chosen by the Synod of whom three may not be members of the Synod at the time of their election and that the said Board shall remain in office until the next Triennial session, or until after their successors are appointed. Four members shall form a quorum.

Amendment No. 2. Add the words "or Companies" after the words "Trust Company" in clause No. 12.

Amendment No. 3. Insert the word "each" before the words "annual session" in clause 13.

Amendment No. 4. Substitute the word "by" for "to" in last line of Clause 13.
 Amendment No. 5. In the second line of Clause 14 strike out the word "quarterly."

NO. NNN. OFFICIAL NOTICE TO AUTHORITIES OF OTHER BODIES

That the Lower House concur in Message No. 71 of the Upper House.

NO. OOO. REPORT OF COMMITTEE ON INCORPORATION

That the Lower House concur in Message No. 74 of the Upper House.

NO. PPP. THANKS TO PEOPLE OF HAMILTON

That the Lower House concur in Message No. 75 of the Upper House.

NO. QQQ

That the Upper House concurring, Article 3b of the Basis of Constitution be amended as follows:

Article 3b.—The Primate. . . . "Nevertheless he may resign at any time by written notice to the Senior Metropolitan, who shall forthwith assemble the Bishops of the Upper House to consider and act on such notice, which shall only become effective, upon acceptance by a majority of the Bishops of the Upper House who shall forthwith proceed to the election of a successor."

NO. RRR RE SYNOD HEADQUARTERS

That, the Upper House concurring, the Head Office of the General Synod of the Church of England in Canada for the next triennial period be located in the City of Toronto.

NO. SSS. INSTRUCTION TO COMMITTEE ON BENEFICIARY FUNDS

That, the Upper House concurring, this Synod instructs the Committee on Beneficiary Funds to prepare a scheme for one

General Pension Fund for the whole Church in Canada to be on an actuarial basis and to consult Provincial and Diocesan Synods if they so desire and to report to this Synod.

NO. TTT. RE MESSAGE HHH CONCERNING LEAGUE OF NATIONS

That the Lower House concur in Message No. 76 of the Upper House.

NO. UUU. COMMITTEE ON BENEFICIARY FUNDS

That the Lower House has elected the following as its representatives on the Joint Committee on Beneficiary Funds.

Archdeacon Snowdon,
Canon Doherty,
Provost Seager,
Chancellor Worrell,
Mr. C. S. Scott,
Mr. J. M. McWhinney.

NO. VVV. RE MEMBERS OF COMMITTEES OVERLOOKED IN PRESENT SESSION

That, the Upper House concurring, the Executive Council be authorized to appoint the members of any committees which may have been overlooked by this Session of the Synod.

NO. WWW. BENEFICIARY FUNDS CANON, SLIGHTLY AMENDED

That the Lower House concur in Message No. 79 of the Upper House

NO. XXX. RE PROMPT PUBLICATION OF JOURNAL

That the Lower House concur in Message No. 81 of the Upper House.

NO. YYY. RE CANON ON FINANCE

That the Lower House concur in Message No. 82 of the

Upper House.

NO. ZZZ. PLACE OF NEXT MEETING

That the Lower House do not concur in Message No. 83 of the Upper House

NO. AAAA. LONDON, ONT., AS PLACE OF NEXT MEETING

That, the Upper House, concurring, the next meeting of the Synod be in London, Ont.

NO. BBBB.

That, the Upper House concurring, the General Synod of Canada appeals to the Clergy Pensions Institution to accord to Clergy of The Church of England in Canada who are members of the Clergy Pensions Institution, London, England, the same privileges as are accorded by the Institution to Chaplains in the Continent of Europe.

NO. CCCC. BISHOP OF HURON ON BOARD OF FINANCE

That the Lower House concur in Message No. 85 of the Upper House.

NO. DDDD. RE AMENDMENT TO CANON XIV.

That the Lower House do not concur in Message No. 31 from the Upper House, as the amendment appoints as members of the Council persons not members of the Synod.

Signed J. P. D. LLWYD,
Prolocutor.

RESOLUTIONS FORMALLY ADOPTED BY THE
LAMBETH CONFERENCE OF 1920.

CHRISTIANITY AND INTERNATIONAL RELATIONS

1. We rejoice that in these times of peril God is giving to His Church a fresh vision of His purpose to establish a Kingdom in which all the nations of the earth shall be united as one family in righteousness and peace. We hold that this can only come through the acceptance of the sovereignty of our Lord Jesus Christ and of His teaching, and through the application of the principles of brotherhood, justice, and unselfishness to individuals and nations alike.

2. The Conference calls upon the citizens of all nations to promote in every way the resumption of the efforts, interrupted by the War, to increase international comity and goodwill, and to secure expression for these by an increased recognition of international law and custom.

3. The Conference, heartily endorsing the views of its Committee as to the essentially Christian basis of the League of Nations, is of opinion that steps should immediately be taken, whether by co-operation or concurrent action, whereby the whole Church of Christ may be enabled with one voice to urge the principles of the League of Nations upon the peoples of the world.

4. We hold that the peace of the world, no less than Christian principle, demands the admission of Germany and other nations into the League of Nations at the earliest moment which the conditions render possible.

5. The Conference commends the Report of its Committee on International Relations to the careful consideration of the Churches of the Anglican Communion, both in their Assemblies and in other ways, and urges upon all Church members the importance of supporting the League of Nations Union.

6. It is the duty of all supporters of the League of Nations to set their face against injustice to the indigenous or native races, and particularly in regard to such matters as the tenure of land, forced labour, and the trade in intoxicating liquors, and also the morphia traffic in China, and other abuses.

7. The Conference records its protest against the colour-prejudice among the different races of the world, which not only hinders intercourse, but gravely imperils the peace of the future.

8. The Conference, believing that nations no less than in-

dividuals are members one of another, expresses its grave concern at the evidence as to the disease and distress from which the populations in large tracts of Europe and Asia are suffering. It therefore calls upon all Christian men and women to support by every means in their power the action which is being taken, both by Governments and by voluntary associations, for the relief of this suffering.

REUNION OF CHRISTENDOM

9. The Conference adopts and sends forth the following Appeal to all Christian people:

AN APPEAL TO ALL CHRISTIAN PEOPLE

FROM THE BISHOPS ASSEMBLED IN THE LAMBETH CONFERENCE
OF 1920.

We, Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic Church in full communion with the Church of England, in Conference assembled, realizing the responsibility which rests upon us at this time, and sensible of the sympathy and the prayers of many, both within and without our own Communion, make this appeal to all Christian people.

We acknowledge all those who believe in our Lord Jesus Christ, and have been baptized in the name of the Holy Trinity, as sharing with us membership in the universal Church of Christ which is His Body. We believe that the Holy Spirit has called us in a very solemn and special manner to associate ourselves in penitence and prayer with all those who deplore the divisions of Christian people, and are inspired by the vision and hope of a visible unity of the whole Church.

I. We believe that God wills fellowship. By God's own act this fellowship was made in and through Jesus Christ, and its life is in His Spirit. We believe that it is God's purpose to manifest this fellowship, so far as this world is concerned, in an outward, visible, and united society, holding one faith, having its own recognized officers, using God-given means of grace, and inspiring all its members to the world-wide service of the Kingdom of God. This is what we mean by the Catholic Church-

II. This united fellowship is not visible in the world today.

On the one hand there are other ancient episcopal Communion in East and West, to whom ours is bound by many ties of common faith and tradition. On the other hand there are the great non-episcopal Communion, standing for rich elements of truth, liberty and life which might otherwise have been obscured or neglected. With them we are closely linked by many affinities, racial, historical and spiritual. We cherish the earnest hope that all these Communion, and our own, may be led by the Spirit into the unity of the Faith and of the knowledge of the Son of God. But in fact we are all organized in different groups, each one keeping to itself gifts that rightly belong to the whole fellowship, and tending to live its own life apart from the rest.

III. The causes of division lie deep in the past, and are by no means simple or wholly blameworthy. Yet none can doubt that self-will, ambition, and lack of charity among Christians have been principal factors in the mingled process, and that these, together with blindness to the sin of disunion, are still mainly responsible for the breaches of Christendom. We acknowledge this condition of broken fellowship to be contrary to God's will, and we desire frankly to confess our share in the guilt of thus crippling the Body of Christ and hindering the activity of His Spirit.

IV. The times call us to a new outlook and new measures. The Faith cannot be adequately apprehended and the battle of the Kingdom cannot be worthily fought while the body is divided, and is thus unable to grow up into the fulness of the life of Christ. The time has come, we believe, for all the separated groups of Christians to agree in forgetting the things which are behind and reaching out towards the goal of a reunited Catholic Church. The removal of the barriers which have arisen between them will only be brought about by a new comradeship of those whose faces are definitely set this way.

The vision which rises before us is that of a Church, genuinely Catholic, loyal to all Truth, and gathering into its fellowship all "who profess and call themselves Christians," within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common, and made serviceable to the whole Body of Christ. Within this unity Christian Communion now separated from one another would retain much that has long been distinctive in their methods of worship and service. It is through a rich diversity of life and devotion that the unity of the whole fellowship will be fulfilled.

V. This means an adventure of goodwill and still more of

faith, for nothing less is required than a new discovery of the creative resources of God. To this adventure we are convinced that God is now calling all the members of His Church.

VI. We believe that the visible unity of the Church will be found to involve the whole-hearted acceptance of:

The Holy Scriptures, as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith; and the Creed commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the Baptismal confession of belief:

The divinely instituted sacraments of Baptism and the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ:

A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body.

VII. May we not reasonably claim that the Episcopate is the means of providing such a ministry? It is not that we call in question for a moment the spiritual reality of the ministries of those Communions which do not possess the Episcopate. On the contrary we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace. But we submit that considerations alike of history and of present experience justify the claim which we make on behalf of the Episcopate. Moreover, we would urge that it is now and will prove to be in the future the best instrument for maintaining the unity and continuity of the Church. But we greatly desire that the office of a Bishop should be everywhere exercised in a representative and constitutional manner, and more truly express all that ought to be involved for the life of the Christian Family in the title of Father-in-God. *Nay more, we eagerly look forward to the day when through its acceptance in a united Church we may all share in that grace which is pledged to the members of the whole body in the apostolic rite of the laying-on of hands, and in the joy and fellowship of a Eucharist in which as one Family we may together, without any doubtfulness of mind, offer to the one Lord our worship and service.*

VIII. We believe that for all, the truly equitable approach to union is by the way of mutual deference to one another's consciences. To this end, we who send forth this appeal would say that if the authorities of other Communions should so desire, we are persuaded that, *terms of union having been otherwise satisfactorily adjusted*, Bishops and clergy of our Communion would

willingly accept from these authorities a form of commission or recognition which would commend our ministry to their congregations, as having its place in the one family life. It is not in our power to know how far this suggestion may be acceptable to those to whom we offer it. We can only say that we offer it in all sincerity as a token of our longing that all ministries of grace, theirs and ours, shall be available for the service of our Lord in a united Church.

It is our hope that the same motive *would lead ministers who have not received it to accept a commission through episcopal ordination*, as obtaining for them a ministry throughout the whole fellowship.

In so acting, no one of us could possibly be taken to repudiate his past ministry. God forbid that any man should repudiate a past experience rich in spiritual blessings for himself and others. Nor would any of us be dishonouring the Holy Spirit of God, Whose call led us all to our several ministries, and Whose power enabled us to perform them. We shall be publicly and formally seeking additional recognition of a new call to wider service in a reunited Church, and imploring for ourselves God's grace and strength to fulfil the same.

IX. The spiritual leadership of the Catholic Church in days to come, for which the world is manifestly waiting, depends upon the readiness with which each group is prepared to make sacrifices for the sake of a common fellowship, a common ministry, and a common service to the world.

We place this ideal first and foremost before ourselves and our own people. We call upon them to make the effort to meet the demands of a new age with a new outlook. To all other Christian people whom our words may reach we make the same appeal. We do not ask that any one Communion should consent to be absorbed in another. We do ask that all should unite in a new and great endeavour to recover and to manifest to the world the unity of the Body of Christ for which He prayed.

10. The Conference recommends to the authorities of the Churches of the Anglican Communion that they should, in such ways and at such times as they think best, formally invite the authorities of other Churches within their areas to confer with them concerning the possibility of taking definite steps to cooperate in a common endeavour, on the lines set forth in the above Appeal, to restore the unity of the Church of Christ.

11. The Conference recognizes that the task of effecting union with other Christian Communions must be undertaken by

the various national, regional, or provincial authorities of the Churches within the Anglican Communion, and confidently commits to them the carrying out of this task on lines that are in general harmony with the principles underlying its Appeal and Resolutions.

12. The Conference approves the following statements as representing the counsel which it is prepared to give to the Bishops, Clergy and other members of our own Communion on various subjects which bear upon the problems of reunion, provided that such counsel is not to be regarded as calling in question any canons or official declarations of any Synod or House of Bishops of a national, regional or provincial Church which has already dealt with these matters.

(A) *In view of prospects and projects of reunion—*

(i) A Bishop is justified in giving occasional authorization to ministers, not episcopally ordained, who in his judgment are working towards an ideal of union such as is described in our Appeal, to preach in churches within his Diocese, and to clergy of the Diocese to preach in the churches of such ministers:

(ii) The Bishops of the Anglican Communion will not question the action of any Bishop who, in the few years between the initiation and the completion of a definite scheme of union, shall countenance the irregularity of admitting to Communion the baptized but unconfirmed Communicants of the non-episcopal congregations concerned in the scheme:

(iii) The Conference gives its general approval to the suggestions contained in the report of the Sub-Committee on Reunion with non-Episcopal Churches in reference to the status and work of ministers who may remain after union without episcopal ordination (see pages 142 and 143 Lambeth Report.)

(B) *Believing, however, that certain lines of action might imperil both the attainment of its ideal and the unity of its own Communion, the Conference declares that—*

(i) It cannot approve of general schemes of intercommunion or exchange of pulpits:

(ii) In accordance with the principle of Church order set forth in the Preface to the Ordinal attached to the Book of Common Prayer, it cannot approve the celebration in Anglican churches of the Holy Communion for members of the Anglican Church by ministers who have not been episcopally ordained; and that it should be regarded as the general rule of the Church that Ang-

lican communicants should receive Holy Communion only at the hands of ministers of their own Church, or of Churches in communion therewith.

(C) *In view of doubts and varieties of practice which have caused difficulties in the past, the Conference declares that—*

(i) Nothing in these Resolutions is intended to indicate that the rule of Confirmation as conditioning admission to the Holy Communion must necessarily apply to the case of baptized persons who seek Communion under conditions which in the Bishop's judgment justify their admission thereto.

(ii) In cases in which it is impossible for the Bishop's judgment to be obtained beforehand the priest should remember that he has no canonical authority to refuse Communion to any baptized person kneeling before the Lord's Table (unless he be excommunicate by name, or, in the canonical sense of the term, a cause of scandal to the faithful); and that, if a question may properly be raised as to the future admission of any such person to Holy Communion, either because he has not been confirmed or for other reasons, the priest should refer the matter to the Bishop for counsel or direction.

13. The Conference recommends that, wherever it has not already been done, Councils representing all Christian Communions should be formed within such areas as may be deemed most convenient, as centres of united effort to promote the physical, moral, and social welfare of the people, and the extension of the rule of Christ among all nations and over every region of human life.

14. It is important to the cause of reunion that every branch of the Anglican Communion should develop the constitutional government of the Church and should make a fuller use of the capacities of its members for service.

15. The Conference urges on every branch of the Anglican Communion that it should prepare its members for taking their part in the universal fellowship of the re-united Church, by setting before them the loyalty which they owe to the universal Church, and the charity and understanding which are required of the members of so inclusive a society.

16. We desire to express our profound thankfulness for the important movements towards unity which, during the last twelve years, have taken place in many parts of the world, and for the earnest desire for reunion which has been manifested both in our own Communion and among the Churches now separated from

us. In particular, the Conference has heard with sympathetic and hopeful interest of the preliminary meeting of the proposed World Conference on Faith and Order about to be held at Geneva, and earnestly prays that its deliberations may tend towards the reunion of the Christian Church.

17. We desire to express our deep sympathy with the Church of Russia in the terrible persecution which it has in many places suffered. We earnestly trust that in the providence of God its difficulties may speedily be removed, and that it may be enabled in renewed life and strength so to carry on its work unhindered as to further, in the life of the Russian people, whatsoever things are true and just, whatsoever things are lovely and of good report.

18. The Conference heartily thanks the Ecumenical Patriarchate for the mission of the Metropolitan of Demotica and others to confer with its members on questions concerning the relations between the Anglican and Eastern Churches, and expresses its grateful appreciation of the great help given to its Committee by the Delegation.

19. The Conference welcomes the appointment by the Archbishop of Canterbury of an "Eastern Churches Committee" on a permanent basis, in pursuance of Resolution 61 of the Conference of 1908; and looks forward hopefully to the work of that Committee, in conjunction with similar Committees appointed in Constantinople and Athens, as helping greatly to forward the cause of reunion with the Orthodox Church.

20. The Conference expresses its heartfelt sympathy with the Armenian, Assyrian, and Syrian Jacobite Christians in the persecutions which they have been called upon to endure, deploring with indignation the terrible massacres that have taken place among them both before and during the Great War; and earnestly prays that in the rearrangement of the political affairs of the East they may be granted a righteous government and freedom from oppression for the future.

21. The Conference has received with satisfaction its Committee's report of the investigations that have been made during the last twelve years with regard to the present doctrinal position of the Separated Churches of the East; and, without expressing an opinion as to the past, believes that these investigations have gone far towards shewing that any errors as to the Incarnation of our Lord, which may at some period of their history have been attributed to them, have at any rate now passed away.

22. The Conference repeats the proposal made by the Conference of 1908 that, when any of the Separated Churches of the

East desire closer relations with us, and wish for the establishment of occasional intercommunion, and give satisfactory assurances as to their faith, such relations should at once be established.

23. The Conference respectfully requests the Archbishop of Canterbury to take advantage of any opportunity that may arise to enter into friendly relations with these Churches, and to inform the authorities of the Orthodox Eastern Church of any steps that may be taken in the direction of intercommunion with them. Similar action should be taken with regard to informing the Metropolitans of our own Communion.

24. The Conference welcomes the Report of the Commission appointed after the last Conference entitled, "The Church of England and the Church of Sweden," and, accepting the conclusions there maintained on the succession of the Bishops of the Church of Sweden and the conception of the priesthood set forth in its standards, recommends that members of that Church, qualified to receive the Sacrament in their own Church, should be admitted to Holy Communion in ours. It also recommends that on suitable occasions permission should be given to Swedish ecclesiastics to give addresses in our churches.

If the authorities of any province of the Anglican Communion find local irregularities in the order or practice of the Church of Sweden outside that country, they may legitimately, within their own region, postpone any such action as is recommended in this Resolution until they are satisfied that these irregularities have been removed.

25. We recommend further that in the event of an invitation being extended to an Anglican Bishop or Bishops to take part in the consecration of a Swedish Bishop, the invitation should, if possible, be accepted, subject to the approval of the Metropolitan. We also recommend that, in the first instance, as an evident token of the restoration of closer relations between the two Churches, if possible more than one of our Bishops should take part in the Consecration.

26. The Conference thanks the Old Catholic Bishops for their explanation, in response to the letter of the Archbishop of Canterbury, of their action in consecrating the Rev. A. H. Mathew to the Episcopate in 1908, and repeats the desire expressed at previous Conferences to maintain and strengthen the friendly relations which 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.

27. We regret that on a review of all the facts we are unable to regard the so-called Old Catholic Church in Great Britain (under the late Bishop Mathew and his successors), and its extensions overseas, as a properly constituted Church, or to recognize the orders of its ministers, and we recommend that, in the event of any of its ministers desiring to join our communion, who are in other respects duly qualified, they should be ordained *sub conditione* in accordance with the provisions suggested in the Report of our Committee.

28. The Conference recommends that the same course be followed, as occasion may require, in the case of persons claiming to have received consecration or ordination from any "episcopi vagantes," whose claims we are unable to recognize.

29. The Conference, while welcoming the Report of the Committee appointed by the Conference of 1908 on the *Unitas Fratrum* or Moravians, regrets that it is unable to recommend any such action being taken as is suggested in resolutions 70-72 of that Conference so long as the *Unitas* retains its practice of the administration of Confirmation and the celebration of Holy Communion by deacons, but hopes that, in the event of the *Unitas* changing its rules in these matters, negotiations with individual Provinces of the *Unitas* may be resumed, and believes that in this case there would be good prospect of such negotiations being brought to a satisfactory conclusion.

30. We recommend with a view to this end that the Archbishop of Canterbury be respectfully requested to reappoint with additional members the Committee appointed at the last Conference; and we hope that, in the event of all the remaining difficulties being removed to his satisfaction, with the concurrence of the Central Consultative Body of the Lambeth Conference, the action suggested in the Resolutions of the Conference of 1908 may take place without further delay.

31. The Conference regrets that it is unable to recommend the acceptance of the proposals of the "Southern Synod" of the "Reformed Episcopal Church" in England for reunion with the Church of England, and, while unable to advise the acceptance of other proposals for corporate union with the Reformed Episcopal Church, recommends that, if applications for admission into the English Church are made by individual ministers of that Communion, such applications should be sympathetically received, and the ministers, if in all respects equal to the standard and requirements of the Church of England, be ordained *sub conditione*.

MISSIONARY PROBLEMS

32. The Conference declares its conviction that the present critical position of the world calls, as perhaps never before, for the presentation of Jesus Christ and His redemption to every race and individual; and, in view of the urgent need for workers in many dioceses overseas, earnestly appeals to men, both clerical and lay, and to women, to dedicate themselves to the service of the Church in those dioceses.

33. The normal method of missions is that in which the whole Church, within any area, acts as a missionary body expressly organized for that function, and the principle which underlies this method is capable of universal application. While we humbly thank God for the work of the Missionary Societies, we consider that these Societies, where they exist, should not stand outside the one organization, but should be elements in it, co-ordinated, whether by a central advisory council or otherwise, under the supreme Synodical Authority, but retaining severally such degrees of independence as the conditions of their efficiency demand.

34. The Conference thankfully recognizes the practical steps which Missionary Societies and Boards have taken towards the realization of the ultimate aim of all Mission work, namely, the establishment of self-governing, self-supporting, and self-extending Churches, from which outside control has been withdrawn at the earliest moment, so as to allow the free expression of their national character.

It would urge further that the call for such action is in the present day more insistent than ever before, and believes that, generally speaking, the Societies and Boards can best achieve their purpose by making their work centre from the first in the Church rather than in the mission organization, and in particular—

(1) By the establishment of Councils which shall be fully representative of the congregations, and have real responsibilities of government;

(2) By substituting for committees and councils representative chiefly of the mission and its subscribers, Diocesan Boards and Committees, and in general associating all their work with the Diocesan organization;

(3) By entrusting to these local bodies a real share in the financial control and general direction of the work of the Mission;

(4) By giving the widest freedom to indigenous workers to develop the work in their own countries on lines in accordance

with their national character.

35. The territorial Episcopate has been the normal development in the Catholic Church, but we recognize that difference of race and language sometimes requires that provision should be made in a Province for freedom of development of races side by side; the solution in each case must be left with the Province, but we are clear that the ideal of the one Church should never be obscured.

36. While maintaining the authority of the Book of Common Prayer as the Anglican standard of doctrine and practice, we consider that liturgical uniformity should not be regarded as a necessity throughout the Churches of the Anglican Communion. The conditions of the Church in many parts of the Mission Field render inapplicable the retention of that Book as the one fixed liturgical model.

37. Although the inherent right of a Diocesan Bishop to put forth or sanction liturgical forms is subject to such limitations as may be imposed by higher synodical authority, it is desirable that such authority should not be too rigidly exercised so long as those features are retained which are essential to the safeguarding of the unity of the Anglican Communion.

38. The Conference recommends the appointment of a Committee of students of liturgical questions which would be ready to advise any Diocese or Province on the Form and Matter of services proposed for adoption, and requests the Archbishop of Canterbury to take such steps as he deems best to give early effect to this Resolution.

39. It is of very real importance that the Marriage Law of the Church should be understood and administered as far as possible consistently, in all parts of the Anglican Communion, and the Conference commends to the consideration of the Church the suggestions of the Committee on Missionary Problems dealing with this subject which have been made after consultation with experts, and are contained in their Report.

40. Whereas from time to time restrictions on Missionary Freedom have been imposed by Governments, we desire to reaffirm the duty which rests upon every Christian man and woman of propagating the Faith of Christ, and to claim that any restrictions should be of a strictly temporary nature only, so that freedom of opportunity to fulfil this spiritual obligation may be afforded to Christians of all nationalities.

41. On the subject of the relation of Governments and Government officials to Christianity and other Faiths, the Con-

ference gives its approval to the words used in paragraphs 2 and 3 on page 92 in the Report on Missionary Problems, (Lambeth Conference Report) and commends them to the careful consideration of all concerned.

42. We gratefully acknowledge the valuable work done by British and American Missionary Conferences in safeguarding missionary interests, and believe that such Conferences, both National and International, while claiming no coercive power, have a great part to play in fostering international understanding and goodwill, co-ordinating work, formulating common policies, and serving as a practical medium of communication between Missions and Governments in matters of general Missionary concern.

DEVELOPMENT OF PROVINCES

43. Whereas it is undesirable that Dioceses should remain indefinitely in isolation or attached only to a distant Province, the gradual creation of new Provinces should be encouraged, and each newly founded Diocese should as soon as possible find its place as a constituent member in some neighbouring Province. The fact that Dioceses proposing to form a Province owe their origin to missions of different branches of the Anglican Communion need be no bar to such action.

(a) In the opinion of the Conference four is the minimum number of Dioceses suitable to form a Province. No number should be considered too great to form a Province, so long as the Bishops and other representatives of the Diocese are able conveniently to meet for mutual consultation and for the transaction of provincial business.

(b) In the initiation of any Province in the future, the organization which the Conference deems essential to provincial life is a House or College of Bishops to which the Metropolitans or the Presiding Bishops concerned have conveyed their authority for the consecration of Bishops. It is desirable that when a new Province is formed the Bishops of the constituent Dioceses should transfer their allegiance to the Metropolitan of the Province or other authority constitutionally appointed to receive it, and thereafter all Bishops consecrated for the service of the Province should take the oath of canonical obedience to the Metropolitan or make a declaration of conformity to other authority before mentioned.

(c) In newly established Provinces arrangements should be

made whereby the Province should have some distinct voice in the election of its Metropolitan.

(d) As to the *sedes* of the Metropolitan customs vary and the decision must depend on local circumstances.

(e) Until a Missionary Diocese becomes largely self-supporting and is self-governed by a Synod the appointment of its Bishop should rest with the Province to which it is attached, after consultation with the Diocese and in such a way as the Province may decide.

(f) A newly constituted Synod of Bishops shall proceed as soon as possible to associate with itself in some official way the clergy and laity of the Province, provided that in the case of Provinces including Missionary Dioceses this procedure shall be subordinate to local circumstances. It is understood that each national and regional Church will determine its own constitutional and canonical enactments.

CONSULTATIVE BODY

44. In order to prevent misapprehension the Conference declares that the Consultative Body, created by the Lambeth Conference of 1897 and consolidated by the Conference of 1908, is a purely advisory Body. It is of the nature of a continuation Committee of the whole Conference and neither possesses nor claims any executive or administrative power. It is framed so as to represent all branches of the Anglican Communion and it offers advice only when advice is asked for.

(a) The existing Consultative Body shall be reconstructed on the following plan of representation:—It shall consist of the Archbishop of Canterbury (*ex officio*) and of representative Bishops appointed as follows: Province of Canterbury 1, Province of York 1, Province of Wales 1, the Church of 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 Church of the Province of the West Indies 1, the Church of the Province of South Africa 1, the Church of the Province of India and Ceylon 1, the Churches in China and Japan and the Diocese of Corea 1, the Missionary and other extra-provincial Bishops under the jurisdiction of the Archbishop of Canterbury 1. Total

18.
(b) The Churches that appoint Representatives shall be

free to fix the method of appointment, whether by the House of Bishops or by Synod or Convention. A representative Bishop shall be appointed for a definite term not exceeding six years, and need not be a member of the body which appoints him. Any vacancy by death, resignation, or other cause, during the term of office shall be filled by the Church in the representation of which the vacancy occurs.

(c) 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.

(d) The Central Consultative Body shall be prepared to consider questions referred to it by any Bishop, but shall, before considering as well as in considering them, have careful regard to any limitations upon such references as may be imposed by the regulations of Provinces or of national or regional Churches.

(e) The Consultative Body shall not at any meeting come to a decision on any subject not named in the notice summoning the meeting.

45. The Consultative Body is asked to take into its consideration the provisions of the Colonial Clergy Act with a view to their modification.

THE POSITION OF WOMEN IN THE COUNCILS AND MINISTRATIONS OF THE CHURCH

46. Women should be admitted to those Councils of the Church to which laymen are admitted, and on equal terms. Diocesan, Provincial, or National Synods may decide when or how this principle is to be brought into effect.

47. The time has come when, in the interests of the Church at large, and in particular of the development of the Ministry of Women, the Diaconate of Women should be restored formally and canonically, and should be recognized throughout the Anglican Communion.

48. The Order of Deaconesses is for women the one and only Order of the Ministry which has the stamp of Apostolic approval, and is for women the only Order of the Ministry which

we can recommend that our Branch of the Catholic Church should recognize and use.

49. The office of a Deaconess is primarily a ministry of succour, bodily and spiritual, especially to women, and should follow the lines of the primitive rather than of the modern Diaconate of men. It should be understood that the Deaconess dedicates herself to a lifelong service, but that no vow or implied promise of celibacy should be required as necessary for admission to the Order. Nevertheless, Deaconesses who desire to do so may legitimately pledge themselves either as members of a Community, or as individuals, to a celibate life.

50. In every Branch of the Anglican Communion there should be adopted a Form and Manner of Making of Deaconesses such as might fitly find a place in the Book of Common Prayer, containing in all cases provision for:

- (a) Prayer by the Bishop and the laying on of his hands.
- (b) A formula giving authority to execute the Office of a Deaconess in the Church of God.
- (c) The delivery of the New Testament by the Bishop to each candidate.

51. The Forms for the Making and Ordering of Deaconesses should be of the same general character, and as far as possible similar in their most significant parts, though varying in less important details in accordance with local needs.

52. The following functions may be entrusted to the Deaconess, in addition to the ordinary duties which would naturally fall to her:

- (a) To prepare candidates for Baptism and Confirmation;
- (b) To assist at the administration of Holy Baptism; and to be the administrant in cases of necessity in virtue of her office;
- (c) To pray with and to give counsel to such women as desire help in difficulties and perplexities.
- (d) With the approval of the Bishop and of the Parish Priest, and under such conditions as shall from time to time be laid down by the Bishop: (i) in Church to read Morning and Evening Prayer and the Litany, except such portions as are assigned to the Priest only; (ii) in Church also to lead in prayer and, under license of the Bishop, to instruct and exhort the Congregation.

[Note.—Clause *d* (ii) was carried by 117 votes to 81.]

53. Opportunity should be given to women as to men (duly qualified and approved by the Bishop) to speak in consecrated or unconsecrated buildings, and to lead in prayer, at other

than the regular and appointed services of the Church. Such diocesan arrangements, both for men and for women, should wherever possible be subject to Provincial control and co-ordination.

54. The Conference recommends that careful enquiry should be made in the several branches of the Anglican Communion as to the position and recognition of women workers in the Church, the conditions of their employment, and the remuneration of those who receive salaries.

SPIRITUALISM, CHRISTIAN SCIENCE, THEOSOPHY.

55. We reaffirm our conviction that the revelation of God in Christ Jesus is the supreme and sufficient message given to all mankind, whereby we may attain to eternal life. We recognize that modern movements of thought connected with Spiritualism, Christian Science, and Theosophy join with the Christian Church in protesting against a materialistic view of the universe and at some points emphasize partially neglected aspects of truth. At the same time, we feel bound to call attention to the fact that both in the underlying philosophy and in cults and practices which have arisen out of these movements, the teaching given or implied either ignores or explains away or contradicts the unique and central fact of human history, namely the incarnation of our Lord and Saviour Jesus Christ.

56. We recognize that new phenomena of consciousness have been presented to us, which claim, and at the hands of competent psychologists have received, careful investigation, and, as far as possible, the application of scientific method. But such scientific researches have confessedly not reached an advanced stage, and we are supported by the best psychologists in warning our people against accepting as final, theories which further knowledge may disprove, and still more against the indiscriminate and undisciplined exercise of psychic powers, and the habit of recourse to *seances*, "seers," and mediums.

Spiritualism.

57. The Conference, while prepared to expect and welcome new light from psychological research upon the powers and processes of the spirit of man, urges strongly that a larger place should be given in the teaching of the Church to the explanation of the true grounds of Christian belief in eternal life, and in immortality.

and of the true content of belief in the Communion of Saints as involving real fellowship with the departed through the love of God in Christ Jesus.

58. The Conference, while recognizing that the results of investigation have encouraged many people to find a spiritual meaning and purpose in human life and led them to believe in survival after death, sees grave dangers in the tendency to make a religion of spiritualism. The practice of spiritualism as a cult involves the subordination of the intelligence and the will to unknown forces or personalities and, to that extent, an abdication of the self-control to which God has called us. It tends to divert attention from the approach to God through the one Mediator, Jesus Christ, under the guidance of the Holy Spirit; to ignore the discipline of faith as the path of spiritual training; and to depreciate the divinely ordained channels of grace and truth revealed and given through Jesus Christ our Lord.

Christian Science.

59. The Conference finds that while Christian Science fixes attention on the supremacy of spirit, yet in the teaching given there is a direct tendency (a) to pantheistic doctrine, and at the same time (b) to a false antithesis between spirit and matter, and (c) to the denial of the reality of sin, and (d) to the denial of the reality of disease and suffering. Such teaching, therefore, cannot be reconciled with the fundamental truths of the Christian Faith and the teaching of Scripture on atonement, penitence, forgiveness, and fellowship in the sufferings of Christ.

60. The Conference reminds the Church that intimate communion with God has been the privilege and joy of the Saints in every age. This communion, realized in union with Christ through the Holy Spirit, influences the whole personality of man, physical and spiritual, enabling him to share his Lord's triumph over sin, disease and death.

61. We therefore urge upon the clergy of the Anglican Communion the duty of a more thorough study of the many-sided enterprise of prayer in order that they may become more efficient teachers and trainers of their people in this work, so that through the daily practice of prayer and meditation the corporate faith of the Church may be renewed, and the fruit of the Spirit may be more manifest in the daily lives of professing Christians, and the power of Christ to heal may be released.

62. We declare our thankfulness for the devoted labours of

those engaged in scientific research and for the progress made in medicine, surgery, nursing, hygiene and sanitation. Believing that all these means of healing and preventing disease and removing suffering are gifts that come from God, we acknowledge our duty to use them faithfully for the welfare of mankind.

63. For the general guidance of the Church the Conference requests the Archbishop of Canterbury to appoint a Committee to consider and report as early as possible upon the use with prayer of the laying on of hands, of the unction of the sick and other spiritual means of healing, the findings of such a Committee to be reported forthwith to the authorities of the national, provincial and regional Churches of the Anglican Communion.

THEOSOPHY.

64. The Conference, while recognizing that the three publicly stated objects of the Theosophical Society (see Report, p. 126) do not in themselves appear to be inconsistent with loyal membership of the Church, desires to express its conviction that there are cardinal elements in the positive teaching current in theosophical circles and literature which are irreconcilable with the Christian faith as to the Person and mission of Christ and with the missionary claim and duty of the Christian religion as the message of God to all mankind. The Conference warns Christian people who may be induced to make a study of theosophy by the seemingly Christian elements contained in it to be on their guard against the ultimate bearing of theosophical teaching, and urges them to examine strictly the character and credentials of the teachers upon whose authority they are encouraged or compelled to rely.

65. The Conference, believing that the attraction of Theosophy for some Christian people lies largely in its presentation of Christian faith as a quest for knowledge, recommends that in the current teaching of the Church due regard should be given to the mystical elements of faith and life which underlie the historic belief of Christendom, and on the other hand urges all thinking people to safeguard their Christian position by a fuller study of the Bible, Creed, and Sacraments in the light of sound Christian scholarship and philosophy.

PROBLEMS OF MARRIAGE AND SEXUAL MORALITY.

66. Recognizing that to live a pure and chaste life before

and after marriage is, for both sexes, the unchangeable Christian standard, attainable and attained through the help of the Holy Spirit by men and women in every age, the Conference desires to proclaim the universal obligation of this standard, and its vital importance as an essential condition of human happiness.

67. The Conference affirms as our Lord's principle and standard of marriage a life-long and indissoluble union, for better or worse, of one man with one woman, to the exclusion of all others on either side, and calls on all Christian people to maintain and bear witness to this standard.

Nevertheless, the Conference admits the right of a national or regional Church within our Communion to deal with cases which fall within the exception mentioned in the record of our Lord's words in St. Matthew's Gospel, under provisions which such Church may lay down.

The Conference, while fully recognizing the extreme difficulty of governments in framing marriage laws for citizens many of whom do not accept the Christian standard, expresses its firm belief that in every country the Church should be free to bear witness to that standard through its powers of administration and discipline exercised in relation to its own members.

68. The Conference, while declining to lay down rules which will meet the needs of every abnormal case, regards with grave concern the spread in modern society of theories and practices hostile to the family. We utter an emphatic warning against the use of unnatural means for the avoidance of conception, together with the grave dangers—physical, moral and religious—thereby incurred, and against the evils with which the extension of such use threatens the race. In opposition to the teaching which, under the name of science and religion, encourages married people in the deliberate cultivation of sexual union as an end in itself, we steadfastly uphold what must always be regarded as the governing considerations of Christian marriage. One is the primary purpose for which marriage exists, namely the continuation of the race through the gift and heritage of children; the other is the paramount importance in married life of deliberate and thoughtful self-control.

We desire solemnly to commend what we have said to Christian people and to all who will hear.

69. The Conference, moved by responsible statements from many nations as to the prevalence of venereal diseases, bringing suffering, paralysis, insanity, or death to many thousands of the innocent as well as the guilty, supports all efforts which are

consistent with high moral standards to check the causes of the diseases and to treat and, if possible, cure the victims. We impress upon the clergy and members of the Church the duty of joining with physicians and public authorities in meeting this scourge, and urge the clergy to guide those who turn to them for advice with knowledge, sympathy, and directness. The Conference must condemn the distribution or use, before exposure to infection, of so-called prophylactics, since these cannot but be regarded as an invitation to vice.

70. The Conference urges the importance of enlisting the help of all high-principled men and women, whatever be their religious beliefs, in co-operation with or, if necessary, in bringing pressure to bear upon, authorities both national and local, for removing such incentives to vice as indecent literature, suggestive plays and films, the open or secret sale of contraceptives, and the continued existence of brothels.

71. With regard to the education of the young in matters of sex, the Conference presses upon parents that the duty of giving right teaching on these subjects rests primarily with them, and that it is the duty of all persons giving such instruction to prepare themselves for this responsible task. Boys and girls should be guarded against the danger of acquiring knowledge of sexual subjects from wrong persons and in wrong ways.

72. Bearing in remembrance the example of our Lord, and the prominent place that He gave in His ministry to protecting the weak and raising the fallen, the Conference deploras the common apathy of Church people in regard to Preventive and Rescue Work, and urges on Bishops, Clergy, and all Christian people the duty of taking a more active share in this essential part of the Church's life.

SOCIAL AND INDUSTRIAL QUESTIONS.

73. We desire to emphasize our conviction that the pursuit of mere self-interest, whether individual or corporate, will never bring healing to the wounds of Society. This conviction is at once exemplified and reinforced by what has happened in and since the War. Nor is this less true when that self-interest is equipped with every advantage of science and education. Our only hope lies in reverent allegiance to the person of Christ, whose Law is the Law of Love, in acceptance of His principles, and reliance on His power.

74. An outstanding and pressing duty of the Church is to

convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principle of co-operation in service for the common good in place of unrestricted competition for private or sectional advantage. All Christian people ought to take an active part in bringing about this change by which alone we can hope to remove class dissensions and resolve industrial discords.

75. The Church cannot in its corporate capacity be an advocate or partisan, "a judge or a divider," in political or class disputes where moral issues are not at stake: nevertheless even in matters of economic and political controversy the Church is bound to give its positive and active corporate witness to the Christian principles of justice, brotherhood, and the equal and infinite value of every human personality.

76. In obedience to Christ's teaching as to covetousness and self-seeking, the Conference calls upon all members of His Church to be foremost both by personal action and sacrifice in maintaining the superiority of the claims of human life to those of property. To this end it would emphasize the duty which is laid upon all Christians of setting human values above dividends and profits in their conduct of business, of avoiding extravagance and waste, and of upholding a high standard of honour and thoroughness in work. In a word, they must set an example in subordinating the claim for rights to the call of duty.

77. Members of the Church are bound to take an active part, by public action and by personal service, in removing those abuses which depress and impoverish human life. In company with other citizens and organizations they should work for reform, and particularly for such measures as will secure the better care of children, including real opportunity for an adequate education; protection of the workers against unemployment; and the provision of healthy homes.

78. The Church is bound to use its influence to remove inhuman or oppressive conditions of labour in all parts of the world, especially among the weaker races, and to give its full support to those clauses in the League of Nations Covenant which aim at raising by international agreement the status of industrial workers in all countries.

79. The Conference notes with deep interest the prohibition by the will of the people of the sale and manufacture of intoxicating drinks in the Republic of the United States of America, and of their sale in most of the Provinces of Canada, and com-

mends this action to the earnest and sympathetic attention of the Christian Church throughout the world. The Conference urges members of the Church in other countries—

(1) To support such legislation as will lead to a speedy reduction in the use of intoxicants;

(2) To recognize the duty of combating the evil of intemperance by personal example and willing self-sacrifice.

80. If the Church is to witness without reproach for justice and brotherhood in the world, it must shew itself serious and insistent in reforming abuses within its own organization, and in promoting brotherhood among its own members. Further, if Christian witness is to be fully effective it must be borne by nothing short of the whole body of Christian people.

APPENDICES

REPORTS OF COMMITTEES

I.

REPORT OF THE EXECUTIVE COUNCIL

To the Members of the General Synod of the Church of England in Canada

The Executive Council of the General Synod has met twice since the last meeting of the Synod, in Toronto, Sept. 1919, and in Winnipeg, October 1920.

At the meeting in Toronto.

1. The Budget Plan of Finance was considered (See Journal Eighth Session, pages 71, 280 and 281) and referred to a sub-committee for careful study and to report.
2. Increased Representation. The motion of Mr. Chancellor Worrell (See page 72, Journal Eighth Session) in reference to this subject was recommended to the Synod for adoption.
3. The list of Committees was revised and members appointed where the Synod itself had not taken action.
4. The Bishop of Ottawa presented the Report of the Committee on Holy Orders, which was finally adopted as follows:

I. Introduction

I. There is manifestly a wide-spread and growing conviction that the existing system of training candidates for the Ministry of the Church needs to be adapted and re-adjusted so as to meet the changed and changing conditions of our day. Some alterations in both the scope and character of their preparation is necessary if the clergy of the future are to be properly equipped to deal with the problems with which they will be brought into contact. Many subjects which have hitherto received scant attention must be given greater emphasis if the Church is to minister adequately to the men and women of the new age.

II. Every effort must be made by Bishops, the authorities

of Theological Colleges and all others concerned to secure for the Church of the future a Ministry which shall be adequately trained spiritually, intellectually and practically, so that she may deliver her message in such a way that it may be readily understood and received in our time. The temptation to ordain untrained or ill-trained men on account of the shortage of Clergy to man the parishes or missions in some parts of the Country should be strenuously resisted. The Church in her corporate capacity must insist that only men of high spiritual calibre and sufficient intellectual and practical training should be admitted to the sacred ministry.

III. The first problem is that of securing suitable young men to train for the Ministry of the Church. We need men of differing types for the varied work of the Church. There is a place in the Ministry for the man of scholarly instincts who will interpret the Faith for his day and generation. There is a place, also, for the man who will apply the Gospel to the life of his time and show in practice how its principles should be translated into action. It is felt especially with regard to these two types that some elasticity should be permitted in courses of Theological instruction so that each might receive such training as might develop his own peculiar gift. We believe that this object could be attained with out any lowering of standards. Specific proposals in this direction are made later in this report. (See Section IV.)

IV. It should be frankly recognized that the problem is not one which can be solved by the Theological Colleges alone. They have to do the best they can with the material with which they are supplied. The candidates for the Ministry are drawn from the ranks of our Church people, and no influence is so potent in their lives as that which moulds their characters in their early years. The first pre-requisite for a more efficient Ministry is a revival of true religion in our homes and a more thorough and more inspiring instruction in the meaning of the Faith in the early years of life. No great improvement in the spiritual power of the Clergy can be expected apart from a general rise in the spiritual life of the whole body of the faithful.

II. SPIRITUAL TRAINING

V. We think it well to deal at the outset with the all-im-
portant question of the Spiritual Training of the Clergy. The

true success of the Ministry depends on the spirituality, sympathy and devotion of the Clergy. No intellectual or practical efficiency can supply the lack of these essentials. This fact must be fully recognized in the preparation of men for the Ministry. The highest duty of the Theological Colleges is to give to the Church clergy who in prayer and meditation speak to God and listen to His voice speaking to them. The most difficult and yet most important problem of all is to find the proper means of helping our Theological students to form and persevere in those habits of prayer, meditation, and worship by which their own spiritual life is maintained. Closely allied to this is the problem of how to nourish in them that personal devotion to Our Lord Jesus Christ, His Cause and His Ideals which should underlie all their work in every sphere. They should go to their work in a very real sense "inspired men" ready to do and suffer whatever may be necessary in the high cause in which they are privileged to fight.

VI. How can these objects be attained? We realize that the conditions vary greatly in the Theological Colleges of Canada and that it is therefore only possible to make suggestions of a very general character in a report of this kind. Each College must wrestle with the problem in its own way. Nevertheless we venture to make the following suggestions, leaving it to each College to work out the practical application of the principles on its own lines.

VII. (1) We believe that at least one member of the Staff of each Theological College, either the Principal, the Professor of Pastoral Theology, or other specially qualified person should be responsible for maintaining personal relations with the students on spiritual matters. He should satisfy himself in a tactful way that each student is forming and maintaining the habit of private prayer and meditation and he should give definite advice and guidance, not only in public addresses, but also in private conference with individuals at frequent intervals.

VIII. (2) Emphasis should be laid upon the devotional use of the Bible. It is not enough to study the contents of the Books of the Bible in the class-room. Students should be encouraged to study the Bible devotionally, seeking to learn in an intelligent and yet humble way more of God and His ways of dealing with men. In some Colleges classes for the Devotional study of the Bible may be formed outside of lecture hours. In others it may be found better to encourage the students in-

dividually in this spiritual pursuit.

IX. (3) The Chapel and its services should be the centre of the life, teaching and activity of a Theological College. The future Clergy should be taught to grasp the spiritual value of the daily Morning and Evening Prayer. The place of the Holy Communion in the spiritual life of the College, of the Priesthood as a body, and of the individual Priest should be taught and opportunities for attendance upon this Sacrament should be given at least one day of the week as well as upon Sundays and Holy days.

X. (4) Other services of a less formal character should also be held in the Chapel. Short periods should be set aside for meditation. Perhaps once a week one hour might be devoted to a corporate act of Meditation conducted by a member of the Staff or other qualified person which would be a weekly quiet hour for the College in its corporate capacity. The holding of a "quiet day" for Prayer, Meditation and Spiritual Instruction once a term is recommended.

XI. (5) The great value of Intercession and its supreme importance should also be taught through special services of intercession held at frequent and regular intervals. The Students should be taught and encouraged to organize and conduct these services themselves. The Work of the Church in the Dominion and overseas should be prominent among the subjects of Intercession. At Embertide, and perhaps at other times, the needs of the Ministry should be particularly emphasized.

III. PRELIMINARY TRAINING

XII. What precisely should be demanded of the Candidate before his entrance upon the Theological Course proper?

XIII. **A. Normal Cases.** It is desirable that the Candidate for the sacred Ministry should, under ordinary circumstances be a Bachelor of Arts of a recognized University; therefore Ecclesiastical and College authorities should use all the influence they possess to secure that, where there is no good reason to the contrary, the Candidate should take a full Arts course.

XIV. While not desiring to preclude such subjects as English Bible or other Studies designed primarily to foster the spiritual life, nor yet to lay down any hard and fast rules, it is still felt by many that no part of the regular Theological course should be taken concurrently with the Arts course.

at the same time, due credit should also be allowed in the Theological course for work satisfactorily done in an Arts department of Religious Knowledge or as Theological options in an Arts course.

XV. It is felt that Bishops and Theological Colleges should keep in touch with men looking forward to the Ministry of the Church during the Arts course and give them careful guidance in their selection of subjects. In most Universities, the study of English and English Literature, Latin and Mathematics are compulsory for at least a part of the Arts course. The candidate for the Ministry should be urged to include among his remaining subjects some of the following: Greek, History (Ancient and Modern), Logic, Psychology, Ethics, History of Philosophy, Economics and Sociology, all of which are important as a preparation for the serious study of Theology, and its applications to modern life. Opportunities for the study of Biblical Hebrew are provided in most Universities and the very great value of this subject should be brought prominently to the attention of these students. -

XVI. The importance of Psychology, Ethics, and History of Philosophy as a preparation for the study of Theology is so great that it would seem that instruction in these subjects should be provided during the Theological course for students who have not taken them during their Arts course.

XVII. **B. Special Cases.** We now come to the difficult problem of the Candidate who seeks admission to a Theological Course without an Arts degree.

XVIII. In many cases we believe it is possible for such a man to take two years of a regular University Arts course and this should be allowed as a sufficient qualification, especially in the case of older men. This plan has the advantage of making it possible for such men to complete their Arts course in later life.

XIX. There are other Candidates who, for various reasons, are unable to qualify in this way, and with the Sanction of the Bishop accepting them a course of preliminary training should be arranged for them by the Theological Colleges, and after successfully passing through this course, such Candidates should be admitted to the Theological classes. This preliminary course, which would cover two academic years, should include the following subjects:

1. English and English Literature
2. The English Bible
3. Elementary Latin or a Modern Language or a Science.
4. Elementary Greek
5. History (Ancient and Modern)
6. Psychology and History of Philosophy
7. History of Philosophy or Ethics or Logic

XX. It will be noted that Latin is for those Candidates an optional subject. They may elect to take a Science or a Modern Language instead. In the case of older men it has been found in many instances impossible to teach them two languages in a satisfactory manner. There seems to be good reason to believe that many now ordained have no real knowledge of any language but their own. It is very strongly felt in many quarters that the time and toil now given to Latin by older Candidates who do not ultimately master it would be better expended on other subjects. Some of these Candidates have already some knowledge of a modern language which might be developed so that they could minister therein. Others have had some scientific training.

IV. THE THEOLOGICAL COURSE PROPER

XXI. A full Theological Course adapted to the needs of the present time should be three years in length and include instruction in the following compulsory and elective subjects.

XXII. (The assignment of periods to the several subjects is based on a three years' course, each year containing twenty-two lecture weeks, and each week from thirteen to fifteen formal lecture periods).

XXIII. A. Compulsory Subjects.

- (1) **The Contents of the Bible**, together with the Literary and Historical problems connected with the Old and New Testaments. 176 periods.
- (2) **The Biblical Languages**, so that the student himself may learn to make a judicious use of scholarly aids to the exposition of Holy Scripture. Greek, 110 periods; Hebrew (elective) see below under 13 and 14.
- (3) **Church History**. General knowledge of Church History, with special reference to the Early Church including the

study of selected Patristic Writings in English, the foundation and development of the Church in the British Isles, the Reformation in England and on the Continent, the foundation and expansion of the Churches of the Anglican Communion throughout the world.

- (4) **Apologetics and the Philosophy of Religion**—The Presentation and Defense of the Christian Faith; Comparative Religion; the Study of the Origin and Nature of Modern Movements and Organizations which offer substitutes for the teaching of the Church, e.g., Christian Science, Theosophy, Spiritualism, Mormonism, etc. 110 periods.
- (5) **Systematic Theology and Ecclesiology**—Christian Doctrine; Its History and its relation to the Science and Thought of to-day; The Christian Ministry, and the development of the organization of the Church. 132 periods.
- (6) **Liturgiology**, with special reference to the History and use of the Book of Common Prayer. 44 periods.
- (7) **The History of Christian Missions**, including a careful survey of the present World situation. 22 periods.
- (8) **Pastoral Care**. Methods of approach to men and personal dealing with souls. The visitation of the sick, the preparation of Candidates for Confirmation and other aspects and duties of the Pastoral Office. Synodical Organization and Parish Administration. 44 periods.
- (9) **Homiletics**. A thorough instruction and practical training in the preparation and delivery of sermons. 66 periods
- (10) **Voice Production and Elocution**, with careful instruction in the proper rendering of the services of the Church. 44 periods.
- (11) **Pedagogy, Child Psychology and Sunday School Work**. 44 periods.
- (12) **Sociology**. A study of Contemporary Social and Economic problems in the light of Christian Teaching. 33 periods.

XXIV. Note. The above subjects (with the exception of the study of Biblical Hebrew, under 2) would constitute the part of the Theological course to be taken by every Candidate.

XXV. Where possible Courses should also be offered in the following subjects, one or more of which should be taken by each Theological Student. These courses might be called "Elec-

tives" and would give opportunities for specialization.

B. Elective Subjects.

- (13) Biblical Hebrew. (For those who have taken Hebrew in their Arts Course). 22 periods.
- (14) Elementary Hebrew. As prescribed for the First B. D. Examination. 88 periods.
- (15) Hellenistic Greek, Septuagint, New Testament or other texts. 22 periods.
- (16) A Special Period of Church History studied in contemporary documents. 22 periods.
- (17) The Historical Study of some special doctrine. 22 periods.
- (18) Ecclesiastical Polity. The development of Ecclesiastical organization, and an analysis and comparison of various types of Polity. 22 periods.
- (19) Christian Literature. General Introduction and study of texts Ancient, Mediaeval and Modern. 22 periods.
- (20) The Historical Study of Canon Law from the time of the early Councils to the formation of a National Church in Canada. Analysis of the Constitution and Canon of the General and of the Provincial and Diocesan Synods under which the Student is to work. 11 periods.
- (21) A Modern Language, with ability to minister therein. 22 periods.
- (22) Church Music. 22 periods.
- (23) Ecclesiastical Art and Church Architecture. 11 periods

V. ORDINATION EXAMINATIONS

XXVI. Finally it is recommended that several changes be made in the time and manner of conducting Ordination Examinations.

XXVII. First in regard to the time. In many dioceses the Examinations are held in the week immediately preceding the Ordination. This, it is strongly felt, should be avoided. The days preceding that solemn occasion should be devoted entirely to spiritual preparation. The candidates should not be required to write papers or submit to examination with regard to his intellectual fitness at that time. It would be a distinct gain if the Bishops were to make such arrangements as would

enable the candidates to spend this period in preparation of a spiritual character.

XXVIII. Secondly, with regard to the Examination for Deacon's Orders, it is suggested that the Bishops should satisfy themselves as to the adequacy of the instruction given in the several Theological Colleges from which their candidates come and then accept the certificates of these Colleges pro tanto confining their examination to the subjects in which the Bishops and Chaplains might feel that they must have evidence of the most direct kind as to the fitness of the Candidates.

NOTE. In a later edition it is hoped to add suggestions as to the provision, during the Deaconate and early years of the ministry, of further training in the spiritual and intellectual life, and in the practical duties of the pastoral office.

5000 of these reports were ordered to be printed and supplied to the Bishops, Theological Colleges and Clergy.

JOHN CHARLES OTTAWA

Chairman

5. The following report of the Committee on Beneficiary Funds was considered and adopted:

REPORT OF THE SPECIAL COMMITTEE OF GENERAL
SYNOD ON BENEFICIARY FUNDS, TO THE
EXECUTIVE COUNCIL OF THE SYNOD

Toronto, Sept. 10th, 1919

To the Presiding Officer and Members of the Executive Council of General Synod:

Your Special Committee begs to report as follows:

The Committee has had four meetings and has carefully considered the whole question of Pension Funds. It has had the advantage of consultation with Professor Mackenzie, who has most generously offered to co-operate with the Committee and has placed his valuable actuarial experience and ability at the service of the Church. Your Committee's attitude is summed up in the following resolution:—

1. That it is impracticable to launch a scheme during the present year to raise a sum sufficient to put the Beneficiary Funds on an actuarial basis.

2. That in the meantime an effort be now made to raise the sum of \$750,000 as a General Pension Fund to be placed in the hands of and invested by Trustees nominated by the General

Synod or by the Executive Council, until a scheme on an actuarial basis be adopted by the General Synod.

3. That in the meantime the income from the sum thus received be used:

(a) To supply pensions in dioceses where there is now no pension fund, and

(b) To augment the Pensions in those Dioceses where now the funds are inadequate so as to equalize, so far as possible, the scale of pensions in all dioceses.

4. And that the Funds thus raised be available for use for any actuarial scheme of Pensions which the General Synod may adopt, it being understood that in this Resolution, Pension includes provision for old age or physical disability on the part of clergy and for widows and orphans of the clergy, and that the ordained agents of the M.S.C.C. in Canada and abroad are included among the Beneficiaries. Carried.

Your Committee is convinced that it is most essential to have one Pension Fund for the whole Canadian Church; and that this Fund should be upon a sound actuarial basis. There are many serious difficulties to be overcome before this ideal can be reached. Your Committee is glad to report that the system of reciprocity between the various dioceses has been extended, and reciprocity exists between Huron, Niagara, Toronto, Ottawa and Montreal, and between Montreal and Algoma and Montreal and the Provincial Synod of Rupert's Land. We hope this system will be still further extended.

Before our funds can be placed upon an actuarial basis, a great deal of education and preparation must be done. The United States has found it necessary to raise a large sum of money to meet accrued liabilities, and to levy upon all stipends of clergy an annual rate $7\frac{1}{2}\%$. Though this aspect of the matter has not been worked out for the Canadian Church by the Committee on an actuarial basis, this gives a fair idea of what will be required. In Canada we should require at least a million and a half dollars to meet our accrued liabilities. It will be evident that a great deal of educational work must be done before the Canadian Church will be ready to adopt this system however desirable it may be.

The need of having a Fund which can be immediately available for the pressing necessities of our Mission Field and of our Missionary Diocese in Canada, was manifest, and the sum of

\$750,000 has been included in the appeal of the Anglican Forward Movement for this purpose.

In the meantime your Committee considers that the question of a Fund on an actuarial basis should stand over until after the Forward Movement is completed, and that the Canadian Church should concentrate its efforts on making the success of the Forward Movement assured. We shall then have a Fund which will give immediate relief, and which will be available toward the placing of our Funds on an actuarial basis whenever the Church shall decide to adopt such a scheme. In order that no time shall be wasted your Committee has decided to proceed with the collection of the required data for an actuarial scheme as soon as the canvass for the Forward Movement is completed in 1920.

All of which is respectfully submitted.

JOHN MONTREAL

6. The Bishop of Ottawa presented the Report of the War Service Commission. After relating the work which had been done by the Commission the Commission recommended 'that the work of the Commission now being chiefly of the character of the work carried on by the Council for Social Service, the War Service Commission should cease to act as a Commission but that the work assigned to it for the future should be carried on by the Council for Social Service.' A resolution was adopted to this effect and the War Service Commission was discharged.

A resolution was adopted appreciative of the Work done by the Bishop of Ottawa as Chairman of the Commission and ordering that he be reimbursed from the funds of the Commission for the expenses incurred by him in connection with his work.

7. A Sub-Committee was appointed to confer with similar Committees appointed by the Presbyterians and the Y.M.C.A. on the subject of the work of the Y.M.C.A.

Winnipeg, Oct. 23rd, 1920

At the Meeting in Winnipeg.

1. A letter was received from the Rev. Professor Gandier in re the formation of an Inter-Church Advisory Council. On due consideration the following resolution was adopted:

"Resolved: That this Executive Council having given sympathetic consideration to the proposal brought before it in the

letter of the Rev. Dr. Gandier, with reference to the formation of "an Inter-Church Advisory Council of Canada" for Religious, Social and other purposes outlined in the letter would point out:

(1). That most of the matters referred to are already covered by our co-operation in the Social Service Council of Canada and in the Religious Educational Council of Canada.

(2). That such other matters as are not outlined in the letter will be best dealt with as occasion may require rather than by the formal organizing of such a General Advisory Council.

(3). This Council however desires to express its willingness to consider at any time any proposal for co-operation that may be submitted to it.

2. The Special case of a Clergyman incapacitated for work through ill-health was brought before the Council by the Bishop of Toronto in a letter written to him by the Rev. Canon O'Meara.

The following resolution was adopted:

Resolved: That owing to the very serious condition of the Rev. E. C. Burch of the Diocese of Caledonia, the Treasurer of the A.F.M. be requested to pay to Mr. Burch from the income of the Pension Fund of the Forward Movement the sum of five hundred dollars as a special grant, the whole matter to be adjusted when the General Synod has appointed the Trustees of the Fund."

The Bishop of Quebec promised to add \$200 dollars to the above grant from funds at his disposal in the Diocese of Quebec.

3. The question of the Boundaries of the Diocese of Mackenzie River was referred to the Provincial Synod of Rupert's Land.

4. The Committee on "the Relationship of the Y.M.C.A. to the Churches" reported the following resolution as adopted by the Conference:

Resolved: That this Conference recommends the formation of a Standing Committee consisting of representatives of all the Churches and of the Y.M.C.A. to act in an Advisory capacity in all matters affecting the relationship of the Y.M.C.A. to the Churches, and the Churches to the Y.M.C.A., and that a copy of this resolution be sent to each body represented in this Conference for their approval and appointment of delegates."

This resolution was approved by the Council and the following Sub-Committee appointed.

The Bishop of Toronto, Very Rev. Dean Tucker.

The Bishop of Ontario, Rev. E. C. Cayley.

The Bishop of Fredericton, Mr. Chancellor Worrell

6. The Bishop of Montreal presented the following report of the Committee on Beneficiary Funds:

REPORT OF THE COMMITTEE ON BENEFICIARY FUNDS
TO THE EXECUTIVE COUNCIL OF THE GENERAL
SYNOD

Your Committee has had several meetings since the last General Synod and has communicated with all its members. It has also met Professor Mackenzie twice and has discussed the question of annuities very fully with him. Whatever may be the decision of the General Synod with regard to placing these funds ultimately on a sound actuarial basis, it is manifest that this cannot be done until the sum required to meet the accrued liabilities has been raised. Before the General Synod will be in a position to reach a conclusion in the matter it will desire to know the sum that will be necessary, and what annual amount will be required to pay the premiums. In order to give this information accurately, Professor Mackenzie must have the data upon which to base his calculations.

He has prepared a questionnaire. Your Committee recommends that this questionnaire should be sent out immediately through the various diocesan secretaries to each clergyman in Canada, who should be asked to return the form duly filled in to his diocesan secretary. This questionnaire should be accompanied by a letter from the Bishop of the Diocese to his own clergy urging them to give the information asked for. Your Committee also would suggest that a copy of the letter of Professor Mackenzie to our Committee should be sent out with the letter from the Bishop of the Diocese. When the Diocesan Secretary has received the returns from the Clergy they would then be sent to the Secretary of our Committee. When Professor Mackenzie has prepared his report the General Synod will have the necessary information to guide it to a wise decision.

It will be necessarily be some years before the General permanent Beneficiary scheme for the whole Canadian Church will be in operation. In the meantime a plan must be devised to administer the revenue for the \$750,000 raised by the A.F.M.

for this purpose. Your Committee will consult Professor Mackenzie as to what this fund can safely bear. Before it is possible to work this out we desire to know what annuities it is intended to pay.

This fund was intended to bring the annuities of the clergy in those dioceses where the funds are inadequate or where they are non-existent up to the Standard of the Eastern Dioceses so that all should be equalized. Your Committee recommend that the minimum superannuation annuity, after ten years' service in the Canadian Church, should be \$400 per annum, and the maximum benefit, according to years of service, should be \$700 per annum. That up to the age of 65, medical certificate as to physical fitness should be required of the applicant, but that after 65 each case should be decided by the Board of Trustees of the Fund appointed by the General Synod, after recommendation has been had from the Executive Committee of the Diocese in which the applicant is serving; that "period of service" should be defined as service in the ministry in any diocese or dioceses in the Dominion of Canada, or in the missionary dioceses or districts under the M.S.C.C.

Your Committee would recommend that the widows and orphans of the Clergy shall be eligible for benefits whether or not the Clergyman in question has been a contributor to the diocesan funds; we would suggest, however, that some small reduction of the standard benefit should be made in such cases where the clergyman is not in good standing on the fund of his diocese, by way of calling attention to the advisability of all the clergy subscribing to such funds;

We would further recommend that the minimum of benefits should be fixed at \$350.00 or the equivalent of the minimum of Eastern Diocese, for widows, with a maximum of \$600 and that the annual allowance for each child under 18 years of age and unmarried should be \$50.00; that in the case of clergymen marrying after superannuation or beyond the age of 60 years their widows should not be permitted to become beneficiaries under the fund; that the widows of clergy serving under special license, or on leave from other dioceses should be permitted to become beneficiaries under the fund as of the dioceses in which they were serving at the time of decease.

We would ask for authority to get the information required from the dioceses to carry out these recommendations.

We would also recommend that some reserve of income be created for the benefit of special cases requiring immediate relief in all dioceses; e.g. cases of men serving under 10 years who may be incapacitated, such grants shall be made from year to year.

Your Committee would ask that the necessary expenses of the questionnaire sent out to obtain information for Professor Mackenzie be paid for from the income derived from the fund raised by the A. F. M. for Beneficiary Funds.

Your Committee reports that the Provincial Synod of Rupert's Land has passed the necessary Canon authorizing reciprocity in beneficiary funds. This will enable all the dioceses of the East to enter into reciprocal relations with the Province.

JOHN MONTREAL

Chairman

Copy of Questionnaire

Diocese of

Name

P. O. Address

Date of Birth (month and year)

Date of ordination (month and year)

Date of wife's birth (month and year)

Service in Canadian Church

From (date) to (date)

Parish Diocese

Present annual stipend \$

Number of Children under 18 (giving age)

7th May, 1920

To the Committee on Beneficiary Funds appointed by the General Synod

My Lords and Gentlemen:—It is vital to the success of any Beneficiary Fund that the benefits which are promised should be the equivalent of the funds that are to be raised in respect of each generation of Clergymen. This equivalence can only be ascertained and maintained if the information asked for from each possible beneficiary be accurate and complete. Failure on the part of any Clergymen to give the necessary information will seriously cripple the efforts of your committee and should

impair the right of such Clergymen to benefit.

Faithfully yours,

M. S. MACKENZIE

The recommendations of the Report were adopted.

7. In reference to the travelling expenses of the members of the Executive Council, the Primate ruled that they could not be paid at present as the Executive Council has no authority to spend money except on the order of the General Synod.

The following Resolution was adopted by the Council.

Resolved: That the Executive Council recommends to the General Synod the payment of the expenses of members in attendance at this meeting of the Executive Council and if the revenue be not sufficient that the expenses be paid pro rata.

8. A communication was received from the Hon. Mr. Justice Hodgins enclosing the following resolution of the National Committee of the Anglican Laymen's Missionary Movement.

[See Report of Committee appointed to deal with the question, page 138].

The communication was received and the Primate asked to appoint a Committee to consider it. The following Committee was subsequently appointed by the Primate:

The Hon. Mr. Justice Hodgins (Convener)

Mr. A. H. Campbell

Mr. L. A. Hamilton

Mr. G. C. Copley

Mr. J. P. Bell

Mr. G. B. Nicholson

Mr. J. M. McWhinney

Mr. S. Casey Wood

9. The following resolution was adopted in reference to the Incorporation of the General Synod:

"Resolved: That the Primate be requested to confer with the Committee on Legislation and urge them to take immediate steps to have the General Synod incorporated."

Pending the Incorporation of the Synod the following was adopted:

"Resolved: That the following be the Committee of Trustees on the investment of Funds belonging to the General Synod:

Synod, viz, The Bishop of Huron, Mr. L. A. Hamilton, (Hon. Treasurer of the Synod), Sir John Aird, Rev. Dr. Cody, Mr. C. A. Bogert, Mr. Chancellor Worrell, any three to constitute a quorum, and that they be authorized to receive the money and invest the same in trust for the General Synod of the Church of England in Canada until the Act of Incorporation is passed."

10. In reference to the action of the Roman Catholic Ecclesiastical Authority and Civil Courts of Quebec in the annulment of marriages it was

"Resolved: That this Executive Council of the General Synod of the Church of England in Canada hereby puts on Record its firm protest against the action taken by the Ecclesiastical authority of the Roman Catholic Church, and of the Civil Courts of the Province of Quebec in annulling marriages solemnized according to the Civil Law of the Province, and promises its full sympathy and aid to the authorities of the Church in the two Dioceses of the Province in such constitutional action as they may take to remove all doubt as to the validity of marriages so solemnized according to the Civil Law."

This resolution was sent to the Associate Press.

11. Resolutions of sympathy were sent to the families of the late Very Rev. Dean Evans, and the Ven. Archdeacon MacKay. Suitable acknowledgements have since been received.

Votes of thanks were passed to the Primate, to the Church people of Winnipeg for their kind hospitality and to the Rector of the Church of the Holy Trinity and the Churchwardens for the use of the Parish House.

All of which is respectfully submitted.

S. P. RUPERT'S LAND

Chairman

II.

REPORT OF THE BOARD OF MANAGEMENT TO THE
BOARD OF MISSIONS

HAMILTON, ONTARIO, FRIDAY, OCTOBER 7TH 1921

I.....INTRODUCTION.

"Our Blessed Lord has made it the duty of every one of His people, no less than of the Church at large or her leaders, to see that His Kingdom is extended by making disciples of all nations, and established by training them in His laws."

"It is always found that the Church or the Parish in which the missionary spirit is most active is the most abundantly enriched with all spiritual blessings. . . . This is not a counsel of perfection. It is implicit in discipleship itself; it cannot rightly be evaded."

"It is unreasonable that men should claim a place in the fellowship of the Church unless they are ready to share this obligation, which the Lord laid upon all disciples, at all times, in all places, amid all ordinary occupations, as well as by direct evangelization, to be witnesses for Him."

"The aim that all His members must set before themselves may be quite simply stated thus: World-wide witness to the Lord. This does not necessarily mean immediate world conversion; but it does mean adding to the Church daily such as are being saved. We aim immediately at the planting of Church life and order in all lands, at the formation of Churches, not only the conversion of individuals; Churches which from the very first shall be active centres of evangelization; at extending, not the Anglican Church with its special characteristics, but the Holy Catholic Church in its essentials, which each new Church, as it grows up, may exhibit under characteristics of its own. Ultimately we aim at all that is hoped for in the coming of the Kingdom of God."

The Board of Management quotes with grateful approval, these extracts from the Committee on Missionary Problems of the recent Lambeth Conference, as containing a strong and suitable expression of the fundamental law of Christian missionary effort: as setting out the bearing of that law upon the Church in its collective capacity, and, upon each member in his individual responsibility: as reciting the immediate and ultimate

mate ideals of the work we have in hand—"All that is hoped for in the coming of the Kingdom of God."

In these connections the Board recalls and re-affirms the statement made in the opening paragraphs of its last report to the Board of Missions:

"Any worthy and worth-while conception of our Lord's command 'make disciples of all the nations' carries with it clearly and convincingly, not only the responsibility for the conversion of individuals, their enlistment in His service and their organization into units of His Universal Body, the Church, but also the bringing under His sway of mankind in their wisest associations and in their most far-reaching modes of contact."

Looking further still into the past we find expressed the same fundamental conceptions of Christian obligation and the same exalted visions of work, in presenting its first report to the Board of Missions of the Provincial Synod of Canada, at Ottawa, October, 1886, the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada, said, in part:

"We have only to pursue the course, provided for us, and the missionary work of extending the Kingdom of Christ must advance and prosper among us. When we consider that the Redeemer has left it to His Church to make His name known upon earth: when too, we remember how closely the life of religion in the individual and in the parish advances or recedes *pari passu* with active personal interest in missionary work, we must rejoice that a method has been adopted and commenced amongst us which actually unites every congregation and offers the promise of uniting every member of our church in missionary work."

II. MEETINGS.

The Board of Management, has held three annual meetings as follows: (1) at Toronto, on September 11th, 1919, attended by three Archbishops, fifteen bishops, thirty-one clergy, seventeen laymen, six W representatives; (2) at Winnipeg on October 21st, 1920, attended by three archbishops, fifteen bishops, thirty-one clergy, sixteen laymen

. A.
by two
A, nine W. A.

representatives; (3) at Toronto, September 29th, 30th, 1921, attended by 3 archbishops, 18 bishops, 34 clergy, 17 laymen and 6 W.A. representatives.

The Executive Committee of the Board has held 26 meetings, and has transacted the current business of the Society with consistent devotion and success.

III. IN MEMORIAM.

Three prominent members of the Board have passed to their reward.

Thomas Fry Lewis Evans, D.D., late Dean of Montreal, and repeatedly appointed clerical representative of the Synod on the Board of Management.

Matthew Wilson, D.C.L., repeatedly appointed a lay representative of the Diocese of Huron; for several years a member of the Executive Committee, and the generous legator, of the bequest, set aside and made available during his lifetime, of the sum of \$20,000.00, the capital being invested and the income used for work abroad. The first income is being used for the erection at Kweiteh, Honan, China, of the "Matthew Wilson Memorial" residences for missionaries.

Charles Jenkins, one of the founders of the General Synod, and in consequence one of the founders of the M.S.C.C. He also was repeatedly appointed a lay representative of the Diocese of Huron on this Board of Management.

May the Living God, who gave them life, filled their hearts with zeal and courage for His cause, and called them, in His own good time, to return unto Himself, raise up in their stead and enlist in His service many more men of like faith, wisdom and devotion.

IV. HEADQUARTERS STAFF AND ORGANIZATION.

The Headquarters Staff and Organization, have undergone, during the triennium under review, a considerable degree of development. This is due to the three following main causes:

1. The assumption, or re-assumption, of responsibilities or developments decided upon before the war, but deferred until the issue of the struggle became apparent.

2. The inordinate rise in costs, particularly printing and rents, which followed the immediate close of the struggle.

3. The necessity of adjusting our administrative machinery to the heavy increase in our administrative responsibilities in relation, particularly, to the work among Indians and Eskimo.

Records of discussions of the need of a "Secretary, resident in the West," occur again and again in the Minutes of the Board of Management. Definite action was taken at the meeting held at Saskatoon, Oct. 9th, 10th, 1913, when the Board resolved: "That the position of Field Secretary be offered to the Rev. T. B. R. Westgate, D.D., he to undertake the work at the beginning of the year 1915." Owing to internment in "German East Africa," followed by active military service, succeeded by very severe and prolonged illness, Dr. Westgate was not free to take up his residence in Winnipeg before the year 1919, while the full amount required for stipend, office and travelling charges, etc., become chargeable to the Society in the year 1920.

Mr. R. W. Allin, Educational Secretary, completed his record of most valuable work for the Society, and resigned in the spring of 1916. At the autumn meeting in that year the Board "referred the appointment of an Educational Secretary to the Executive Committee, with power to act." Owing to war conditions and the desire of the General Secretary to "carry on," for the time, as economically as possible, no action was taken until Feb. 24th, 1920, when the Committee appointed the Rev. W. E. Taylor, Ph.D. In the interim, Mrs. Willoughby Cummings was appointed to assist the General Secretary in editorial work particularly the *Mission World* and the *Year Book*.

The growth of the work, generally, and the heavy incipient responsibilities in connection with the Indians and Eskimo have involved a corresponding adjustment and development of the administrative machinery of the Society. The "taking-over" as from Jan. 1st, 1919, of the four Indian Boarding Schools in the Diocese of Calgary necessitated the establishment of some administrative body, more closely and continuously in touch with the schools than it was possible for the Executive to be. "The Indian Commission for Indian Boarding Schools in the Diocese of Calgary" was formed, as a temporary measure, consisting of Mr. Chancellor Savary, Mr. Sydney Houlton, and Archdeacon Tims, Secre

tary-Treasurer. The thanks of the Board are due to the members of this Commission for the care, diligence and success with which they discharged their heavy duties. The prospective assumption of responsibility for all the Indian Boarding Schools was met by the appointment of the "Indian and Eskimo Commission" with headquarters at Winnipeg, His Grace, the Primate as Chairman, the Rev. Dr. Westgate as Secretary. This Commission will have complete "domestic and educational charge" of all the Indian or Eskimo Boarding Schools, under the M.S.C.C., large questions of policy, and important appointments such as Principals, being alone reserved for approval by the Executive Committee. As an additional measure, designed to keep the work in the fullest possible contact with local conditions and local authority, the general policies are passed upon, annually, by the "Committee on Indian and Eskimo Work" which consists of the Primate, the members of the Executive Committee, all the Archbishops and Bishops having Indian or Eskimo work in their dioceses, together with selected clerical, lay, and W. A. representatives. Under this system the Board believes that the Church as a whole will be able to make its greatest contribution, in wisdom, in counsel, and in efficiency of administration to the benefit of the work.

An interesting and important feature of the general situation, from the standpoint of administration, is the question of those areas of work in which the activities of the Missionary Society overlap with those of another department of the General Synod, or in which the work is of such a character as to make it difficult to clearly distinguish the lines of demarkation. The Church Camp Mission may be cited as an example of such fields of activity as between the Missionary Society and the Council for Social Service. A Committee representing both bodies has these matters under consideration with a view to the presentation of such recommendations as will tend to the co-ordination of the efforts of the two departments concerned with a view to greater efficiency of the work and the greater economy in administration.

In considering the headquarters, organization and cost of administration of the M.S.C.C. especially in comparison with the headquarters of other prominent Canadian Mission Boards, the inclusive character of the responsibilities of the M.S.C.C. Headquarters Staff should be borne in mind. In the case of the other Boards noted, the responsibility for the

collection. receiving and disbursement of funds, bookkeeping, banking, etc., falls within the duties of the financial department of the Church and not within those of its Mission Board. In one prominent instance a similar statement applies to the dissemination of literature, the organization of Summer Schools, etc. The M.S.C.C. Headquarters has, in addition and with great pleasure, acted as the headquarters for the reception and disbursement, and in some cases the organization, of most of the special funds raised by the Church, as, for example, the Overseas Chaplains' Fund, and the various Famine Funds; it was also the Dominion Headquarters of the organization of the Anglican Forward Movement appeal.

Anglican Laymen's Missionary Movement.

The National Committee of the A. L. M. M. at a meeting held in Toronto, Sept. 17th, 1920, adopted a resolution, of which the following is the opening paragraph:

"That it is the view of the National Committee of the Anglican Laymen's Movement, that the Movement, as at present constituted, viz., as a separate and unofficial body, should discontinue further operations. That this decision has not been based on any lack of interest in the work of the Church at large, but is due to the belief that the success of the Anglican Forward Movement demands similar work to that carried on by the Anglican Laymen's Movement, but on a wider basis, in each of the Dioceses together with some form of official suggestion and supervision from a central body surveying the work from a National Church standpoint."

In reply, the Executive Council of the General Synod resolved:

"That this Council receive the communication from the Laymen's Missionary Movement, and recommend that the Primate appoint a special Committee to consider the whole matter and to report thereon at the next meeting of the General Synod."

The Committee named by the Primate, with the Honorable Mr. Justice Hodgins as Chairman, has had this most important matter under consideration. In the meanwhile, the Board of Management places on

record its deep sense of the great debt due, by our missionary all its branches, to the zeal, wisdom, self-sacrificing efforts and contributions of the members of the A. L. M. M. The Board trusts under the blessing and guidance of God the Holy Ghost, the way prepared along which the inspiring work and results of the A. L. M. may advance, in new forms of organization, to the stimulation and development of the work of the Church in all its departments of activity. Anything less than such a result would mark the cessation of the life of the A. L. M. M., as an organized body of men, as nothing less than a disaster.

FINANCIAL.

The triennium under review (1918-19-20) represents (1) the maximum war effort, culminating in unquestioned victory, (2) the immediate post-bellum conditions of great industrial and mercantile activity, accompanied by a phenomenal rise in the cost of living and of all other things, complicated by the effects of the war upon national currencies, exchange, etc., (3) the subsequent industrial stagnation, deflation, high costs, re-adjustment of exchange. The period, therefore, is of outstanding interest in its main characteristics and should prove of equal value in our attempt to summarize and interpret the financial conditions and resources of the Society.

The fact that the Forward Movement Financial Appeal, with its important results for the M.S.C.C., occurred within the triennium, adds an additional element of great importance, and makes it advisable to treat the subject under the two general heads of (1) Special, and (2) Regular, financial facts and considerations.

Special Income

It is gratifying to recall the fact that the Forward Movement, in all its spiritual and material results took its rise directly from the initiative of the Board of Missions when considering the conclusions "submitted" to His Grace the Primate by the deputation to the Indian and Chinese Missions, as adopted by the Board of Management." (Vide *Journal of the Board of Missions*, 1918, page 62).

The direct Missionary Funds included under the A.F.M. Appeals

were:		
1.	War Memorial Endowment Fund, for work among Indian and Eskimo	\$300,000
2.	Settlers Church Extension Fund	150,000
3.	Indian and Eskimo re-organization and equipment	100,000
4.	Foreign Missions and work among Orientals resident in Canada	190,000
5.	Women's Auxiliary, extension, equipment	150,000
	Total	<u>\$890,000</u>

Indian and Eskimo Fund

Of these, the Indian and Eskimo funds were given a preferred claim, and paid in full out of the first income received in response to the appeal.

The A.F.M. Memorial Capital of \$300,000 was brought up (under a moderate estimate of sterling exchange) to the full amount desired, that is, \$500,000. The difference (\$200,000) was secured as follows: (1) the total contribution in War Memorial Victory Bonds, by the Sunday schools, of \$58,292.60, against which was charged the cost of the memorial shields, printing, etc., \$6,657.33, leaving a net contribution of \$51,635.27. (2) the W. A. contribution of \$31,324.36, and (3) the splendid gift of the C.M.S., £25,000 (sterling). Of the total amount the sum of \$379,683.50 (par value \$400,632.96) has been invested in bonds and debentures, bearing interest at an average rate of 6%. The C.M.S. gift of £25,000 has been deposited in the savings department of the Bank of Commerce, London, bearing interest at 3%, until such time as the recovery of sterling exchange will justify the transfer of the sum to Canada. The Board of Management instructed the Executive Committee, as a temporary arrangement, to pay, as possible, for the current year, out of the proceeds of this fund (1) amounts equivalent to the sums lost to several dioceses, through the final withdrawal of the C.M.S., (2) sums lost through adverse rates of exchange on amounts remitted from England for work among Indians or Eskimo.

The Indian and Eskimo Equipment Fund of \$100,000 was received in full from the Treasurer of the Forward Movement. Of this fund the sum of \$75,000 has been set aside and invested, the proceeds to be used from year to year, for the purposes of the fund. In addition, grants have been voted as follows: (1) for the Eskimo Mission and medical hostel at Aklavik, Mackenzie River Delta \$7,500, (2) for Missionary residence at Shingle Point, Arctic Coast, Yukon Diocese \$3,500, (3) for repairs to St. Peter's Boarding School, Lesser Slave Lake \$1,000, (4) for paying off the accumulated deficit, 1918, on the accounts of the Calgary Diocese Indian Boarding Schools \$8,300, (5) for Indian Boarding Schools, Diocese of Calgary, 1920, special \$625, (6) for domestic equipment, Indian Girls School, Alert Bay, Diocese of Columbia for deficit on Mackay Boarding School Accounts, the Peace River Boarding School, Saskatchewan \$1,795, (6) for Old Sun's Boarding School Reserve, farm equipment \$1,000, and for Blackfoot Boarding School, Saskatchewan \$200, (7) for Missionary in charge, \$500, (7) towards the construction of a new mission house, Sarcee Reserve, \$1,750, (8) towards the construction of a new mission house, Alert Bay, Indian Mission, Diocese of Columbia, \$750.

Settlers Church Extension Fund

Of the total, \$150,000 to date, July 25th, 1921

ultimate sum of \$100,000

a capital sum, \$100,000

of the fund

made available

(1)

the Treasurer of the A.F.M. had paid over the sum of \$120,000. Of the total amount of \$120,000 (\$70,000 now invested) has been set aside and the interest to be used from year to year for the purposes of the fund will be preserved and available for all the future. Grants have been voted as follows:

- (1) The Columbia Coast Mission for the repair of the mission boat at Columbia and for the purchase of the Makehewi, \$6,253, subject to the condition that if both or either, of the boats be sold, the sum in question must be refunded; (2) for the repair of the boat, Northern Cross, Prince Rupert Coast Mission, Diocese of Caledonia, \$1,000; (3) for work among new settlers, Pouce Coupe area, Peace River District, Diocese of Caledonia, \$2,000; (4) for nursing work among settlers, Diocese of Saskatchewan, \$1,200; (5) loan to the Ukrainian Greek Orthodox Brotherhood of Canada, on the application of the Bishop of Saskatchewan, \$750.

chewan "without interest and on such security as he (the Bishop) may deem sufficient," \$2,000; (6) Grants towards the erection of church buildings at Foleyet and Hornpayne, Diocese of Moosonee, \$750 each; (7) for work in the oil district, Fort Norman, Mackenzie River Diocese. to be drawn only as expended, \$5,000.

Foreign Missions Fund.

"Of the Foreign Missions, and work among Orientals in Canada" Fund, the sum of \$152,000 has been received from the Treasurer of the A.F.M. Out of this sum amounts have been provided: (1) travelling expenses, outfits, and stipends for new missionaries, Mr. T. R. Hinckley, and Mr. and Mrs. R. M. Lewis to Honan, Mr. and Mrs. Cuthbert Cooper Robinson to Mid-Japan, \$5,790; (2) for the purchase of land at Chengchow, Kaifeng and Kweiteh, Honan, a total of \$9,300; (3) for the enlargement of Trinity Church, Kaifeng, designated contribution by Mr. W. H. Wiggs, Quebec, \$5,000; (4) for repairs of damage caused by earthquake, Kangra, \$400; (5) for exchange, Mid-Japan, \$3,000; (6) for purchase of property, Tatsuno, Mid-Japan, \$2,500; (7) for the enlargement and equipment of St. Andrew's College, Honan, \$25,000; (8) for the training of male candidates for the work abroad, income only to be used, \$12,000; (9) for the supply of Christian literature in the mission fields abroad, income only to be used, \$8,000; (10) for work among Orientals in Canada the total sum ultimately available, \$40,000, has been divided, for purchase or equipment of properties as follows, the Diocese of New Westminster, \$26,000; the Diocese of Columbia, \$10,000; the Diocese of Kootenay, \$2,500; the Diocese of Caledonia, \$2,500.

The Chinese Famine Fund.

In response to urgent appeals for assistance to meet the famine catastrophe which had overtaken the people of North Central China, a Joint Famine Relief Committee was formed of representatives appointed by the authorities of the Anglican, Baptist, Congregational, Presbyterian and Methodist Mission Boards, and an appeal issued. On behalf of the Church of England, this appeal was sent out by His Grace the Primate

and a special Famine Appeal Sunday appointed. The response was immediate and generous. The total contributed to date, June 23rd, being \$666,923. Of this total the sum of \$103,646.11 was sent in to, and remitted by, the office of the M.S.C.C. The excellent results of this appeal illustrate, vividly, the power and fruitfulness of co-operation among Christian Communion along the line of the Lambeth Conference recommendation.

The effect upon the officials and people of China is evidenced by the following letter, received by the Famine Committee, signed by the military and Civil Governors of the Province of Honan:

Sirs:—

We most respectfully invite your attention to the following. Through the Commissioner of Foreign Affairs here, we are in receipt of a letter advising us of a further remittance from the Canadian Churches for Famine Relief in Honan.

Honourable Gentlemen of Canada, we cannot but see in this an ardent and true heart of love in rendering us such help to save our people. We are deeply and gratefully conscious of your sympathy and kindness. We could not have expected such large sums of money and your zeal in urging in your country relief for our suffering multitudes makes us doubly grateful.

On behalf of our famine stricken people, we heartily thank you, and are with profound respect,

Yours sincerely,

(Sgd.) CHAO, *Military Governor,*
CHANG, *Civil Governor.*

2. Regular Income

The regular or general income of the Society falls under three divisions: (1) income on Apportionment, (2) income not on Apportionment, (3) income through legacies or other special sources such as royalties on the Book of Common Prayer.

The amounts apportioned to the various dioceses, including those for Jewish work, and the amounts received in response for the year

1919, 1920 are shown in the following table:

PROCESSES	Apportioned	Paid on App'm't
Albany	\$14,931.00	\$12,231.00
Albany	1,230.00	1,245.00
Albany	3,321.00	2,373.00
Albany	5,591.00	5,242.00
Albany	391.00	406.00
Albany	6,354.00	5,961.00
Albany	3,741.00	3,682.00
Albany	20,735.00	18,867.00
Albany	75,389.00	60,866.00
Albany	2,049.00	1,641.00
Albany	10,362.00	9,164
Albany	831.00	833.00
Albany	71,706.00	67,412.00
Albany	2,488.00	1,977.00
Albany	12,354.00	10,572.00
Albany	42,259.00	46,148.00
Albany	41,460.00	39,570.00
Albany	29,614.00	24,504.00
Albany	41,097.00	39,990.00
Albany	13,653.00	15,067.00
Albany	33,726.00	30,194.00
Albany	26,648.00	25,873.00
Albany	10,362.00	9,068.00
Albany	149,247.00	123,313.00
Albany	1,227.00	806.00
	<u>\$625,766.00</u>	<u>\$557,005.00</u>

Designated Income

The designated, or other amounts, received, and not available under the apportionments, exclusive of sums received for the Indian and Eskimo Endowment and other A. F. M. Funds, were: (1) for 1918, \$291; (in addition \$8,096 was received for the War Emergency, or adverse exchange, Fund, and \$13,481 for the Overseas Chaplain Fund); (2) for 1919, \$11,971; (3) for 1920, \$10,576.

Per Capita Grants, for Indian Boarding Schools, were received

from the Dominion Government, (1) for 1919, \$16,284; (2) for 1920, \$19,036.

The following legacies, with objects to which applied, were received:

1918—		
Anna Councer	To M.S.C.C.	\$ 50.00
1919—		
Sidney Switzer	To M.S.C.C.	25.00
Samuel Trees	To M.S.C.C.	1,000.00
Margaret Pearce	To M.S.C.C.	100.00
Thomas MacArthur	To M.S.C.C.	150.78
1920—		
Septimus Lamb	To M.S.C.C.	1,000.00
George Hague	To M.S.C.C.	1,800.00
L. M. Davidson	To M.S.C.C.	49.87
		<u>2,849.87</u>
		\$4,175.65

Royalties on the Book of Common Praise, for the Reserve Fund, 1918, \$1,689; 1919, \$1,388; 1920, \$1,765.

The Reserve Fund now (July 25th, 1921) stands at: (1) General Reserve, \$73,940; (2) Jewish Work Reserve, \$6,290. Total, \$80,230; an increase since the last Triennial Statement of \$11,857.

Attention is drawn to the vital place occupied by this fund in the financial operations of the Society, and the consequent need that its total should be increased, as soon as possible to the desired amount of \$100,000. The fund is dependent upon, and has been built up from, the following sources of income: (1) undesignated legacies, (2) royalties on the Book of Common Praise, (3) certain balances appropriated by the Board of Management.

Other Trust Funds are:

(1) Muir Endowment, for bed in Palampur Hospital	\$ 1,000.00
(2) Anonymous Contribution	25.00
	<u>\$1,025.00</u>
(3) Superannuation Fund, derived from sale of "Inasmuch"	1,186.00
(5) The Matthew Wilson Trust Income for work abroad	20,000.00
(6) The Mary Owen Annuity Fund, subject to annuity for	

life of 37	20,000.00
(7) An Owen Sound Contributor	25.00

The Board of Management gratefully acknowledges these special gifts:—

R. H. Buchanan of Montreal, for Harriet Buchanan Memorial Palampur, India	\$ 1,400.00
Mr. G. E. M. Stephens, Halifax, towards St. Andrews' School in Kaifeng, China	500.00
Mr. W. H. Wiggs, Quebec, for Trinity Church Building Fund, Kaifeng, China	5,000.00
St. Paul's, Toronto, towards St. Paul's Hospital in Kweitech, China, (in addition to sums previously acknowledged	12,784.60

4. Distribution of Income

The fact that the Missionary Society is the general clearing house for the Church of England in Canada in all financial matters of a missionary character, other than diocesan missions, makes the equitable distribution of its income a matter of more than usual interest and importance.

The total proposed grants for the years 1918, 1919, 1920, to the Canadian Missionary Dioceses, and the total amounts paid on the same total, with the total apportionment assigned to them and the amounts paid by them, in response, were as follows:

Diocese	Proposed Grants	Paid Grants	Assigned Apport's	Paid Apport's
Algoma	\$21,000	\$14,490	\$14,099	\$11,445
Athabasca	21,000	14,629	1,160	1,176
Caledonia	24,000	16,504	3,135	2,207
Calgary	8,500	5,988	5,326	4,977
Cariboo	9,000	6,269	370	336
Edmonton	14,300	9,949	3,531	3,428
Keewatin	16,000	11,415	1,937	1,565
Kootenay	13,500	9,404	9,782	8,366
MacKenzie River	16,300	11,221	76	788
Moosonee	12,000	8,360	2,348	1,833
Qu'Appelle	31,500	21,743	17,614	14,362

Saskatchewan	32,710	22,798	9,782	8,585
Yukon	15,060	10,491	1,161	721
	<u>\$234,870</u>	<u>\$163,261</u>	<u>\$71,031</u>	<u>\$59,789</u>

The total income on apportionment and the total Canadian expenditure on grants, by ecclesiastical provinces, for the triennium were:

(1) Income on Apportionment—

Province of Canada	\$142,948.00
Province of Rupert's Land	61,669.00
Province of Ontario	285,813.00
Province of British Columbia	25,726.00
	<u>\$516,156.00</u>

(2) Expenditure on Grants including Jewish Work—

Province of Canada	\$ 15,221.00
Province of Rupert's Land*	166,900.99
Province of Ontario	42,937.00
Province of British Columbia	63,537.00
	<u>\$288,595.99</u>

* Includes Government grants for some Indian Boarding Schools.

5. Gross Annual Receipts

For the period were:—1918, \$214,174; 1919, \$304,706; 1920, \$1,000,236.

6. The Total Annual Amounts

From all sources, paid out by the Society, during the whole period of its history for work, (1) in Canada and (2) in the Foreign Fields.

1902-3	\$ 45,120.00	\$ 31,762.00
1904	63,521.00	28,799.00
1905	63,689.00	29,175.00
1906	69,650.00	29,386.00
1907	63,320.00	35,294.00
1908	74,484.00	39,813.00
1909	77,008.00	40,193.00
1910	86,004.00	58,964.00
1911	79,673.00	71,696.00

1912	87,255.00	72,704.00
1913	75,939.00	95,503.00
1914 Including Jewish Work	91,262.00	98,212.00
1915 Including Jewish Work	95,775.00	80,003.00
1916 Including Jewish Work	87,473.00	82,181.00
1917 Including Jewish Work	97,235.00	77,911.00
1918 Including Jewish Work	84,327.18	101,341.16
1919 Including Jews and Indian Schools	137,356.89	99,005.44
1920 Including Jewish and some Indian Work Special A. F. M. Payments	*161,564.18	14,883.17
	<hr/>	<hr/>
	\$1,540,656.25	\$1,220,815.77

* Includes \$34,978.00 for Settlers' Church Extension Fund and some Indian Eskimo payments for Canada, and \$24,390.78 for Foreign Special Payments.

7. Receipts on Apportionments in Relation to Payments on Grants Candidates Committee

The inclusive character of the responsibilities of the Society has invested this subject with unusual difficulty. From the outset certain obligations, particularly the grants for work abroad, have required that they be met as they accrued from the beginning of the year, even though the receipts on Apportionment were wholly insufficient for the purpose. The inevitable result was a bank-overdraft secured on certain balances or by personal action of the General Treasurer. The initial payments to the Canadian Missionary Dioceses were deferred, in consequence, to a comparatively late date, and the total of the payments depended upon the available balance, for that purpose, at the end of the year. Action in alleviation of this state of affairs was taken or sought in the following directions (1) by the creation of the Reserve Fund, (2) by instructing the General Treasurer to pay one-quarter of seventy-five per cent. of the grants to Canadian Missionary Dioceses, at the end of each of the first three-quarters of the Calendar year, (3) by requesting all dioceses to remit to the General Treasurer on a similar basis of one-quarter of seventy-five per cent. of the diocesan apportionment, at the end of each of the first three-quarters of the year, and (4) by making the grants for work abroad, under section V. and part of VI. of the estimates, subject to a possible reduction of twenty-five per cent.

The results of the foregoing, have alleviated, but have not corrected, the situation. The very satisfactory increase in the Reserve Fund has been described, without it the Society could not have financed its banking operations. Certain dioceses have faithfully made remittances on the quarterly basis noted. The growth, however, of the work abroad, the exceptional exchange conditions and the increase in costs of all kinds, resulted in the payment, for the year 1920, of 56¼ per cent. only of the grants to Canadian Dioceses, involving an overdraft at the end of the year of \$7,418, against the Reserve Fund. To this serious problem the Board of Management is giving very earnest attention.

CANDIDATES' COMMITTEE AND EDUCATIONAL WORK

Candidates Committee

To this Committee are referred all applications for service under the Missionary Society of the Church of England. Meetings have been held at regular intervals throughout the triennium.

(1) In 1918, 7 women satisfactorily completed their courses of training and were appointed by the proper authorities as follows:—

To Mid Japan— Miss Adelaide Frances Moss, Toronto, Ont.
Miss Irene Louise Isaac, London, Ont.

To Honan, China— Miss Catharine H. Travis, M.B., St. John, N.B.
Miss Frances Mabel Watts, St. Catharines, Ont.
Miss Emily Frances Jones, Newmarket, Ont.

To Kangra, India— Miss Annie Edgar, Sudbury, Ont.
Miss Evelyn Rabajotti, Toronto, Ont.

In 1919, 4 Candidates were accepted and appointed, namely:

To Honan, China— Rev. G. A. Andrews, Arichat, N.S.
Miss Greta Clarke, Omemee, Ont.

To Mid Japan—
Rev. Hollis H. Corey and wife, formerly of Labrador, Kingscraft, Que.

Miss Ivy Tosh of Nova Scotia, a promising applicant for service, died of influenza while her application was under consideration.

In 1920, the Candidates' Committee accepted 6 men and women,

who were appointed:

To Mid Japan— Miss Frances Hawkins, Hamilton, Ont.
Rev. C. C. Robinson and wife, Ottawa, Ont.

To Honan, China—
Mr. T. R. Hinckley, formerly Principal of the Boys' Boarding
School of St. Andrew's Cathedral, Honolulu.
Miss Ruth Jenkins, Ottawa, Ont.
Miss Gladys Trivett, Prince Edward Island.

Within the period 1918-20, 17 new workers (4 men and 13 women)
were appointed to the Mission fields, bringing the staff to the following:

Mid Japan	30
Honan	24	
India	11	

or a total of 65 in the main fields of M.S.C.C., being a net gain of 6 for
the period under review.

(2) Applications declined.

In the triennial period, 12 applications have had to be refused
either on account of age or of ill health.

(3) Minimum Educational Standard.

The Committee having carefully considered the important question
of an educational standard for applicants for overseas fields, decided
that the minimum educational standard for such applicants shall be that
for Junior Arts Matriculation or its equivalent.

(4) Advisory Members.

With a view to greater efficiency in its work, the Candidates' Com-
mittee was given power in 1919 to appoint annually, advisory members,
not to exceed 5 in number, to its membership, such advisory members
to rank in all respects with the regular members of the Candidates' Com-
mittee, and need not be limited to the membership of the Board of Man-
agement or to the Executive Committee of the W. A.

(5) New Forms.

On recommendation of the Candidates' Committee, new forms of
applicants, referees and interviewers, etc., have been prepared and are
now in use.

(6) Enlargement of scope and duties of the Candidates' Committee

in relation to missionaries on furlough.

In 1920, the Candidates' Committee approved of the proposal of the Consultative Committee, and this was in turn endorsed by the Board of Management at its meeting held in Winnipeg in October of that year, with a view to the enlargement of the scope and duties of the Candidates' Committee, and with authority to proceed according to the instructions of the resolution.

Proposal—"To enlarge the scope and duties of the Candidates' Committee to enable it to place within its authority the application of the Rules and Regulations for Foreign Missionaries insofar as the same concern matters of medical examination, the carrying out of the reports of the medical examination, the assignment of periods for rest, or, if desirable, the character and place of further collegiate or other forms of training, also the kind and amount of deputation work to be done by each missionary on furlough."

Resolution: "That the Candidates' Committee be requested to undertake such an extension of its duties as will cover the points . . . in relation to missionaries on furlough, and to submit to the Consultative Committee the needed modifications and amendments in the present title and constitution of the Candidates' Committee."

The changes required by the foregoing have been made (1) in the constitution of the committee, (2) in the Revised Rules and Regulations for Foreign Missions.

Periodicals

The Missionary Society possesses its two official papers, *The Mission World* and the *Letter Leaflet*. The former has a circulation of approximately 3,000, the latter over 21,300. The increased cost of publication has entailed a heavy financial deficit on the *Mission World*, amounting to more than \$3,000 last year. The question of the adoption of a modified policy in regard to *Mission World* is now under serious consideration with a view to a wider use of the missionary periodical among the church membership generally and especially among the clergy. The special "Children's Number" of the *Mission World* has been issued each year

in connection with the children's Lenten offerings for missions. The edition for the last two years has been in excess of 25,000. In addition to the above periodicals, and since the appointment of the Educational Secretary, a department of Missionary News under the heading "Around the World" has been maintained in the Canadian Churchman.

Summer Schools

The Summer Schools continue to render important service in the training of church workers. The Summer School movement has become, to an even greater extent than at the time of the last report, Dominion wide and Inter-Diocesan in scope. This is evidenced by the places where they have been conducted, viz;—Charlottetown, P.E.I., Windsor, N.S., Rothesay, N.B., Lennoxville and Knowlton, Que., Ottawa, Belleville, Port Hope, Toronto, St. Catharines, London, Lake Couchiching, Sudbury and North Bay, in Ontario; Winnipeg and Brandon, Manitoba, Regina, Broadview and Swift Current, Saskatchewan; Medicine Hat, Alta.; and Victoria, B.C.

In addition to the regular Summer Schools, which are mostly Inter-Diocesan in character and extending for a period of five to seven days conferences or institutes of from one to three days' duration have been held in several places mostly in the Western Diocese. The total attendance at the twelve schools and institutes held last year, was over 1,000, representing about 250 parishes and 19 dioceses.

The Summer Schools represent the most effective method so far discovered of training and inspiring our young people to enable them to do better service in God's Kingdom. They contribute in a very large measure to arousing and sustaining that intelligent and practical interest and activity in those departments of the church's work, which are the channels for her growth and activity. We look forward to the time in the near future, when the Summer Schools will have increased sufficiently in number so that there will be at least one within comparatively easy reach of every diocese.

The following table shows the Dioceses within which Summer Schools have been held during the triennium under review, together with their location and the number in attendance.

1918.

Diocese.	Place	No. in attendance
Quebec.....	Bishop's College, Lennoxville.....	90
Toronto.....	Trinity College School, Port Hope.....	155
Huron.....	Huron College, London.....	107
Algoma.....	North Bay, Ont.....	61
Qu'Appelle.....	Regina, Sask.	107
Qu'Appelle.....	The Institute, Medicine Hat, Alta.	48
Columbia.....	St. George's School, Victoria, B.C.	185
		<hr/>
		753

1919

Diocese—	Place	
Nova Scotia.....	Windsor, N.S.	82
Montreal.....	Knowlton, P.Q.	64
Ottawa.....	Ottawa, Ont.	91
Niagara.....	St. Catharines, Ont.	87
Toronto.....	Lake Couchiching, Ont.	99
Algoma.....	Sudbury, Ont.	34
Calgary.....	Calgary, Alta.	59
Columbia.....	Victoria, B.C.	125
Qu'Appelle.....	Moose Jaw, Sask.; Swift Current, Sask.; Medicine Hat, Alta.; Total attendance	250
		<hr/>
		891

1920

Nova Scotia.....	Charlottetown, P.E.I.	45
Montreal.....	Knowlton, P.Q.	77
Toronto.....	Lake Couchiciching.....	236
Rupert's Land.....	Brandon, Man.....	50
Qu'Appelle.....	Broadview, Sask.....	35
Qu'Appelle.....	Swift Current, Sask.....	56
Qu'Appelle.....	Medicine Hat, Alta.....	40
Calgary.....	Calgary, Alta.....	40
Edmonton.....	Edmonton, Alta.....	33
		<hr/>
		612

Missionary Literature.

The literature issued by the Society falls under two heads, viz.:

- (a) Literature for free distribution.
- (b) Other literature at cost.

Under (a), free literature, special attention has been given to revising and improving the Popular Information Series, which consists of brief informative pamphlets of from four to six pages. There are now ten pamphlets in this series, four of which are general in character, three deal with the Canadian Mission fields and three with the overseas fields. The usefulness of these pamphlets is attested by the large and growing demand for them.

(b) The literature issued at cost is varied, with a view to meeting the needs of the many kinds of work now under the direction of the Society.

Among these are the following:—

(1) A booklet of twenty-four pages entitled "Our Work in China," compiled from material furnished by the Bishop in Honan. The second edition is now necessary and is being issued in two parts on Honan—General and Canadian work in the Diocese of Honan.

(2) A volume of 196 pages on "Our Church at Work" with illustrations, maps and charts, has been prepared by the Educational Secretary and issued, giving a review of the M.S.C.C. mission fields in Canada and Overseas. This is intended, not merely as a text book for Mission study classes, but is designed as well to give up-to-date information for clergy and lay church workers. Through the generosity of laymen, presentation copies of this book have been given to the clergy through many of the Dioceses across Canada.

(3) A set of wall charts, describing the M.S.C.C. work, has been prepared, suitable for use in Sunday Schools, Church Halls, etc. These charts are meeting a long felt need and are already in large demand.

(4) A new venture has been made in putting forth a distinctively Canadian Church Calendar and Church Lectionary. In the first year of its issuance, two editions, totalling 15,000 copies were disposed of. The calendars, besides giving daily texts and readings, with information for clergy, Sunday School teachers and other workers, devotes space on

every page to illustrations of the church at work in the various mission fields. It is hoped that eventually, calendars may come into regular and constant use in the majority of Anglican homes in Canada.

Publicity.

A fifth main line of activity in Missionary education has been in regard to the use of missionary lantern slides, and more recently, of missionary motion picture films. For three years, the Society has experimented on the plan of placing its slides in the general Lantern Slide Department, but the results have not proven entirely satisfactory. By a recent arrangement, the General Board of Religious Education continues to have charge of the mechanical part in receiving and filling orders, while the M.S.C.C., through its Educational Secretary, resumes the control of the care and arrangement of the slides and of the preparation of the lectures. This work is now progressing with a view to making the Mission Slide Department a more effective agency in providing good and up-to-date pictures on the various mission fields.

A still newer departure has been made by the introduction for the first time in Canada, of motion pictures visualizing our Church's missionary work in Japan and China. By arrangement with the Pathescopie Company of Canada, Ltd., one of their representatives visited our mission fields in these countries and returned with excellent pictures, showing our Church at work in these overseas areas. While not financially responsible for the venture, the Missionary Society is encouraging the showing of these films in centres across Canada. It is convinced that great possibilities lie latent, waiting to be developed in this field in providing popular information and education, by means of motion pictures of this kind.

Visitation of Colleges.

Realizing the strategic importance of the Colleges and Universities as training centres for the future leadership, clergy and lay, of the church and also the main sources of supply for the best type of trained workers needed for its various fields, the Missionary Society has charged its Educational Secretary with the visitation of Anglican Theological Colleges

in order to present its work and to establish points of personal contact between the Society and the Student body. In addition to the work in the Theological Colleges, an effort is being made to reach many hundreds of Church of England students in the Arts Colleges and Universities in order to keep the claims of the Church's work before this important body of men and women students.

The whole effort to inform and educate our people on the Church's missionary work is fraught with large possibilities and is in harmony with the call of the Church through the Anglican Forward Movement, making its second stage in continuation with a view to providing men and means for the proper maintenance of its work. In this endeavor, information and education have a fundamental part, information arouses interest and deepens convictions, and these in turn ensure the necessary support for the proper maintenance of the Church's missionary work.

THE YEAR BOOK.

In the compilation and publication of the Year Book, the Board of Management believes that it has met a distinct need of the Church. The character of the book however, and the inclusive nature of its contents, mark it out as a production which should be issued under the direct authority of the General Synod and to that body the Board has referred the questions of its continuance and make-up.

The Mission World.

The heavy deficit incurred through the publication of the Mission World, has been the cause of much concern to the Board. Consultations have been held with a view to the substitution and publication of a journal or paper representing all the departments of the Church's work and interests. The Board trusts that these consultations will be crowned with success.

Literature Sales Report.

TOTAL NUMBER OF SALES:—

1	Cash Sales	2,401
2	Charge Sales	1,731
		<hr/>
		4,132

Including 24 Summer Schools.

Including 17 Diocesan W. A. Annual Meetings and 1 Triennial W. A. meeting.
as follows :

1. M. S. C. C.	
(a) Study books	\$1,956.06
(b) General	638.07
2. W. A.	675.54
3. General Literature	1,532.72
4. C. M. S.	385.78
5. S. P. G.	199.66
6. Calendars (1 year)	2,027.09
7. Charts (1 year)	28.90
8. Year Books (2 years)	1,278.61
9. Sundry items	101.68
	<hr/>
	\$8,824.11

THE WOMAN'S AUXILIARY.

1. *The First Auxiliary.*

On the 16th of April, 1885, the Board of Missions was in session in Ottawa, when a deputation of ladies waited upon them, and one of their number addressed the Board as follows:—

“My Lord, Reverend Fathers in Christ and Members of the Domestic and Foreign Board of Missions :

“We come before you as a small deputation of churchwomen of Ottawa to ask your consideration of woman's work in connection with your Board. There are in the church to-day, Marys who have chosen the better part. There are the restless, serving Marthas, who only want the opportunity to do something for Jesus, the Magdalenes who tell the story of our blessed Lord's resurrection, the Phoebes who convey messages of love and Christian greeting, the Tryphenas and Trifosas, Dorcases who are never weary in well doing, Priscillas who are occupied in showing the way of the Lord more perfectly;—yes, in the Church of Canada from Victoria to Sydney, there are women longing to labor more abundantly to consecrate all their talents to the Lord's work. And know-

ing this we ask that as the Apostles of old recognized the women of their day as laborers with them, you, our beloved Fathers in Christ, may recognize the women of the Church of Canada and give your hearty and earnest consent that there should be established in connection with your Board, a Woman's Auxiliary; that you will consider, before separating, the best and most practical method of work in every way facilitating the formation of branch Auxiliaries in the different Dioceses and Parishes. We are assured that the women of the Church are prepared to accept whatever plans your Board may consider the wisest for the promotion of Missionary effort and the advancement of our Master's kingdom.

"We are very faithfully and in the love of Christ.

"Your co-workers:

FANNY M. J. FOREST,
ANNIE M. POLLARD,
ROBERTA E. TILTON,
HARRIET MUCKLESTON,
GERALDINE STEWART,
JESSIE BELL,
ANNIE MATHESON."

Subsequently the following resolution was passed by the Board:

"Moved by the Secretary, seconded by Mr. Walkem, that this Board has heard with pleasure of the formation of a Woman's Auxiliary Society in connection with the Domestic and Foreign Missionary Society of the Church of England in Canada, and highly recommend that the ladies of Ottawa who have so vigorously commenced the work do proceed with it on the full and hearty authorization of the Board itself."

The first General Committee was constituted as follows:

Mrs. Medley, Fredericton; Mrs. Binney, Nova Scotia; Mrs. Williams, Quebec; Mrs. Lewis, Ontario; Mrs. Sweatman, Toronto; Mrs. Sullivan, Algoma; Mrs. Baldwin, Huron; Mrs. Hamilton, Niagara; Mrs. Pollard, Mrs. Stewart, Mrs. Forest, Mrs. Bell, Mrs. Matheson, Mrs. Muckleston, Mrs. Tilton, Secretary.

Diocesan Committees were formed for Ontario, Toronto, Algoma, Quebec, Niagara; with the remark attached, "Nova Scotia, Fredericton,

Montreal and Huron, have active associations for Missionary work, but they are not yet organized as Auxiliary Branches."

"Our Mission News," the monthly magazine of the D. and F. M. S. for September, 1886, contains the following notice, issued in the previous July:

"A General Meeting of Churchwomen will be held on Thursday and Friday, September 9th and 10th" "for the purpose of organizing The Woman's Auxiliary to the Domestic and Foreign Missionary Society of the Church of England in Canada.

"The Provisional Committee named by the Domestic and Foreign Mission Board, in issuing this call for a meeting, while the Provincial Synod is in session, acts with the full sanction of the Board.

"All churchwomen who contemplate attending are requested at their earliest convenience to notify the secretary, that their names may be sent to the Reception Committee in Montreal, who will receive them as guests during their stay.

"It is earnestly desired that there shall be at this meeting a representative from every Diocese in this "Ecclesiastical Province in Canada."

"On behalf of the W. A. Provisional Committee

ROBERTA E. TILTON, *Secretary.*"

At the meeting in question, held in the Diocesan College Hall Montreal, "about fifty ladies, representing seven dioceses" were present. The words "The love of Christ constraineth us" were "accepted as the text to guide the workers."

A comparison of the reports of the first and last Annual Meetings of certain leading Diocesan Boards, gives the following interesting results:—

Toronto—First annual, 1887, no figures given, the report is very brief and concludes "all seem in good heart for the future." The first financial statement gives general contributions, \$4,586.57; value of sales \$1,113.54. The 1920 annual, gives similar figures as \$26,509.51 and \$10,911.06.

Ontario—(Inclusive of the present Diocese of Ottawa)—first annual, 1887, general contribution \$562.08, value of sales, \$187.00; for the 1920 annual the figures are: Ontario, \$5,965.32 and \$3,292.29; Ottawa.

\$10,006.56 and \$5,799.86, or totals \$15,971 and \$9,092.

Montreal—First annual, 1887, general contributions, \$606.63; value of bales, \$304; the 1920 annual, the figures are \$12,380.71 and \$3,040.82.

Niagara—First annual, 1887, general contributions, \$575; value of bales, \$714.45. The report concludes, "Let us not be poor withered branches of the ever blessed vine, but with earnest faithful hearts strive to win our Saviour's loving acknowledgment;" the 1920 annual, general contributions, \$12,546.90, value of bales, \$4,330.61.

Quebec—First annual, 1887, general contributions, \$799.00; "barrels," \$596.00; the 1920 annual, \$5,945.17 and \$1,280.15.

Huron—For 1887, general contributions, \$1,875.77; value of bales, \$2,732.56; annual meeting, 1920, general contributions, \$11,726.77, value of bales, \$4,537.72.

A meeting of outstanding interest was held in the Bible Class Room of St. James' Cathedral School House, Toronto, on August 25th, 1887. The Canadian Church Magazine, for October of that year, states:

"The chair was taken by the Right Rev. the Lord Bishop of the diocese. Prayer was offered by the Rev. H. P. Hobson, Curate of St. James. The Bishop in opening the meeting, said the occasion was a most interesting one, and one of vast importance to the Church, gathered together as they were to welcome, and at the same time to bid "God speed" to Miss Brown, of Dunham, Diocese of Montreal, who is about to go to the Northwest to undertake work as a missionary among the Indians of the Blackfoot tribe in the neighbourhood of Gleichen. The occasion is one of great interest because to the Domestic and Foreign Missionary Society of the Church of England in Canada, and to the Woman's Auxiliary of the diocese of Toronto belongs the honor of sending her."

The late Canon DuMoulin made the address on that occasion and gave Miss Brown, as her motto, the words of the CIII Psalm "In all places of His dominion, praise thou the Lord."

The Auxiliary sent its first missionary abroad, at the request of the D. and F. M. S., which body had selected and accepted the candidate in the person of Miss Sherlock, who was sent to Japan in the year 1891.

In the recent history of the Auxiliary two events are of outstanding importance:

(1) At the meeting of the Board of Management, held at Montreal, October 15th, 16th, 1912, it was resolved:

"That the W. A. be and hereby is, recognized as being responsible for the "work among women and children" (including the support of all women missionaries and female native agents) in the Foreign Fields of the Missionary Society of the Church of England in the Dominion of Canada."

(2) At the meeting of the Board, held at Toronto, September 11th, 1919, it was decided:—

"To include under the operations of the agreement concerning work among women and children in the Foreign Fields, all work in Canada which, or shall be, organized on an inter-diocesan basis, under the auspices of the M.S.C.C., such as among Jews, Indians and Eskimo, or Orientals."

The effect of these definitions of the Auxiliary's responsibilities upon its membership and income, may be illustrated as follows:

1. For the year 1912, when the agreement concerning "work among women and children in the foreign fields" was adopted, the W. A. total membership was 43,196, and the total income passed through the books of the General (Dominion) Treasurer, amounted to \$58,125.83.
2. For the year 1919 when the terms of the agreement in question were extended to cover "all work in Canada which is, or shall be, organized on an inter-diocesan basis under the auspices of the M.S.C.C.," the total membership of the Auxiliary was 52,612, organized in 1,817 parochial branches, and the total income passed through the books of the Dominion Treasurer was \$84,128.62.
3. For the year 1920 of the Auxiliary, the total membership was 62,306, and the total income of the Dominion Treasurer was \$186,626.38.

In other words, since the agreements described were adopted, the membership of the Auxiliary, has increased by 19,110, and its income through the Dominion Treasurer by \$128,500.55.

The reports of the Dominion Board of the W. A. to the Board of Management, for the three years 1918-20, give the following results:—

FINANCIAL.

The following amounts have passed through the books of the

Dominion Treasurer.

	1918	1919	1920
United Pledge Fund	\$27,469.58	\$54,476.64	\$61,103.48
Education	5,016.00	1,922.00	4,001.00
Canadian Miscellaneous	9,345.60	9,639.43	11,999.49
Overseas Miscellaneous	12,290.14	7,122.99	6,977.88
Other Funds	6,454.34	10,967.65	22,697.08
Totals	\$60,575.66	\$84,128.62	\$106,778.93
Special—Indian and Eskimo Endowment Fund.....			\$ 21,234.42
Grand Total			128,013.35

The Dorcas Department—

The Dorcas Secretary-Treasurer reported:

1918:

"It is hardly necessary to say that the great charge committed to us is the clothing of the children in the Indian Boarding Schools. The number of children has increased greatly during the last triennial period, calling for a much larger supply of outfits. Although we have not yet been able to supply the full number required, still (on the basis of a bale equalling \$20 in expenditure) the bales have increased. Despite the untiring efforts of the Diocesan Dorcas Secretaries, however, the outfits for some 35 children could not be placed last year. Number of Diocesan bales sent, $77\frac{1}{4}$; number of general bales, $1,551\frac{3}{4}$; cash spent for materials, etc., \$32,597.63; for special gifts to churches, hospitals, schools and missions, \$4,521.55, making a total of \$37,646.13.

1919:

"Through some Dioceses have failed to report the work accomplished, the returns show a total of $1,627\frac{1}{2}$ bales, of which 1,242 were for Indian Boarding Schools, 204 for Indian Missions, $10\frac{1}{2}$ for Overseas Fields and the balance for Diocesan or White Missions.

The expenditure on the general bales was \$31,065.73, and on Diocesan bales, \$1,492.69. The amount expended on special furnishings for churches, schools, hospitals and missions came to \$5,548.81, general and \$396.63 Diocesan, making a total of \$38,501.86."

1920:

"The falling off in the amount of clothing sent to Indian Boarding Schools, through the greatly increased cost of materials, etc., has been

remedied to a degree which is most encouraging, the amount expended on the bales being \$10,000 in excess of last year.

The returns show a total of 2,141½ bales of which 1,662 were for Indian Boarding Schools, 253½ for Indian Missions, 23 for Overseas Missions, and 203 for Diocesan and White Missions.

To this must be added the amount given for church, hospital, school and mission furnishings, \$4,549.21 general and \$800.72 Diocesan, making a grand total of \$48,177.70.

Missionaries, agents, etc., supported:—

The following are reported:

1918:

Under the General Board we have now 29 Missionaries and 2 Biblewomen in the Foreign Field. Of these two are Honorary Missionaries of the Society.

In the Canadian field there are 21 missionaries and 30 workers. (Workers are appointed locally by the Bishop or Missionary in charge, the W. A. paying the salary only). The Diocesan Boards also provide support for 44 native Biblewomen, and 222 native children in the fields overseas.

1919:

“Under the Dominion Board we have 27 Missionaries in our own Overseas Fields, and 2 under C.E.Z.M.S., in India and China respectively.

In addition to the above, we have two Japanese Biblewomen in Korea and Huron has its own missionary at Loynan, China.

In the Canadian Field, there are 21 missionaries and 32 “workers.” The Diocesan Boards also provide support for native agents and children in foreign lands. There are 25 Biblewomen, students and teachers; 3 in Africa, 8 in China, 1 in Japan, 15 in India, and 1 in Ceylon; also a Catechist (C.I.M.) and a native helper in China. Of 169 children, 106 are in India, 56 in China, 2 in Persia, 2 in Africa, and 1 in South America (Chile).

The number of the above within the Canadian Overseas Field are: 3 Biblewomen and 47 children in Honan, 1 Biblewoman and 16 children in Kangra. Twelve children are supported in the Indian Schools in

Canada."

1920: "Under the Dominion Board we have 28 missionaries in our own Overseas Fields, and two under C.E.Z.M.S., in India and China respectively.

In addition to the above, we have two Japanese Biblewomen in Korea, and Huron has its own missionary at Loynan, China.

In the Canadian Field there are 24 missionaries and 32 workers. The Diocesan Boards also provide support for native agents and children in foreign lands. There are 27 Biblewomen, students and teachers; 3 in Africa, 7 in China, 16 in India, and 1 in Ceylon, also a catechist (C.I.M.) and a native helper in China. Of 157 children, 106 are in India, 49 in China, 1 in Japan, and 1 in Persia. The number of the above within the Canadian Overseas field are: 2 Biblewomen, and 23 children in Honan; 1 Biblewoman and 20 children in Kangra, and 1 child in Mid-Japan.

Ten children are supported in the Indian Schools in Canada.

Education of Missionaries' Children:—

The reports state:

1918:

Thirty children of Missionaries have received educational grants amounting to \$4,853.60.

1919:

"Twenty-nine children of Canadian Missionaries have received education at an annual cost of \$150 to \$200 each."

1920:

"Twenty-eight children of Canadian Missionaries have received grants for education, the usual grant being \$200 each."

Literature

The edition of the Letter Leaflet reported for the year 1919, a monthly circulation of 20,500 copies, for 1919, a monthly circulation of 22,000, for 1920, of 23,487.

In addition a great deal of literature has been circulated through the Literature Department of the M.S.C.C. Office, and by means of the literature counters at the Diocesan monthly and annual meetings of the

Diocesan Branches, at Deanery meetings, and at the Summer Schools.

THE FIELDS.

THE CANADIAN FIELD

The diversity of the work in the Canadian Field affords an apt illustration of the increase in the responsibilities of the Society.

1. *The Indian and Eskimo Work.*

One of the gravest questions before the Board of Missions at its last meeting was the subject of the obligations involved through the final withdrawal, after one hundred years of work, of the Church Missionary Society of London, England. This important event was duly and fully recognized during the celebrations of the centenary of the foundation of the Diocese of Rupert's Land. At this celebration the final gift of £25,000 was handed over by the Rev. C. C. B. Bardsley, Honorary Secretary of the C.M.S. to the Most Rev. S. P. Matheson, D.D., Chairman of the Board of Management, M.S.C.C., Metropolitan of Rupert's Land and Primate of all Canada.

The financial provision made towards the needs of this work, with an outline of the administrative machinery needed, have been given above.

The further questions which must be thought out and solved concern practical matters of financial support coupled with important principles of Church order. The Indian and Eskimo Missions obviously stand in a much closer spiritual and ecclesiastical relationship to the Diocesan organization than do the Indian Boarding Schools. It is evident also that the spiritual instincts and affiliations of the Indian and Eskimo Church people should be nurtured and developed in the closest possible union with the ecclesiastical units of which they must form an increasingly self-conscious and important part, that is, the Parish and the Diocese.

It has become clear, further, that, despite the large endowment funds provided, the Missionary Society does not at present, possess those financial resources which would prove adequate for the immediate assumption of direct responsibility for the support of all the Indian missions plus the Indian Boarding Schools. It has been decided, in consequence, as a matter of procedure, to assume, in the first instance, responsibility for

the financial support and administration of the Indian Boarding Schools, leaving the question of the missions for further careful consideration, the Society in the meanwhile making for the missions the fullest possible financial provision. To these ends, the Executive Committee, acting under the instructions of the Board of Management, has been in negotiation with the Dioceses concerned.

A joint deputation, representing the Churches having Indian Boarding School responsibilities, waited upon the Superintendent General of Indian Affairs with the purpose of securing an increase in the scale of the per capita grants for pupils in Indian Boarding Schools. The outcome was gratifying and two-fold (1) the two special war increases of ten dollars each, were added to the permanent scale and (2) a further special increase of \$20 was allowed to meet the heavy advance in the cost of maintenance and administration. The result is to raise the pre-war minimum per capita of \$80 to \$120 and the pre-war maximum grant of \$120 to \$160.

The New England Company having announced its inability to continue to provide the means needed for the support of the Mohawk Institute, Brantford, Ontario, and of the St. George's Industrial School, Lytton, B.C., the future status of these institutions is now the subject of active negotiations as between the New England Company, the Indian Department and the M.S.C.C. These negotiations are being conducted on the principle that all questions of property are the responsibility of the Indian Department, the Missionary Society being concerned, alone, with questions of maintenance and administration.

The New England Company has been informed, further, that any properties it may hold, on Indian Reserves, in fee simple or in trust for direct Church purposes should be transferred to the Diocese in which the Reserve concerned is situated.

2. *The Coast Missions.*

The Coast of British Columbia is the scene of the labors of the Coast Missions.

(a) The Columbia Coast Mission, founded and superintended by the Rev. John Antle, conducted under a Joint Board representing the Dioceses of British Columbia and New Westminster, and labouring on the islands and shores of the Gulf of Georgia for the benefit of the

settlers, the inhabitants of the logging and other camps, and, to a lesser extent, of the local Indian population.

As an illustration of the activities and responsibilities of the Mission, the following quotation is presented from the report of Captain Antle, covering eight months of the year 1920:

"Both in hospital and church work the mission has been particularly active during the eight months of the year past.
St. George's Hospital, Alert Bay.

"Owing to the increase of industries in the way of logging camps, fisheries, and a pulp mill in the vicinity, together with the capable management of Dr. Wilson, this hospital has been running to capacity ever since the beginning of the year. The nursing staff has been doubled, a residence for the doctor has been built at the cost of over \$3,000 and enlargement of the hospital building seems to be inevitable.

"St. Michael's Hospital, Rock Bay.

"This hospital has done good steady work under normal conditions. Dr. Gray and his nurses make a very efficient staff.

"Columbia Hospital, Vananda.

"Owing to the shutting down of the Marble Bay Mine, and the lack of work in consequence, this hospital will be closed on the 30th of September."

"The New Emergency Hospital, Carriden Bay.

"As an offset to the closing of Columbia Hospital, an emergency hospital has been opened in the heart of the Cedar district, on the north shore of Queen Charlotte Sound. The funds for the building and equipment have been supplied by the lumbermen of the district, and the maintenance guaranteed.

"The Mission is calling on all logging and other firms, whose men are being helped by our hospitals, for larger contributions to the maintenance of these hospitals, and I have no doubt that, following such a good example, they will meet the demand."

"Church Work.

"The opening of the new Church Hall at Whaletown, Cortes Island, is a sign of progress in this direction. The Hall is intended for social uses. A nicely appointed chancel is attached, capable of being shut off by folding doors when not used for Divine service. The building is com-

trolled by a small committee consisting of Mr. Greene, his wardens, and one or two laymen representing the people.

"Mr. Greene with his boat the "Makehewi" takes in the central and more settled part of the Mission, and is assisted by Mr. Bolton who itinerates, by means of the Columbia and the mail boats, to the outlying points north and south."

The financial statement for the year 1920, shows a total expenditure of \$60,311, made up of (1) for maintenance, buildings, equipment of hospitals, \$49,439; (2) for church work, \$10,872; (3) deficit, Dec. 31st, 1919, \$8,069. The receipts included (1) for the hospital earnings, government grants, donations, etc., \$39,928; (2) grants, Diocese of New Westminster, \$2,500, Diocese of Columbia \$549.96, M.S.C.C. annual \$2,000, special \$6,353, other grants, donations, collections, etc., \$11,442.

The Mission Committee has recommended that the Dioceses take over and administer the church work in the settled districts. The Diocese of New Westminster has taken over Powell River and all points south of it. The Diocese of Columbia has undertaken to raise \$1,000 additional for the work in the district based upon Quathiaski Cove.

(5) *The Prince Rupert Coast Mission.*

A similar work, without the medical activities, is carried on along the coasts and islands of northern British Columbia, by means of the Prince Rupert Coast Mission. The Rev. Rural Dean Rushbrook, with his motor boat "The Northern Cross" is known to, and beloved by the scattered settlers, the fishermen, the light-house keepers and the dwellers in the camps and canneries of, practically, the whole coast line of the Diocese of Caledonia. In addition to the many separate calls and ministrations to isolated families, regular monthly services are conducted at the following points: Port Essington, Port Simpson, Claxton, Kitkatla, Porcher Island, Alice Arm and Georgetown. The Rev. Jas. Gillett, with a second boat "The Western Hope" carries on a similar work along the shores of the deep Massett Inlet, Queen Charlotte Islands. M.S.C.C. annual grant, \$1,000.

3. *The work among Orientals resident in Canada.*

This work is directed by a Board of Missions to Orientals, appointed by the Provincial Synod of British Columbia, representing the Dio-

ces of New Westminster, Caledonia, Kootenay, Cariboo. The M.S.C.C. and the Diocesan W. A., are also represented on the Board. The Superintendents are (1) for the work among the Japanese, Rev. F. W. C. Kennedy, M.A.; (2) for the work among Chinese, Rev. Neville L. Ward, M.A.

The following interesting comparisons of the character and distribution of the whole Japanese community is given by Mr. Kennedy:

"The Japanese population beginning with Southern California and working northward is as follows:—

United States:		Canada:	
Los Angeles District	23,766	British Columbia	16,867
San Francisco District	50,770	Alberta	375
Portland District	5,403	Saskatchewan	147
Seattle District	9,232	Manitoba and Yukon	86
		Total	106,646

Some years ago there were hardly any Japanese women on the continent, but of late large numbers have come over as wives of those who were prospering in business, and now of the 106,646 mentioned above, 27,541 are females. The Japanese population, therefore, is increasing rapidly and the following figures show this to be true as far as Canada is concerned.

	Male	Female	Total
1915	8,834	2,636	11,470
1918	9,812	4,012	13,824
1919	10,457	4,113	14,570
1920	11,688	5,787	17,475

As the Japanese on their part are showing a real desire to do the right thing, we Canadians as Christians should be more sympathetic and willing to help them obtain that which will be mutually beneficial.

What is the Church doing for this population of 17,475 which has come to us from the Orient? Very little so far. It is true that more is being done now than five years ago, but the annual allowance made by the M.S.C.C. and W. A. is only touching the fringe of the whole garment."

Only one mission so far is fully organized and that is at 430 Cordova Street East, Vancouver. It is called the Holy Cross Mission and is in charge of the Rev. Bernard F. Oana, L.th., who with Mrs. Oana is doing a good work. Here we have a hall for meetings, a chapel, rooms suitable for Night School, Kindergarten and Sunday School, also a residence for Mr. Oana. A screen has just been completed which cuts the sanctuary off from the public hall, and most of the money was subscribed by the Japanese to build it.

The Forward Movement has provided the work with another fine property on Third Avenue West, Vancouver. The work in this mission is fast growing, for the Church has the field practically to herself, and great things are expected of her. It is hoped that the new building will be ready for occupation early in the new year. A Japanese worker is needed badly for this mission and until one is provided, it cannot be classed as fully organized.

A very earnest Japanese in the person of Mr. H. Higashi, is at Prince Rupert with his family. He is a splendid evangelist and visitor. He not only looks after the meetings and services in Prince Rupert, but visits fourteen places in the neighborhood of the Skeena River, looking after scattered Christians and inquirers and holding meetings at five of these places. Neither can this place be placed in the category of organized missions, for although there is a Japanese worker there is no proper suitable home for the Mission. There are now sixty-eight Japanese Christians in British Columbia, and of these, thirty-four are communicants."

The staff, including honorary workers, is:—

Rev. F. W. Cassilis Kennedy, M.A., L.Th. (1894) Vancouver; Rev. Bernard F. Oana, L.Th., Vancouver; Mr. Z. Higashi, Prince Rupert; Miss E. M. Rowland, Vancouver; Mrs. Brown, Vancouver; Mrs. Oana, Vancouver; Mrs. Tada, Vancouver; Mrs. Tokuhisa, Vancouver; Mr. G. W. S. Withers, Vancouver; Miss Southwell, Vancouver; Mr. Sakay, Vancouver; Miss DuVernet, Prince Rupert.

The Superintendent of work among Chinese gives (1919) the following as the numbers and distribution of the Chinese population of British Columbia.

Vancouver	7,000
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Victoria	4,500
New Westminster	1,200
Nanaimo	1,000
Vernon, Armstrong and Kelowan	600
Barkerville and Districts	500
Chilliwack	400
Kamloops	270
Revelstoke	200
Nelson	200
Cranbrook	150
Greenwood	100
Rossland	75

Total for British Columbia 17,395

As a special method of work the following extract is of unusual interest; the Superintendent says:

"We have, during 1918, printed a tract in the Chinese newspaper every day. Not always the same tract, but a new one every few days. The editor of this Chinese newspaper—Mr. Chen Shu Yen—is a communicant of our Church. Every week he permits us to print a lengthy news item about our Chinese Mission work in both Vancouver and Victoria. This newspaper goes into nearly every Chinese house, shop, laundry, restaurant and gambling den in Canada. It goes where a tract by itself would not be allowed to enter."

In his last report, the Superintendent mentions the following items of extension and advance; first, the opening of a new mission in Vernon, with Mr. Lum Chang in charge. Mr. Lum is the catechist who worked for some eleven years in Victoria; second, the purchase of a new Mission house, 653 Pender St., Vancouver, by the W. A. of the Diocese of New Westminster; third, the appointment of Mr. Mah Yick to the mission in Victoria and the arrival of his family from China. Mr. Mah Yick was trained in Vancouver for two years; fourth, the acquisition of a working knowledge of Cantonese by Miss Hellaby; fifth, the baptism of two Chinese merchants of Vancouver.

The staff for the work among Chinese is:—

Rev. N. L. Ward, M.A., Vancouver; Rev. George Lim Yuen, Vancouver; Miss M. Hellaby, Vancouver; Mrs. Chen, Vancouver; Mr. Mah Yick, Victoria; Mrs. Cook, Victoria; Mr. Lum Chang, Vernon.

The distribution of the proceeds of the A. F. M. appeal for work among Orientals has been given above (page 10).

The payments of the M.S.C.C., for the triennium were: 1918, \$6,300; 1919, \$6,890; 1920, \$7,370.

4. *The Work Among Jews Resident in Canada.*

The text book of "Our Church at Work" contains the following statement.

"There are tens of thousands of Jews in Canada, the latest figure giving a total population of nearly 130,000. The chief centres where our Church is now working for them are Montreal, with a Jewish population of 60,000; Toronto with the next largest number, 40,000; Ottawa, Hamilton, each 3,000, and Winnipeg, nearly 9,000. Taking the census figures, it is evident that outside the five cities now containing Anglican Missions, there are many thousands to whom we have not yet appealed. Among the places mentioned as having at least few hundred professors of Judaism are Vancouver, with 1,000; Calgary, 641; St. John, 600; London, 569; Windsor, Ont., 305; Halifax, 266; Kingston, 234; Fort William, 267, and Kitchener, 225. The numbers in these centres are rapidly increasing. The Jewish work is therefore in a real sense a problem for our whole Canadian Church."

Organized work is carried on in the Diocese of (1) Montreal, Superintendent, the Rev. D. J. Neugewirtz; (2) Ottawa, Superintendent, the Rev. M. Malbert; (3) Toronto, Superintendent, Rev. D. B. Langford; (4) Niagara, Superintendent, the Rev. Canon Spencer.

Three most useful inter-diocesan conferences have been held for workers and others—one each at Ottawa, Montreal and Toronto.

The workers have carried forward their very difficult work with great patience, faith and devotion. The following extracts are taken from the last annual reports of the Superintendent.

Toronto :—

“Statistical Statement for the year ending August 31st, 1920.
(Including three weeks' camp).

For Jews:

	Attended by a total of
53 Sunday School Sessions	1,030 Jews
103 Services	1,560 Jews
51 Sewing Classes with Service	631 Jews
34 Camp Bible Classes	358 Jews
14 Summer Vacation Bible School Session	107 Jews
40 Cooking Classes	221 Jews
35 Scripture Union Classes	264 Jews
55 Nature Studies, Picnics and Games	630 Jews
3 Special Parties and Entertainments	81 Jews
40 Boys' or Girls' Classes	187 Jews
Adult Night School or Bible Lessons	51 Jews
Homework or Singing with Music	305 Jews
Interviews with	144 Jews
1,077 Visits to Jews in Homes	
199 Visits to Jews in Hospitals.	
338 Library Books lent to Jews.	

Montreal :

We are glad to report the Baptism of two Jews who have found the Messiah in our Mission.

There has also been a decided advance in the work among the women and children of our mission. They are certainly much more amenable to the teaching of Christianity than they were a few years ago, and they like to come to our meetings.

The work of visiting, which forms an important branch of our Mission, has been carried on throughout the year without interruption. We feel we are decidedly in touch with a good many Jewish families, there being some 300 names on our visiting list, and we have good reason to believe that we have their confidence. The former prejudice, almost hatred, of Christianity, is gradually giving place to a spirit of enquiry, and it is very gratifying to know that in many of the homes we

are not only made welcome, but we can speak freely about the Lord Jesus Christ.

During the past year several enquirers were under regular instruction; some for a longer and others for a shorter space of time, and of these four professed their faith in the Lord Jesus and asked for Baptism. Our chief difficulty, however, is that we are unable to find some regular employment for them with Christians, and in consequence they are forced to leave Montreal before they are baptized."

"The following is a summary of the year's work:

Gospel Services	48
Sunday School Sessions	36
Intercession Services	36
Mothers' Meetings	33
Girls' Classes	54
Enquirers' Classes	22
Visits to Jewish Homes	728
Visits to Hospitals	35
New Testaments and Tracts distributed	940
Services Held and Address given outside the mission	28
Celebrations of the Holy Communion	10

Ottawa:

Two hundred Jews came to interview me in the Mission Hall and at my private residence in the course of the year. One Jew, a returned soldier, applied for Baptism. I brought him to interview the Bishop with a view of examining him, and also for arranging a date for the ceremony. But at the last moment his heart failed him and he left for the Southern States. Two other Jews applied for Baptism. After investigation, I found that one was unfit for that step, as his life was too immoral. I told him that he would have to give up that mode of life, and come to me for instruction twice a week. He has not been again. The other Jew, also a returned soldier, came for instruction several times. His wife and children were in Russia, and the government helped him to get them over to this side. They eventually arrived in the States where he left to meet them.

I have visited 32 sick cases in the course of the year, and was enabled to bring the claims of our Lord and Saviour home to them. In one case all the family were stricken down with the influenza and there was no one to attend to them. I donned overalls, cleaned out the room, kindled a fire to cook for them some necessaries and made for the male member a mustard foot bath. Later a Victorian nurse arrived, and I left the rest to her.

One thousand and eight hundred visits have been paid to Jewish homes and stores during the year. Sixty-five New Testaments, eight Old Testaments, and two hundred tracts, as well as a dozen copies of the Pilgrim's Progress in Hebrew and in Yiddish have been given away."

Hamilton:

During the year house to house visitation has been regularly and uninterruptedly maintained, Miss Ellen Reiger having made more than 100 visits per month. She has also taught English to several Jewish mothers and given them continuous instruction in Christian doctrine. Besides these efforts she has instructed fully twenty Jewish children in sewing, with an average weekly attendance of a dozen. This work has been performed in the Mission building, and regular Christian teaching has been associated with it. Ministering to the sick in their homes and in the City Hospital has occupied part of Miss Reiger's time, one particular case, that of a Mrs. H., suffering from a chronic and incurable disease, having received close and frequent attention.

My own work has been almost equally varied, comprising conversations with men and women in stores and private houses, the distribution of Yiddish New Testaments and of tracts in Yiddish and in English, and the performance of personal service for the benefit of Jewish people in trouble of any kind."

The Diocesan Committee in charge have given great attention to the needs of the work with the intention of carrying it forward in the closest possible association with the activities of the various parishes concerned. In Ottawa the missionary has been placed in charge of a definite parochial area. In Toronto a most interesting work has developed in connection with the Church of the Ascension, Richmond St. West, the parish hall having become the centre, under the supervision of the

Rector, for various organizations of young people of the Jewish race.

The grants for the triennium for this work were:—1918, \$13,580; 1919, \$13,745; 1920, \$13,777, a total of \$41,102. Of this total, the sum of \$25,326 was provided by the Dioceses in which the work is carried on.

5. *The Church Camp Mission:*

The shrinkage in the work of the Church Camp Mission caused by the enlistment of practically its entire staff for service overseas, was followed by the retirement of the Superintendent, Mr. J. Miller McCormick. As a result, subsequently, of consultations with the Industrial Christian Fellowship Mission (The Navy Mission Society) it was decided that, in future, responsibility for the Church Camp Mission should be left wholly with the Canadian Church. The continued arrest of railway construction work has continued to restrict the activities of the Mission. Certain important centres, however, have been occupied.

The Rev. W. Barlow, having completed several years of excellent work on the Welland Canal and the Chippawa Hydro-Electric works, resigned to assume the post of Principal of the Indian Boarding School at Carcross, Yukon.

The Rev. F. H. Buck, on his return from overseas, resumed his work along the Klondyke Creeks. He was under the necessity, for domestic reasons, of retiring from this field, and was transferred to succeed Mr. Barlow on the Welland Canal and the Hydro work.

An agent has been provided, during the summer months, for work among the lumbermen at Nicholson's, Ontario, and the vicinity.

The close association existing between the work of the Camp Mission and the sphere of the Council for Social Service, caused the latter to appoint and support an assistant to the missionary of the Welland and Hydro Canals. As noted above, a committee representative of the M.S.C.C. and of the C.S.S. is engaged in the consideration of the Mission and of co-operation in the work.

6. *The Work Among White Settlers.*

The following dioceses, Algoma, Moosonee, Keewatin, Saskatchewan, Qu'Appelle, Edmonton, Athabasca, McKenzie River, Yukon, Caledonia, Cariboo, Kootenay, have received regular annual grants. Special grants to help meet an emergency, due to disastrous crop failures,

were made to the Diocese of Calgary. Particulars concerning these grants are to be found in the section dealing with finances and also below.

The work over considerable areas of the prairies has been placed in great difficulty through the withdrawal of both the men and the means provided by the Archbishops' Western Canada Fund. This statement applies in particular to the Diocese of Edmonton, where, with two or three exceptions, all the stations outside of the City of Edmonton, opened and supported by the fund, are unoccupied. The Executive Committee endeavored to render the fullest assistance to the diocese by undertaking to raise a special fund of \$5,000, the same to be paid, dollar for dollar, to meet amounts raised by the diocese up to a like total.

The practical cessation of the flow of immigration during the war relieved the pressure of the need of the occupation of new districts, but it increased the existing requirements of many occupied sparsely-settled districts, which, on the one hand, were depleted of men by war service, and, on the other hand, were deprived of the stimulation and help of new settlers.

The restoration of normal conditions will be followed, undoubtedly, by a general return to the pre-war flow of immigration. The fact that the character, capacities and means, of the immigrants will be more carefully scrutinized, increases, rather than diminishes the responsibility of the Church to care for them in an adequate way.

The resources needed are of two kinds, first, men, and to a lesser extent women, and second, money. The supply of the first must be drawn in the main, it is generally agreed, from Canadian sources. Much thought has been given to this important question by various Church authorities under the leadership of the House of Bishops. The provision of the second, money, without which the first, if supplied, cannot carry forward their work, must be sought in three directions (1) the local resources of the individual diocese, (2) the collective resources of the Church as a whole, (3) the continued support of funds and Societies in the Mother Land.

To consider these in the reverse order, we find that from the more important Societies and Funds, in the Mother Land, the following splendid remittances were made to Canadian dioceses during the years 1918, 1919, 1920:—(1) the S. P. G. £34,730, this Society has announced

the re-opening of its Western Canada Fund which was suspended during the Archbishops' Western Canada Appeal; (2) the B. C. and Yukon Church Aid Society, £19,162; (3) the C. M. S., £20,578, now discontinued; (4) the S. P. C. K., £2,857; (5) the C. and C. C. S., £24,185. In addition, there was the final gift of upwards of £36,000 given by the Archbishops' Western Canada Fund and divided, in the form of capital amounts, between the Dioceses of Qu'Appelle, Calgary and Edmonton.

The foregoing splendid gifts are mentioned not to incline us to turn our expectations towards the Mother Church in seeking to meet the responsibilities of the future, but that the Missionary Society may express, on behalf of the Canadian Church, its deep appreciation and thanks for the great spirit of generosity and zeal evidenced by these gifts, a generosity and zeal exercised under both the pressure of the Great War and the stringency of post-bellum conditions.

For the ultimate solution of our responsibilities in Canada and overseas, we must look to the development of the resources of the Canadian Church. The results of the Forward Movement Appeal evidenced on the one hand the readiness of our people to respond to a great call, and revealed on the other hand the immense undeveloped resources of the Church; as organized in individual dioceses and in its collective capacity. The greatest immediate task before all the departments of the Church is the task of reaching these undeveloped resources and of rendering them available for the regular maintenance and extension of the work. Only when these latent resources of men and money are developed and rendered available to the needed extent, will the Church be made truly indigenous and prove worthy of its proud title "The Church of England, in the Dominion of Canada."

The Settlers' Church Extension Fund operating over a term of years will contribute substantially to the needs of the Missionary Dioceses. The various grants, already made, have been mentioned above, the original grants are made under a provision whereby the diocese concerned is at liberty to arrange such refunds as may be possible, the same to constitute the nucleus of a diocesan Church Settlers' Extension Fund.

The Van and District Nursing Missions, established by the Fund, in the Diocese of Saskatchewan, are of great promise. Nurse Burgess in one of her reports, states:

"It was very soon evident that really good nursing was impossible in many of the homes. The accommodation, ventilation, and sanitation were all bad, then the relatives had a way of giving the patient just what they thought best even against your orders, then while attending to one patient another was needing me. One week I had two maternity cases ten miles apart. This meant that I attended to one mother and baby, did the necessary washing and then was driven over ten miles and started in again to help the second patient. I spent the night there, handled that patient the first thing the next morning and then went back to the other. At one of these houses there were two men only and no woman to help the patient while I was gone. The other house, the old mother had been ill and was only able to do very little, so I was really needed at both houses and the patients used to say 'If only the hospital was ready we could both have you all the time.'

A meeting was held, plans discussed, the cost also discussed but there was not enough money to build. Then this building was offered, free of rent for three years and we accepted it. It consisted of a living room, 12 ft. x 12 ft. and a lean-to kitchen, 14 ft. x 16 ft. To this we have added a bathroom, 8 ft. x 8 ft (all additions may be removed when we leave). The municipality gave \$250 on condition that we raised another \$250. Each school district held an entertainment and gave the results towards this Nursing Home.

On May 30th, Canon Paul opened the hospital: a service was held in my room (the living room, which is sitting room, office, bedroom and Sunday School combined). The ward and furniture for bathroom and kitchen were paid for out of the funds subscribed and the hospital opened with a small amount on hand, though it had all been done on \$450.

On May 29th, I opened a Sunday School in my room, only 4 children of one family came. On June 5th, I had nine, and thirteen are expected to join in all. These are all the Anglican children in this part; the children know very little but are keen."

The Indian and Eskimo Endowment and Equipment Funds should also prove of very material assistance by relieving the dioceses of a considerable measure of the financial pressure in relation to the Indian work and releasing proportionately, their resources for the work among white

settlers.

The payments made on grants for the past three years were:

	1918	1919	1920	Total
Algonia	\$5,209	\$4,950	\$4,331	\$14,490
Athabasca	5,442	5,250	3,937	14,629
Caledonia	5,442	6,000	5,062	16,504
Calgary	2,332	2,250	1,406	5,988
Cariboo	2,332	2,250	1,687	6,268
Edmonton	2,837	3,737	3,375	9,949
Keewatin	4,665	4,500	2,250	11,415
Kootenay	3,498	3,375	2,531	9,404
MacKenzie River	3,965	3,825	3,431	11,221
Moosonee	3,110	3,000	2,250	8,360
Qu'Appelle	7,775	7,500	6,468	21,743
Saskatchewan	8,552	8,141	6,105	22,798
Yukon	3,903	3,765	2,823	10,491
Grand Total				\$163,260

The Work Overseas

1. THE DIOCESE IN MID-JAPAN.

Bishop Hamilton states:—

"During the war and for some time after, the Japanese were too busy making fortunes or making a bare living to pay much attention to religion of any kind, but with the passing of abnormal prosperity and poverty there came more time and more inclination for better things. Shintoism's latest sect, Omotokyo, became very popular. Young Men's Buddhist Associations became active in propaganda and in opposing Christian work. Secular publishers issued favorable books on 'Christ' and 'Miracles' by well-known writers and evidently found readers. Christian evangelistic meetings were better attended and inquiries increased in numbers.

The Nippon Seikokwai is making slow but steady progress, her Japanese clergy number 145, her contributions for 1920 came to \$75,000, her self-supporting churches are thirty in number and her General Synod at its next meeting expects to set apart one or more dioceses with

Japanese Bishops to be supported by endowment funds raised chiefly in Japan.

The past three years have been ones of strengthening the work in Mid-Japan rather than of increasing the extent of it. The Canadian staff has gone up from 26 to 31, but no new stations have been opened, as old ones had to be better manned. Japanese clergy have increased from 5 to 12, and four of these are priests in charge of mission districts. Japanese contributions are still small but are twice what they were three years ago. Pastorate support takes a larger share of contributions than formerly and so does the Japanese Church's own Mission work in Formosa.

Owing to the great increase in the cost of living, salaries of Japanese workers were doubled, so M.S.C.C. expenditure for this purpose had to be increased, notwithstanding the larger contributions of the Japanese themselves.

Death has visited the Canadian staff during the period under review, the wife of our senior missionary, Rev. J. Cooper Robinson, passed away at Toronto in 1919 and in 1920 Rev. H. H. Corey, then our newest missionary, lost his only son, a boy of seven.

The Japan Mission has, however, been exceptionally well off in matters of health during the thirty-three years of its existence. Owing partly to late arrival in the field, our mission's educational work is small; a school for the blind, a hostel for girl students and six kindergartens with their accompanying training school make up all we have at present, nor is it thought well, even now, to do much more in the way of schools. There is, however, a great need for Christian hostels in connection with government schools. There are now eight colleges of University grade in Mid-Japan with 4,000 students in attendance. Three small hostels in connection with these would be useful in themselves and a valuable help in the work. We are already trying a new experiment in connection with these colleges, having secured a position in one at Nagoya for Rev. C. C. Robinson, our latest recruit. He has a splendid opportunity after hours for work among the 750 picked men of his college, and the salary provided is not only sufficient to cover his own missionary salary and expenses, but to give a balance to M.S.C.C. as well.

Latest statistics of the Japan Mission show 31 Canadian workers, ten of them ordained, 26 Japanese workers, 12 of them in orders; 140

baptized in 1920 and 93 confirmed in 1920; 1,266 members, of whom 607 are actual communicants; 3,784 children in Sunday Schools and 306 in other schools; 7,470 yen in contributions, of which 2,052 yen went to pastorate support.

As one looks over these statistics he cannot but see that the greatest need of the mission is an increase in the number of Japanese workers and the Bishop asks for special prayer that such may be 'sent forth,' consecrated men and women, full of faith and good works."

2. THE DIOCESE IN HONAN.

Bishop White reports:

"According to the latest official census Honan has a population of over thirty-two million souls, with an average of some five hundred persons to the square mile. From the standpoint of the Anglican Communion the *whole* province is the responsibility undertaken by the Canadian Church, but since our small staff and small means quite preclude us from attempting to deal with a heathen population four times that of the Dominion of Canada, we can only concentrate upon a small section of the diocese, namely, the Prefectures of Kaifeng and Kweiteh. But even to speak of concentrating in this defined area is a misnomer, for what could only seven clergy do for a population probably larger than that of Canada? The average for each clergyman on our staff in these delimited prefectures is a million or more. But we are all optimistic, we all believe the Gospel is the power of God unto salvation, and we see that power permeating directly and indirectly the whole fibre of this wonderful people. Because we have faith in our Leader and His Command and His power we know the day of triumph is bound to come, and we can afford to plod along in the face of seemingly great odds and insurmountable difficulties."

In the matter of buildings and equipment we were particularly fortunate, in that while the exchange was favorable and before the war broke out, we were able to erect our present buildings. At an outlay of under \$100,000, less than half of which came direct from M.S.C.C. funds, we have now property and equipment which at the present rate of exchange and cost of building is easily worth \$250,000."

The work is based upon two main stations, where the foreign workers are concentrated and the work strongly organized. These stations are:—

(1) Kaifeng, the capital city of the province and the headquarters of the Mission; with stations at Chengchow and Lanfeng.

(2) Kweiteh, with out-stations at Mamu, Yucheng, Suichow, Vhecheng, Hysiayi, Hweiting and Yungcheng.

The success of the policy upon which the Mission has been founded, and is being carried on, depends, in consequence, upon the vigor with which the work is carried on, and the efficiency with which it is equipped, at the two main stations mentioned, Kaifeng and Kweiteh.

At Kaifeng we have:

(a) Trinity Church—Erected through the generosity of Mr. W. H. Wiggs of Quebec. Of this church Bishop White states, "the activities of the city Church are becoming more manifold and important. At present, besides evangelistic meetings and the regular services, they are connected with this church the following institutions: a Sunday School with 220 scholars, a Kindergarten, a Lower Primary Girls' School, two Lower Primary Boys' Schools, a Higher Primary Boys' School and English Bible Class, a Personal Workers Class, a Night School and Adult Bible Classes.

(b) St. Andrew's Boys' School—The Principal reports "there are 131 pupils in attendance and every day there are applications from fathers for sons, or from boys, who wish to enter. The limit is reached, and more, for we are at present living in the ends of the corridors and on a closed in verandah." The class of influential Chinese families represented in the school, and the large number of pupils who, with their parents' consent, have received baptism, make the work of the school of great prominence and importance. The sum of \$25,000 has been voted out of the A. F. M. Fund for the enlargement and development of the school.

(c) St. Mary's Hall is the counterpart, for girls, of St. Andrew's College. For the term, last reported, eighty-two girls registered. Two girls entered the catchment during the year and thirteen were baptized.

(d) Other activities are the Door of Hope Orphanage, for the care of famine waifs, an institution supported apart from a direct grant of the M.S.C.C. In addition Bishop White states "there is a girls' Day School, which this year had 100 pupils on the roll, and a Boys' School with 120 pupils. One feature of the latter is a Boy Scout Troop and training classes for scoutmasters, to which picked scouts from other troops are admitted for special training, under an expert from Boone College. The Honan Branch of the Boy Scouts Association of China, of which H. E. the Governor of Honan is Honorary President, the Commissioner of Education is President, and the Bishop of the Diocese is Commissioner, has its headquarters in the Church Compound. Most of the members of the last colony of Chinese Jews have placed themselves under our guidance, and a clubroom for the Jews' clan is set apart for them in connection with the Church. The Honan Branch of the International Anti-Opium Association has just been organized and its headquarters are also in a suite of rooms belonging to the Church. The Governor is Honorary President, Bishop White is President, and leading officials, business men, members of parliament and others are closely connected with the movement. Besides these, there is of course the main work of the Church, the evangelistic and pastoral activities, with a Sunday School of 400 pupils on the roll, and large night classes of different kinds."

At Kweiteh, the second main station, the material equipment of the diocese has been greatly strengthened through the gift of St. Paul's Hospital, Kweiteh, by the congregation of St. Paul's Church, Bloor St. E., Toronto. This congregation has more than doubled its original generous gift for the erection of the out-patient and in-patient departments, and, more recently still, has undertaken to bear the entire cost of the nursing, medical and surgical equipment required. By an agreement with the Lutheran Board of Missions, this hospital has been accepted as the centre, for in-patient work, for the district.

(b) The Dispensary of the Messiah, provided by the congregation of the Church of the Messiah, Toronto, is located within the City of Kweiteh. A splendid work has been carried forward in it, and with the opening of St. Paul's Hospital, the medical work of the mission in

the district will be thoroughly established.

(c) Schools and Churches. The Rev. A. J. Williams reports "In Kweiteh itself we have had (during 1920) thirty-six baptisms and others are now preparing. The Boys' School is of vital importance in that from its pupils is expected to be drawn the main supply of native male agents for the Diocese. Of it, Mr. Williams says "Our Boys' School has been quietly pursuing its usual course, but our school is very much handicapped at present by its very miserable quarters. The twenty boys from the substations boarding in the school have had to sleep two on a bed in two wretched, dark, damp little rooms, one 12 feet by 12 feet, and the other 12 feet by 16 feet, both so fixed that the sun never enters one and scarcely at all the other. This, of course, is unhealthy and undesirable in more ways than one. We have only one room 12 feet by 27 feet for our lower primary class room, and we have to limit the number of pupils for lack of space, but we can do no more than we can do with the equipment we are given."

From Kweiteh the Rev. W. M. Trivett carries on a very extensive and successful itinerant (evangelistic).

The statistics for the Diocese, given in the 1920 report, were.--

- I. Foreign Staff.—Male: Bishop, 1; clergy, 5; total 6. Female: Married women, 5; doctor, 1; nurse, 1; evangelists, 3; teachers, 3; total 13. Total Foreign Staff, 19.
- II. Chinese Staff.—Male: Clergy, 1; catechists, 6; readers, 6; col-porteurs, 3; doctor, 1; nurses (training), 2; medical helpers, 3; Christian teachers, 33; non-Christian teachers, 6; total 61. Female: Bible women, 8; teachers, 12; total 20. Total Chinese staff, 81.
- III. Conditions of the Church.—Stations, 2; out-stations, 10; Communicants: Men, 174; women, 67; total, 241. Catchumens: Men, 220; women, 83; total, 303. Total Christian constituency, 742. Sunday Schools, 13; Sunday School teachers, 84; Sunday School pupils: Boys, 828; girls, 214; total, 1,042.
- IV. The Past Year's Work.—Baptisms: Male—infant, 10; adult, 83; total, 93; female—infant, 12; adult, 36; total, 48; total baptisms, 141. Confirmations: Male, 1; female, 19; total, 20. Received by transfer, 21. Lost by transfer, 40. Lapsed or excommunicated, 11. Burials, 12. Marriages, 3.

- V. Educational Work.—Kindergarten, 1; pupils, 23. Lower primary schools, 21; pupils, 661. Higher Primary Schools, 4; pupils, 184. Middle School, 1; pupils, 36. Orphanage, 27. Various special students, 26. Total students all kinds, 957. Note.—Included in above grades are: St. Andrew's Boys' School, 108; St. Mary's Hall (girls), 63.
- VI. Medical Work.—Hospital, 1; beds, 8; in-patients, 87; Operations: general anaesthesia, 24; local anaesthesia, 88; total, 112. Out-patients; First visits—Men, 2,977; women, 887; total, 3,864; return visits—total 4,768. Total out-patients, 8,632.

3. THE DISTRICT OF KANGRA.

The Board of Management has given much careful thought to both the needs and limitations of the work in the Kangra District, together with the possibility of the assumption of added responsibilities outside the area; responsibilities which would be more in keeping in the future with the developed missionary resources of the Church and represent a more adequate contribution towards the solution of the religious and social requirements of India. In the meanwhile, pending the fullest possible further investigation and consideration of these important matters, it has been decided to limit the work in the Kangra District to such activities as may be carried on from the two fully manned and equipped stations of Kangra town and Palampur.

At Kangra the medical work, of a Zenana character, goes forward with much benefit and success. Of this work the Government Inspector recently reported in part, and in addition to the very large number of ordinary medical cases, 19,706, treated, as follows: "I inspected this Hospital on Monday, April 11th and was shown round by Miss Abdulla and Miss Macnaghten, Medical Missionaries, in charge. Everything in Hospital was beautifully clean and in good order, but some repairs to floors and roof are required. 10 Midwifery cases had been attended this year, up to date (April 11th) of these, six were abnormal. 41 cases had been attended last year, of these 30 were abnormal. A certificated compounder is employed, who is also qualified in midwifery, and helps with the training of the "dais or midwives." A trained nurse is also employed, besides these there were 2 Dais in training for posts in the

District.

There is also a trained Dai attached to the Hospital (paid by the District Board) who attends midwifery cases in the town and neighbourhood, taking always with her, one of the pupil dais who thus gets experience in normal cases. I consider this Hospital is supplying a very real need in this District, which is a very difficult one, as regards communications, scattered population and backwardness, etc. There is no medical aid for women of their own sex, provided by local funds, and were it not for the fact that local women can get training here as dais, the District would be without any trained women as midwives, for none but Kangra women will work in Kangra District, nor are these women willing to go out of the District for training—as it is, it is one of the Districts best supplied with trained Dais in the Province of the Punjab.

The girls' hostel or Boarding School, with about twenty-six girls in residence, is also doing a very excellent work.

At Palampur the Harriet Buchanan Memorial Hospital, in spite of very great difficulties in the matter of the supply of a qualified medical staff, has contributed very largely to the relief of the physical needs of the District. A woman medical student who for some years has been in training in Canada will, we trust, be available in the not distant future to take charge of this work.

The following extract shows the needs and possibilities of the medical work in the District:—

“It was a glad day for us in Palampur when in June of this year the work started again and we hoped would continue on without a break. Miss Bishan Das, who came to join us was a graduate of Ludhiana Medical College, and was highly recommended by the doctors there, and in Amritsar, where she had worked previously. On arrival she took up her residence at the ladies' bungalow, and soon I found out what a fine character she had, and was one who really cared for the spiritual, as well as the medical side of the work. The number of out-patients gradually increased as the villages round about heard of a doctor's arrival and very soon in-patients were also admitted. Our hospital verandahs which had been deserted were again seen with groups of