

patients, their friends and relations, sitting listening to the Gospel message before proceeding into the dispensary to receive their medicines. Just as the work was, we thought, well established again—the death of our doctor's brother in Palampur, under rather trying circumstances, caused her removal from our midst, and so it happened that for the third time since its opening in 1915, the doors of the hospital were closed again. A very urgent appeal has been sent to Canada, and we trust that soon we may hear of one who has answered the call, and is coming to carry on this needy work. Since coming out into camp, we have seen more than ever the need of a doctor for itineration work. Wherever our tents have been pitched and the word has gone out that medicines are given—numbers have come and after a few days those from a distance begin to arrive. Some are carried on the backs of others, some are brought on their beds and others on straw mats supported from bamboo poles."

The Mission is responsible also for the administration of the Palampur Leper Asylum, and for the beginnings of a promising work among the members of the criminal tribes placed, by the Government, upon the local tea plantations.

#### 4. PALESTINE, EGYPT, SOUTH AMERICA.

With the close of the war Dr. H. Thwaites returned to Palestine and took up the post of Medical Director of the Hospital at Haifa, on the lower slopes of Mount Carmel overlooking the Bay of Acre. Dr. Thwaites in his last report, stated:

During the year, 318 patients have been admitted, of whom 127 were Christians, 129 Moslems, 50 Jews, and 12 others, mostly Druge. These admissions have been roughly two-thirds from Haifa and one-third from the surrounding villages. The outpatient attendances have been 2,476. The Jews who have come to us are mostly the new Jews who are migrating to Palestine in large numbers from Poland and Russia, they come here to escape persecution and threatened death, and are attracted by the idea of the National House which is included in the mandatory terms for Palestine. We are working on the lines of a general hospital

and have admitted all, except infectious cases. A few maternity cases have been received, and there have been over 100 surgical operations.'

Miss Harris returned on furlough from Egypt during the past year, and thus brought to a temporary, if not permanent conclusion, her many years of devoted work in that country; work, which, during the war was of exceptional value in relation to the large numbers of British troops in Egypt.

In Chili, South America, Miss Louy Thomas has continued her self-denying and successful labours.

### Conclusion.

The Board of Management, as it places this review of the past three years before the Board of Missions, is deeply impressed with the many evidences the record affords of the goodness and mercy of God towards the work under its care. The period under review has seen the Forward Movement, on the material side, converted from an expectation into a fact exceeding our most sanguine expectations. It has seen a deep spiritual movement accompanying those material results; a spiritual movement the ultimate effects of which are conditioned only by the faithfulness and courage of the membership of the Church.

There is to-day abroad in the Church a growing sense of the inadequacy of its corporate efforts on behalf of the many important and urgent needs both at home and abroad, accompanied by a widening vision of its mission to the world. The next Triennium should witness the closing up of the Forward Movement as such, on its material side, and the fuller, ever-richer development of the Movement on its spiritual side. It should see the practical working out of many problems connected with the work among Indians and Eskimo; the sustentation and extension as needed of the work among white settlers; an unflagging perseverance in our activities on behalf of special classes and special races within our land; with a steady and consistent growth in our obligations and achievements abroad.

The period should see, further, in connection with all these activities, a development of the principles of self-support on the part of all those

who "profess and call themselves Christians." To the achievement of these ends, let us continue to invoke the presence and guidance of God the Holy Ghost, Who, in spite of all our weakness and inefficiency, has been so manifestly present in our counsels and efforts during the three years past, concerning which the Board of Management has now submitted its report to the Board of Missions.

S. GOULD,  
General Secretary.

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III.

THE FIRST TRIENNIAL REPORT OF THE GENERAL  
BOARD OF RELIGIOUS EDUCATION OF THE CHURCH  
OF ENGLAND IN CANADA  
1918 - 1921

**To the Members of the General Synod:**

At the last meeting of the General Synod, Canon VII, under which the Sunday School Commission had worked for ten years, was revised and the General Board of Religious Education came into being.

The new Board has held three meetings, viz: In May and September 1919, and in October 1920.

At the meeting held on May 7th 1919, the Board was properly organized in harmony with the provisions of the new Canon, and the following officers were appointed:

President—The Primate (ex officio)

Chairman—Rev. Canon Rexford, M.A., LL.D.

Vice-Chairman—Ven. Archdeacon McElheran, M.A..

Assistant Secretary—Rev. R. S. Mason

General Treasurer—Mr. James Nicholson.

The other two meetings were the regular annual meetings of the Board held in accordance with the requirements of the Canon.

All of these meetings were well attended, the average number present being 52.

During the intervals between the meetings of the Board, the Executive Committee has carried on the work under the able leadership of its Chairman, the Bishop of Toronto. It has met

regularly about six times a year.

In setting forth the work of the Board since its inception it would seem best to group it under the various departments into which the work has been organized.

These departments are five in number, viz :

- I. The Department of Parochial Education.
- II. The Department of Religious Education in Public and Private Schools.
- III. The Department of Teacher Training.
- IV. The Lantern, Slides and Supplies Department.
- V. The Editorial Department.

#### THE DEPARTMENT OF PAROCHIAL EDUCATION

##### 1. Its Field.

The work of this Department has to do with the promotion of Religious Education in the Parish, through such agencies as the home, the Sunday School and Bible Classes, and Young People's Organizations.

##### 2. Its Work.

(i) Religious Education through the Home.

Efforts to arouse parents to a sense of their responsibility in the matter of the Religious training of the young and to place within their reach the necessary help have followed three channels:

(a) The Little Helpers of the Font Roll and of the Babies' Branch

This is the name of the new organization which combines the Font Roll of the Sunday School and the Babies' Branch of the W.A.

The Union of these two organizations was effected, after careful thought and much conference, in September 1918 and in the following Autumn the transition from the old method to the new took place.

The union was the outcome of a realization that duplication of effort should be avoided wherever possible. It was felt that the work of the Font Roll and the work of the Babies' Branch, appealing as it did to the same constituency, and working largely for the same purpose, could be done better by one organization and one set of officers, and with better educational results for the child.

The purpose of the Little Helpers may be said to be four

fold, viz:

- The Helping of the Parents and the welfare of the Child.
  - The Linking together more closely the Home and the Church
  - The Deepening of the Interest of the child and of the parent in the work of the Church.
  - The Building up of the Church through the Sunday School.
- In a word the Little Helpers' Organization is based upon the two principles:

(1) That every baptized child is a member of the Church and that the Church should begin its work, in behalf of the child, from his baptism and not some three or four years later.

(2) That every baptized child should be taught to realize, at the earliest possible moment, that he can have and should have some share in the great work of the Church.

All the literature and equipment necessary for the carrying on of the work of the Little Helpers has been prepared and all except one Diocese have adopted the new plan.

The results of the union are already apparent and while a few local difficulties have arisen, the fact that the Dominion Secretary of Little Helpers was able to report in October 1920, a year after the new organization had been in operation, that there was enrolled a membership of 14,345 and that the contributions for missions had grown to \$5892.00 is sufficient justification of the union.

It need only be added that all the important features of both the old organizations have been retained in the new.

(b) The Home Department and the Sunday School by Post  
Another line of activity which aims to help the home to discharge effectively its fundamental task in religious training is that which is known as The Home Department and the Sunday School by post.

These are really different names for one and the same thing—the Sunday School by Post simply adopting the method of reaching the scattered families through the medium of His Majesty's mails, while the Home Department plan has been rather that of personal visitation to the homes, the visitor carrying the literature and gathering the reports of the study. This latter method is, of course, possible only in settled communities, while the former plan is the only feasible one in scattered districts. The fundamental idea, however, underlying each is the same, viz: to bring to those who cannot or who will not attend the regular sessions

of the Sunday School or whatever other agency is provided for religious training, the opportunity and the help necessary to set up a Sunday School in the home.

In connection with the effort to promote this work, a special leaflet dealing with methods of introducing and carrying on the Sunday School by Post was issued and very attractive membership cards, in three grades, Primary, Junior and Senior, were published. These membership cards contain, in addition to the certificate, a brief prayer for members, to be said daily, such prayer being graded to suit the age of the child. The cards are arranged so that they can be used by any Diocese.

The Sunday School by Post is working very effectively in Western Canada, especially in the Dioceses of Saskatchewan, Qu'Appelle, Calgary, Edmonton and Athabasca and we believe could be used just as effectively in other Dioceses. Some of the Eastern Dioceses are beginning to take it up more systematically than in the past, and we are hopeful, now that we are able to supply the necessary literature, that the plan may be tried as a Diocesan effort and not to be left simply to the initiative of individual clergymen.

A number of inquiries as to this method of reaching scattered communities have been received from our sister Church in the United States and we have been instrumental in making it possible to start the work in various parts of that country.

(c) Special Lenten Campaigns.

During the past two years a special effort, in behalf of Home Religion has been made by your Board, during the season of Lent. This effort has followed largely on these lines:

(1) The preparation and publication of special literature for free distribution in the parishes.

(2) The sending out of a personal letter to the clergy asking for their co-operation and suggesting specific ways in which they might help.

(3) Asking the Bishops to commend the effort in their Lenten Pastorals to their clergy.

(4) The preparation and publication in the Church Press of special articles dealing with different phases of Home Religion.

While it is difficult to estimate the results of these campaigns, it will be of interest to note that during Lent 1920, no less than 50,000 copies of each of the pamphlets issued at that time were distributed in the homes of our people, while during Lent 1921, over 65,000 copies of each of the pamphlets issued were distribu-

ted. This means that over 330,000 pieces of literature dealing with various aspects of Home Religion found their way into Church of England homes.

That a systematic effort of this kind to arouse the home to a deeper sense of its responsibility cannot fail to bring about some lasting results would seem to be evident and we have every reason to believe that the effort made by the Board has been appreciated by clergy and laity alike.

Much of the success of the effort made in Lent 1921 was due to the hearty co-operation on the part of the Woman's Auxiliary and the Brotherhood of St. Andrew, especially in the matter of house to house visitation and the distribution of the literature.

(ii) Religious Education through the Sunday School and Young People's Organizations.

With a view to enlisting the activities of those who were interested in special lines of work, your Board took advantage of the privilege afforded by section 6 of Canon VII, and appointed five councils to deal with special problems relating to Sunday School Work.

These Councils were as follows:

- Council on Primary Work.
- Council on Boys' Work.
- Council on Girls' Work.
- Council on Young People's Work.
- Council on Rural Schools.

These Councils have been doing work during the time they have been in existence and a word or two regarding their work will be advisable.

(a) Primary Work.

The work of the Primary Department is not only of the greatest importance but one which calls for special emphasis.

The two outstanding needs in this part of our Sunday School Work would seem to be that of making better provision for the training of Primary Teachers, and the need of a careful revision of our Primary Scheme of Lessons.

As the latter called for immediate action the Council on Primary Work was given the task and the results of this revision will be apparent in the revised scheme to be issued for use at Advent 1921.

(b) Work in Behalf of Older Boys and Girls.

How to hold the older boy and girl to the Church is a question which has been asked for many years and which many are still asking.

When it is realized that about fifty out of every hundred of those between the ages of 13 and 20 are not in our Sunday Schools it will be seen that the problem is still an acute one.

Serious efforts have been made to solve this problem, and with some degree of success. Many kinds of boys' clubs and societies have arisen in recent years to supply the natural demands of boy and girl life, the desire for organization—leadership—self-government. Some of these have been doing and are doing splendid work. In many cases, however, they are organized outside the Church. Not only so, but they often require an organization and equipment that are beyond the reach of many parishes.

The Church is, therefore, confronted with the alternative of providing organizations of its own for its boys and girls or of surrendering them to outside organizations and that just at the time when the sacrifice and devotion of teachers and leaders, during childhood years, should be bearing fruition in their unswerving loyalty to the institutions of the Church.

That the former alternative is the better policy is self-evident; the only question is, what is the best way to carry it out.

Now the Sunday School class or group would seem to suggest the right line for action. For one thing it is already in existence. Further; it is the Church's natural group and practically no other organization is necessary. It is the part of wisdom to link up all the activities of the boys and girls to their Sunday School classes, and thus avoid the danger of alienating their loyalty from the Church.

This group, however, must be properly organized, that is, its members must be taken into partnership and given a share in the work. Not only so, but an adequate programme must be provided for such classes or groups—a programme that will be **progressive**, keeping pace with the growing needs of the adolescent—**comprehensive**, ministering to all sides of boy and girl nature—**character building**, aiming not simply to entertain but to inculcate habits which will be built up into a firm, fixed character—**workable**, so that it may be adapted to suit varying needs and conditions.

Within recent years two programmes of this type have been produced—one for the boys, known as Canadian Standard Efficiency Training, and one for girls, known as Canadian Girls in



Training. The general principles upon which these programmes have been drafted received the approval of this Synod. In order, however, to make them effective in Anglican Schools, it was necessary to prepare and issue a definite Anglican programme but in harmony with the fourfold plan of development as laid down in the programme referred to above.

This important task was entrusted to the Council on Boys' Work and Council on Girls' Work.

The former prepared and issued a splendid programme of mid-week activities for boys which has been used fairly widely during 1920-21. This programme has been officially recommended by the Brotherhood of St. Andrew for use in its Junior Chapters.

The Council on Girls' Work did for the older girls what the Council on Boys' Work did for the boys, and the programme which it issued under the title of "Christians by the Day" has been commented upon most favourably and is being used in an increasing number of parishes. Not only is it being used as a midweek programme for Sunday School groups, but the Woman's Auxiliary of the Diocese of Toronto has authorized its use in Branches of girls between the ages of 14 to 18.

It is the intention of these Councils to issue similar programmes for 1921-22.

### WORK IN BEHALF OF YOUNG PEOPLE

In the plan of organization for the G.B.R.E. provision was made for relating the work of the A.Y.P.A. to the Board under the following resolution:

"That the work of the Dominion A.Y.P.A. be definitely related to the work of the Board of Religious Education and that its field of operation include that of organized Bible Classes as well as Young People's Organization Work."

Some may ask just where do such organizations as the Boy Scouts or the Girl Guides fit in.

In reply we would point out that particular type of organization used to promote Boys' Work or Girls' Work is, comparatively speaking, unimportant provided:

(1) It holds the Boy or Girl to the Church and follows a programme which harmonizes with the principles laid down above.

(2) It is closely related to the instructional side of the

boys' or girls' training as provided by the Sunday School or other Church agency for religious education.

Both the Boy Scouts and the Girl Guides have done splendid work as organizations and we desire to commend their work most heartily. While doing so, however, we would point out the great danger of allowing any organization to exist in a parish without any definite church relationship and would emphasize once again the necessity of relating the programme of such organizations very closely to the Sunday School lest the loyalty of these boys and girls to the Church should be alienated.

It was also agreed that this work should be under the direction of a Council composed of representatives of the Board and of the Dominion A.Y.P.A.

The Council on Young People's Work, having been properly constituted, adopted, after careful thought, the following policy:

To study the needs of the Young People of the Church by making a survey of actual conditions.

To prepare, as far as possible, a programme of education and training for midweek gatherings of young people, in accordance with these needs.

This policy was carried into effect during the year 1919-20, and a 37 weeks' programme entitled "Organization and Enlisting our Young People" was prepared and issued. This programme has proved of great value to all interested in this great problem of holding our Young People and enlisting them in active service. A similar programme will be issued for the ensuing year.

(d) The Rural School Problem.

It has been repeatedly urged against most bodies organized to do religious educational work that their policies are formed with the larger and better equipped schools in mind and that they seldom seem to be able to get the viewpoint of the smaller school or to appreciate its needs and its difficulties.

That the criticism is not without some foundation may be admitted, even though many use this attitude as an excuse for failing to take advantage of what is provided or to adapt suggested methods to local needs. The small school has its own problems and these problems should have as much care and consideration as those of the large school. It is not generally realized that, so far as North America is concerned, three-fourths of the Sunday Schools are in the country or in villages of less than 2,500 of a population. More than one-half of the schools have not more than ten teachers and officers, and the average

attendance is not over 50 or 60. These facts will show that the small school is very much in the majority. Besides this, it is, as a rule, the school which is least able to help itself.

Realizing this, the Board appointed a special Council "to study how best to promote the religious education of our children in country districts."

As a preliminary step this Council began an investigation into the conditions existing in rural districts in the matter of religious education. This inquiry elicited some very valuable information.

Based upon this information the Council made the following recommendations:

(1) That the policy of the Board as to Field Secretaries be carried into effect as soon as possible. This will bring more inspiration and help to the local School.

(2) That, in the more scattered communities, the Sunday School by Post be introduced.

(3) That, with a view to encouraging Sunday School Teachers to make themselves proficient for their work, a short, preliminary one year course in Teacher Training be provided.

(4) That every effort be made to link up more effectively the Sunday School with the social life of the child.

These recommendations were approved by your Board, and already provision has been made for carrying some of them into effect. The Council is continuing its work and aims to put forth every effort to make it possible for the Rural School to meet its problems.

While referring to the problem of the scattered Rural community, we desire to call attention to an interesting experiment made in the Summer of 1920 in the Diocese of Qu'Appelle.

On May 21st, 1920, two trained Sunday School experts, graduates of St. Christopher's College, England, viz., Miss Eva Hasell and Miss Winifred Ticehurst, started in a motor caravan to visit the parishes and missions in the scattered districts of the Diocese of Qu'Appelle. For three months they journeyed in this way, sleeping in their caravan, and cooking their own meals. Miss Hasell drove the car, looked after the engine, and with the assistance of Miss Ticehurst conducted demonstration classes for Sunday School Teachers, established new Sunday Schools, visited the public schools and, on one occasion, taught Scripture lessons to the children during school hours, held parents' meet-

ings, enrolled new members for the Sunday School by Post, and in various ways did much to bring to these isolated districts that help which was much needed. Altogether these women travelled 3,000 miles, visited 14 districts, 10 Sunday Schools and 12 Public Schools. They carried with them a considerable amount of literature—books of methods, lesson books, pictures, etc. One of the features of the trip was the giving of picture talks to groups of children gathered about the caravan. Children of all denominations would come to these talks and listen attentively for over an hour at a time.

As was to be expected, the tour was not without its difficulties—not the least being those for which mud, washouts and wind were responsible. In spite of all this, however, these workers feel that the effort was eminently successful and well worth while. The eager welcome afforded them by the parents, the keen interest shown by the children, the invitation to return, expressed over and over again, may be regarded as a testimony to the value of the work done. Miss Hasell and Miss Ticehurst returned to England in the autumn, but the caravan was donated to the Diocese of Qu'Appelle with the suggestion that it be used for Diocesan Sunday School Work.

We are glad to note that similar arrangements were made for work during the summer of 1921, under the leadership of Miss West and Miss Higginbottom.

Believing that this type of work can be made most effective in reaching the scattered districts, your Board is investigating the possibilities of extending it to other dioceses. The most serious problem connected with the plan is, of course, that of financing it. The cost of a caravan is about \$1500, and running expenses would total about \$150.00. To this would have to be added the salaries of the workers. The expense of the experiment so far, however, has been born almost entirely by the ladies in charge of the work, and it is possible that volunteer workers might be secured in Canada. Moreover if it is realized that the future of the Anglican Church on the Prairie depends on making adequate provision for the teaching of the young, and, if this method of reaching our people can be made permanently effective the question of finance should find an easy solution.

(e) Pupils' Examinations.

The usual examinations for Sunday School Pupils have been

conducted by the Board at Advent of each year.

While the number of schools taking advantage of these examinations is small, we are able to report a substantial increase each year, as the following tabulated statement of applications received will show:

1918	-	-	1535 applications
1919	-	-	1635 applications
1920	-	-	1784 applications

The actual number of pupils writing on these examinations is, however, much smaller, viz:

1918	-	-	245
1919	-	-	426
1920	-	-	591

The number who were successful in obtaining their certificates was as follows:

1918	-	-	194
1919	-	-	367
1920	-	-	487

When it is realized that these candidates represent 11 or 12 dioceses, it will be seen that the problem of popularizing the examinations is a vital one. Just how this can be done is not readily apparent but your Board believes that if written tests of a simple kind were given regularly in each Parish Sunday School, the Review Sundays being set apart for this purpose, there would soon be a much larger number of schools sending up pupils for the Advent examinations.

## II.—DEPARTMENT OF RELIGIOUS EDUCATION IN PUBLIC AND PRIVATE SCHOOLS

### (1) Its Field.

The work of this Department has to do with the furtherance of Religious Education in Public Schools and in Church Boarding Schools.

The question of religious instruction in Public Schools has been a live one for many years. Many and varied have been

the attempts made to provide that which, for the most part, is lacking in our general educational system. Practically all of our Diocesan and Provincial Synods have committees working on this problem, and, in most cases, working in co-operation with similar committees from other Christian communions. Much thought has been given by these committees to a study of the situation in each civil province.

In addition to these committees, the Dominion Board of the Women's Auxiliary appointed a committee from its members to study the problem and to see in what ways it might help to futher the work.

In view of these things it may be asked why the Board of Religious Education should create a department for the same purpose.

The answer is twofold. In the first place, it forms a very important link in the chain of education and to have omitted it would have defeated one of the purposes which the revision of Canon VII had in mind, viz. the unifying of the Church's educational work. In the second place, while the question is a provincial one, there is not lacking evidence that it is assuming a national aspect and it would seem to be the part of wisdom for the General Board of Religious Education to work out, if possible, some general policy. It was with this end in view that the Department was created.

### (2) Its Organization.

The Department was organized in September 1919, and the following officers appointed:

Chairman—The Bishop of Ontario.

Vice Chairman—Rev. Dr. Cotton.

Secretary—The General Secretary of the G.B.R.E.

As the work of the Department falls naturally into two divisions, two sub-committees were appointed, one to deal with the question in relation to public schools, the other with the question as it affects private schools.

### (3) Action taken by these committees.

Committee on Religious Education in Public Schools.

#### (i) Policy of the Committee.

For the guidance of this Committee in its work, the following policy was adopted by the Department.

(a) Ascertain what provision, if any, is already made in the various Provinces for Religious Instruction in Public Schools.

(b) Find out how far this provision is being taken advantage of and what can be done to make the provision more effective.

(c) Investigate the various plans which have been proposed at different times, and especially those which are being tried in Canada, in the United States, and elsewhere.

(d) Work out such policy as, in the judgment of the Committee, would seem best to meet the present situation.

The Department found that, while in the Province of Ontario legislation and regulations permit certain religious exercises and instruction in the Public Schools, in many cases the provisions regarding religious instruction are not taken advantage of.

The Council of the Provincial Synod of Ontario, discussing the matter, felt that the proper course to follow in Ontario was to secure the co-operation of the different Religious Bodies of Ontario and to bring about local action by local representative committees, so that the local School Boards might see to it that all religious instruction possible should be given in the Schools of the locality. This being done, the Provincial Council considered that application should then be made to the Government of Ontario for the extension of religious instruction in Public Schools upon such lines as might be agreed upon.

With a view to proceeding as above indicated the Provincial Council caused a Synopsis of the Legislation and Regulations regarding religious exercises and instruction in the Public Schools of Ontario to be prepared.

Our Department regarded this policy as a wise one not only for the Province of Ontario, but felt that a similar policy might with advantage be carried out, by the proper Church activity, in all the other Provinces of Canada, (except in the Province of Quebec, where conditions are very different, the Protestant Schools there being under control of a Protestant Committee, having large powers in such matters).

With this in view a copy of the Synopsis, above referred to, was sent to representative members of the Church in each Province with a request that a similar synopsis be prepared for their respective Provinces.

Replies were received from all Provinces and a summary of the replies was submitted to the Board at its annual meeting in October 1920, together with the following recommendations:

(a) "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.

(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; and a definite and well-planned campaign based thereon.

(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 Convenor 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 to 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.

### Committee on Religious Education in Church Boarding Schools.

The Policy adopted by the Department for the guidance of this committee was as follows:

(a) To gather information as to the courses at present provided.

(b) To arrange, as soon as possible, for a conference of the heads of the various Church Boarding Schools, for the purpose of discussing the possibility of working out Standard courses for these schools.

In accordance with this policy, the special committee charged with this part of the work has endeavoured to gather information as to the courses in religious instruction provided in the Boarding Schools under the control of the Church, or which may be regarded as providing a Church atmosphere.

Replies were received from eleven schools, and the following summary will show fairly well the present situation:

(a) Careful courses in Religious Education are evidently being given in all the schools from which replies were received.

(b) There appears to be general agreement in regard to the scope of such courses so far as Old and New Testament Teaching is concerned, but considerable diversity as regards courses in Christian doctrine and morals, Church History and Missions, as well as in the methods of fostering the devotional life and of preparation for Confirmation. A great variety of methods is also used so far as memorizing and methods of expression are concerned.

The ideal to be aimed at would seem to be to secure standard courses for these schools in the main departments of Religious teaching, while providing for diversity of methods in the working out of such courses. This would allow each school to develop its own individuality in giving Religious Instruction.

In accordance with this policy the Department recommends:

(a) That in the opinion of this department, the course of study in Religious Education and Character Building as a preparation for citizenship should be as definitely outlined and regularly followed in our Church Schools as other parts of the course.

(b) That it is desirable that a standard curriculum of Religious Education for the Church Schools of the Dominion should

be developed as rapidly as possible.

(c) That the department be authorized to make preparations for the holding of district conferences with the heads of our Church Boarding Schools for the purpose of carrying out the above recommendations, and that the General Board of Religious Education bear the expense of such conferences.

While, owing to the lack of time, your Board was unable at its last annual meeting (October 1920) to give the consideration to the recommendations made by this Department which their importance demanded, it has been thought wise to submit them to the General Synod for information and for such action as the Synod may deem advisable.

### III.—DEPARTMENT OF TEACHER TRAINING

#### (1) Its Field.

The Committee on Teacher Training, which worked under the Sunday School Commission, concerned itself only with the work of Teacher Training parochially.

The Department of Teacher Training, under the Board of Religious Education, however, has a much wider field, dealing not only with Teacher Training as promoted locally in each parish, but also as it may be carried on in Church Boarding Schools, Provincial Normal Schools and the Church of England Deaconess and Missionary Training House, as well as with training for leadership in our Theological Colleges.

#### (2) Its Work.

##### (i) Teacher Training in the Parish.

One of the notes sounded in the Forward Movement was the call to service. It was hoped that, as a result of the setting forth of the Church's need of workers in the various departments, there would be a proportionate number offer for the important task of teaching in our Sunday Schools. So far as it is possible to judge, however, there still seems to be the same great need as before.

This, we believe, is due partly, at least, to the failure of many parishes to do anything in the way of systematic training of those who wish to become teachers. That many are willing to volunteer for the work of teaching is evident from the answers given to the questions on the application forms sent in in connection with our Summer Schools. We cannot expect, however, that

young people will undertake the work willingly and with any degree of success, unless some provision is made locally for their training.

We would gather from the results of the examinations in Teacher Training conducted in April of each year that the number of Training Classes is lamentably small.

In 1919, only 156 applications were received, while in 1920 the number was smaller still, viz. 105.

No doubt the smallness of these numbers is due, in some measure, to the fact that the Course of Study prescribed is a fairly long one and many hesitate to begin because they cannot be sure of completing it. It is possible, too, that the increased cost of Text Books has had something to do with the small number of candidates. We doubt, however, if these are the real reasons in the majority of cases. We believe that, where you find a parish that is keenly alive to the importance of the teaching office of the Church and which realizes the value and necessity of efficient teachers in our Sunday Schools, there you will find an earnest and successful effort made to meet the need.

Believing that something should be done to meet the present situation your Board adopted the following recommendations:

(1) That a simple one year Introductory Course in Teacher Training be provided, as a preliminary to the regular standard Course, in order to encourage those who find it impossible to take the longer and more difficult course.

(2) That the present Elementary Course be remodelled into a Two Year Standard Course, as follows:

#### **First Year**

Part 1—The Pupil, Weigle.

Part 2—(a) Old Testament History, (outlines)

(b) The Church Catechism.

#### **Second Year.**

Part 1—(a) The Teacher, Weigle.

(b) Missionary Education in the Sunday School.

Part 2—(a) New Testament History, (outlines)

(b) The Prayer Book.

(3) That the present Advanced Course be made a specialized

course of one year only, providing a year's training in each of the following departments

- (a) Beginners' and Primary Section.
- (b) Junior Section
- (c) Teen Age Section.
- (d) Administrative 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.

(5) That a certificate be issued for each part of these courses, and a diploma awarded as soon as any one course is completed.

(6) That the Bishops of the Church be asked to urge upon the clergy the necessity of organizing Teacher Training Classes in their parishes, or, where several Teacher Training Classes can unite for this work, that a central Training Class be formed.

(ii) Teacher Training in Church Boarding Schools

We regret to announce that, for the most part, it has been found impossible to get our Church Boarding Schools to introduce special courses in Teacher Training. This is due largely to the already overcrowded curricula of these schools.

Havergal College, Toronto, has, however, carried on a course continuously, except for the year 1919-20, and with great success. While the number of pupils taking this course is small it has nevertheless, led to excellent results.

That there is a great field open here for this work is evident for the challenge to service which Sunday School teaching presents to the boys and girls of the teen age, to be found in our Church Boarding Schools, is one which cannot fail to make a strong appeal.

iii. Teacher Training in Normal Schools.

A definite course of instruction is given each year to the Anglican Students in the following Provincial Normal Schools, viz, MacDonald College, Ste. Anne de Bellevue, Quebec; Toronto Normal School; Hamilton Normal School; London Normal School; Stratford Normal School.

The course consists of Bible and Prayer Book Study, chiefly, with a few lectures on Sunday School Organization.

While the examinations are voluntary, most of the students take them and since the last meeting of this Synod no less than 191 have received the special diploma issued by our Board.

In order that the work done in these schools might be made as effective as possible, those who have been giving the instruction were asked to give their judgment on the following points:

- (a) As to the value of the opportunity afforded under the present regulations.
- (b) As to whether better advantage might be taken of the present opportunity and how.

(c) As to the kind of course of study best suited for this work, keeping in mind its two-fold purpose, viz.

(1) That of developing Christian character.

(2) That of enlisting in and training for Christian Service, especially in the work of the Sunday School.

Replies were received from five of the instructors and their answers may be summarized as follows:

(a) All were agreed that the opportunity afforded by the present regulations was of the greatest value and that the results were, on the whole, satisfactory.

(b) It was felt by some that better results would be secured:

(1) If arrangements could be made for holding the classes earlier in the week. In some cases they are held on Friday and many of the students are anxious to get away over the week end.

(2) If the Period of Instruction were not broken into so much by absence of students on practise teaching work, or by examinations and holidays.

(3) If the Period of Instruction were longer.

(4) If the work done in the Normal Schools were followed up by the Rectors of the Parishes where these students go to teach.

(5) As to the best kind of courses required, it seems to be the almost unanimous opinion of the Instructors, that, as a rule, too much is taken for granted, and that what these students need is a good working knowledge of the Bible and of the Book of Common Prayer.

One Instructor states, "The plain fact is, our own men and women do not know their Bibles, and what is more, they have at present no interest in them, and, until they have, it is useless to expect them to be of any service to religion in our schools."

These answers are very suggestive and furnish considerable food for thought. It is doubtful if any extension of the time given to religious instruction can be secured at present at least, but we know that in one school the day on which such instruction was given was changed from Friday to Monday, as the result of a conference between the denominational Instructors and the Principal. This could probably be accomplished in other cases.

So far as the course of study is concerned, it is doubtful

whether in the 20 or 25 periods allotted for this work, it is possible to cover satisfactorily all that one would desire. It would seem to be the part of wisdom, therefore, to select some portion of the Old or New Testament, preferably the latter, and cover it more thoroughly. For example, a course on the Life of our Lord, or on the Acts, together with a brief course on the Prayer Book, should provide a very satisfactory study. The first part of this course would take about 15 periods, and the latter part about 10 periods.

iv. Teacher Training in the Church of England Deaconess and  
Missionary Training House

Every year a special course of lectures is given by the General Secretary of the Board of Religious Education to the students attending this institution. The course consists of ten lectures and this course, together with the work which these students are required to take in Prayer Book, Church History, English Bible and Sunday School Pedagogics, entitles them, after examination, to the diploma of the Board.

v. Teacher Training through Summer Schools.

The opportunity for Teacher Training provided through the Summer Schools conducted each year under the joint auspices of the three General Boards of our Church is very marked and is being taken advantage of in an ever increasing degree.

Since the last General Synod, no less than 21 schools and institutes were held—4 in Eastern Canada, 5 in Ontario—and 12 in Western Canada.

The total attendance at these schools and institutes was 1511 representing 19 dioceses and over 300 parishes.

These figures, however, convey no adequate idea of the value of the Summer Movement. They do indicate, it is true, the widespread interest which is being taken in this effort to bring within reach of our young people such training as will enable them to do better their part as workers in God's Kingdom, but they cannot tell of the results spiritually of the vision and inspiration which those present received. To gather together for practically a week, such splendid delegations of men and women, who go back to their parishes with a new determination to make their lives count for the most, is a work that cannot fail to contribute in a large measure to the building up of the Church.



vi. Training for Leadership in our Theological Colleges.

Since the year 1910 a very practical interest has been taken by your Board in the training of candidates for Holy Orders. In several of our Theological Colleges it has been doing something in the way of providing courses of instruction in Religious Pedagogy. While, at first, the work was small, it has developed considerably and during the past five years has consisted, in those colleges where our Board is providing the full course, of from 20 to 25 lectures.

Since the last meeting of the General Synod, a special committee of the House of Bishops has been meeting with a Voluntary committee representing the theological colleges, under the leadership of the Bishop of Ottawa, and has given the whole subject of the training of candidates for Holy Orders most careful thought.

It is interesting to note that, in the consideration of the question of a revision of the curriculum the tendency to place increased emphasis upon what may be called the practical side of the student's training has been marked.

Feeling that the time was ripe for presenting the claims of religious pedagogy your Board urged upon this special committee the desirability of making provision for such a course of training in this subject as would provide for at least one lecture a week during two years of the student's training, or about 44 lectures in all.

This suggestion was adopted by the committee and was recommended in the excellent report which the committee issued.

In order that our Theological Colleges might have something before them to illustrate the scope of the work which might be undertaken in such a course, the following syllabus of study was approved by your Board and the General Secretary was authorized to send it to the Heads of the Theological Colleges with the suggestion that it be given consideration and that the Board stands ready to co-operate with the Theological Colleges in the carrying out of such a syllabus.

SUGGESTED COURSE OF STUDY IN RELIGIOUS  
PEDAGOGY FOR ANGLICAN THEOLOGICAL COLLEGES

Pre-Requisite.

Before taking this course the student should have some

knowledge of the rudiments and terminology of formal psychology—preferably such as is provided in the pass course of a recognized university.

In cases where such a course is not available he should be required to show his acquaintance with such a text-book as Titchener's "A Beginners Psychology," or its equivalent.

Lecture-Periods.

Estimated by Canadian University Standards the following Course would require from 40 to 45 lectures.

I.—(a) The Psychology of Childhood and Adolescence.

This part of the course is intended to give the student a clear conception of the importance of the child life and of the youth of the Church and of the leading characteristics of human nature at each stage of its development. The object is to discover the order and laws of the child's mental, moral and religious development and to suggest the kind of nurture that is best suited to the several stages of his development.

(b) Principles of Teaching.

This section of the course is an application of the facts of Child Psychology to the matter and methods of the teaching process. It includes a study of teaching principles and methods—the preparation, planning, and presentation of a lesson—how to enlist the pupil's activity—as well as a consideration of the proper selection of lesson material.

II.—(a) The Organization and Management of Religious Education.

The aim of this part of the course is to help those in training to organize and superivse efficiently the work of Religious Education in the parish. It includes a study of the Church's Educational Aim, the Place and Purpose of the Sunday School in the Church's Educational system, the Organization and Administration of the Sunday School, as well as a consideration of the questions of Worship in the Sunday School, Order and Discipline, and the Sunday School class as a unit for Social Service.

(b) The Departments of the Sunday School.

The aim of this course is to provide for a study of the various departments of Sunday School work—their nature, objects and methods of management.

This suggested course has been introduced into the following colleges during the session of 1920-21, viz. King's College, Bishop's College and Trinity College and, in a partial form, in Wy-

cliffe and Emmanuel Colleges.

The work in these colleges has for the most part been done by the General Secretary of the Board who, in addition to the giving of the lectures, has also set an examination on the work.

While this entails much time and preparation on the part of the General Secretary, your Board regards it as well worth while and believes that there is no better way in which the Secretary can spend part of his time. It will, we believe, do much to remedy the weaknesses in our Sunday School work by providing for those who are to be the educational heads of our parishes the training necessary to this end.

We note with interest that one of our Theological Colleges, viz. the Montreal Diocesan College, has taken a still further step in advance in the provision which it makes for training students for teaching work. The course of study now provided extends over a period of three years, and is most complete in every particular. We hope the day will come when all our Colleges will be able to make similar provision.

#### IV. LANTERN, SLIDES AND SUPPLIES DEPARTMENT

##### 1. Its Field.

The Lantern Slide Department, which was begun under the Sunday School Commission continues as a department of the new Board but its scope has been considerably enlarged.

Its task may be said to be that of promoting educational work, through the medium of the lantern, in all branches of the Church's activities, and to provide a headquarters from which all necessary Sunday School and general Church supplies may be obtained.

##### 2. Its Work.

In the Lantern Slide Section of this department, an important change in the method of operation has been made. For the first year or two it was operated on an exchange basis, but with the growth in the number using the slides and with the increased cost of management and upkeep, it became necessary to change it to a Rental System.

This change was effected in June 1920 and is a much more satisfactory method of operation in that it places the use of the slides within the reach of all and those who use the slides

pay only for what they use.

As a compensation to those who had invested in slides to start the original Exchange, credits, to the full value of the membership fees paid in, were allowed, such credits, however, to be used only for renting slides.

A new catalogue of the slides has been issued listing 845 sets and comprising no less than 15,547 slides.

As an evidence of the way the Church is using this department we may note that during the year 1920, these sets were used no less than 2733 times. The territory covered extended from Newfoundland to British Columbia.

A number of requests for the establishment of Branch distribution depots have been received and, wherever satisfactory local arrangements for the handling of the slides can be made, it is the policy of the Board to accede to the request. It is essential, however, that the local arrangements be, in every respect, satisfactory to the Board.

In addition to handling the slides for rental, this department also manages the distribution of the missionary slides for the M.S.C.C. and has made arrangements for the manufacture and sale of hymn and service slides.

In the Supplies section of the Department, it is the aim to carry a complete line of Sunday School and Church Supplies such as will meet the needs of the church in Canada.

As the Supplies Department is really the first official Church Sunday School Supplies Department it is hoped that it will secure the full support of the Church.

A complete statement of the financial operations of this Department will be found in the Treasurer's statement appended to this Report.

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 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.

#### V.—The Editorial Department.

##### (1) Its Field.

The work of this Department is, in general terms, to provide suitable material for use in the promotion of Religious Education through the other Departments.

It was, however, created primarily to make adequate provision in the way of Lesson Helps.

##### (2) Its Work

###### (a) Publications.

For many years the Church was dependent for its Sunday School Helps upon two independent publishing firms, viz. the Sunday School Institute Publications and the Church Record S. S. Publications. To both these publishing firms the Church in Canada owes a tremendous debt for the splendid work they did in supplying that which the Church herself was not, apparently in a position to supply. But the situation was not without its weakness and chief amongst these was the fact that the constituency was not large enough to support these two firms, with the result that neither were able to do the best work for the Church because neither received sufficient support to develop its publications satisfactorily.

Believing that a unification of these publications was most

desirable in the interests of efficiency as well as in the interests of unity, negotiations were entered into with these Publishing Houses with the result that your Board was able to secure the Publications together with their stock of supplies, cuts and good will for the sum of \$7600.00. The Board also purchased the Book debts of both concerns for \$5172.23, of which we have already collected \$4835.72.

To enable the Department to do this and to carry on its work, the sum of \$25,000, being one-half of the total amount assigned to the Board in the Forward Movement Budget, was set apart for the Editorial Department.

As it was necessary to have someone to take charge of this new work, steps were taken immediately to secure an Editorial Secretary and the Board was extremely fortunate in being able to obtain the services of the Reverend D. B. Rogers, M.A. at the time Rector of St. Luke's Church, Montreal, and, for several years Secretary of the Montreal Diocesan S. S. Committee.

Mr. Rogers entered upon his duties in June 1920, and at once began to take the necessary steps for editing and publishing the required Lesson Helps for Teachers and Pupils. Suitable writers were secured and by the following October, sample copies of the first issue of the new publications were ready for mailing to every parish.

In order that the Synod may know just what is being provided for our schools, attention is directed to the following list of Helps now available:

For the Primary Department.

The Child's Own Weekly Story Paper containing, in addition to general story material, a story on the lesson.

Large coloured wall pictures illustrating the Sunday Lessons.

Small Pupils' Cards, coloured reproductions of the wall pictures.

For the Main School.

For Schools using the Graded Lessons, (different Lessons for Juniors and Seniors).

A Junior Leaflet Monthly, called "The Institute Leaflet Junior".

A Junior Leaflet Weekly with Story Paper.

A Senior Leaflet Monthly, called "The Institute Leaflet Senior Graded".

A Senior Leaflet Weekly, with a Story Paper.

For Schools using Uniform Lessons (one Lesson in the entire main School.

A Junior Leaflet Monthly, called "The Institute Leaflet, Junior".

A Junior Leaflet Weekly, with Story Paper.

A Senior Leaflet Monthly, called "The Young Soldier and Crusader. Senior Uniform".

For Adults.

For use in the Home and Bible Classes.

A Home Department Quarterly.

For Teachers.

A 48-page Monthly Magazine, containing:

Interesting and helpful articles on general Sunday School Problems.

A Treatment of the Lessons for the Primary Department.

A Treatment of the Lessons for the Junior Main School Department.

A Treatment of the Lessons for the Senior Main School Department, where one lesson is used in the entire Main School. Senior Uniform.

A Treatment of the Lessons for the Senior Main School Department, following the Departmentally Graded Course of Lessons. Senior Graded.

The circulation of these periodicals has shown a steady increase since the Advent 1920 issues and this is sufficient evidence that, not only are they meeting the needs of a large part of the constituency but also of the splendid work of the Editorial Secretary. Too much cannot be said of the able way in which Mr. Rogers has handled a most difficult task and your Board feels that it was wisely guided in its choice.

While this venture into the publication field has been a venture of faith and while we regard the first year or two of operation as largely experimental, we cannot but rejoice that we have found it possible to bring about a union of the former publications and to issue the first official Sunday School Periodicals of our Church in Canada. With the continued loyal support of the constituency we are confident that we shall be able not only to improve the present publications but to go forward towards the realization of the further goal of providing Helps of a more permanent character in accordance with the policy already adopted.

The financial aspect of the work of this Department will be found set forth in detail in the Treasurer's Report.

(b) Lesson Courses.

(1) Revision of the Lesson Schemes.

Since the last meeting of the General Synod the new departmentally graded lessons for the Main School have come into use and have been given a good trial.

On the whole the scheme has met with general approval. This does not mean that the scheme is satisfactory in all its details but that the general lines upon which it has been drafted would seem to be sound.

Now that the present cycle of lessons has about run its course, the lesson Committee has begun a careful revision of the scheme in the light of the experience gained during the past three years.

This revision will be effected in time for Advent 1921.

As already indicated in another part of this report, a similar revision of the Primary Scheme is in progress.

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.

(2) Short Term Courses.

At the request of the Quebec Diocesan Sunday School Institute your Committee purpose considering the advisability of preparing short term courses of study to meet the needs of Rural Schools which are in session for only about six or seven months of the year.

Something has been already done to help meet this situation, as well as to meet the condition in the city school, which in many instances closes during the Summer, namely, by providing during the months of July and August, a special course of Lessons, and making the regular course run from Advent to June and from September to November inclusive.

(3) Bible Class Courses.

We are glad to be able to announce that a special course of study for Junior and Adult Bible Classes are now in process



of preparation and it is hoped to have the first year of such courses ready for use during 1921-22.

With the working out of such courses, the Board will have provided systematic courses of instruction for all departments.

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.

(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.

(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.

GENERAL MATTERS:

1. Co-operation in Religious Education.
  - (i) Co-operation within our Own Church.

For sometime there has been developing a very satisfactory spirit of co-operation between the General Boards representing the various aspects of the Church's work.

This is evidenced by the splendid work which has been accomplished conjointly in the Summer Schools, and in other forms of educational work, carried on under the joint auspices of these Boards.

In addition to this a very important relationship has been established between our Board and the Woman's Auxiliary through the union of the Font Roll and the Babies' Branch.

These things may be regarded as indicative of the new spirit which is pervading the Church, a desire, wherever possible, to work together so as to produce the best results.

Believing that further co-operation with the Woman's Auxiliary was not only possible, but wise, your Board, through its Executive communicated with the Executive Committee of the Dominion Board of the W.A., suggesting that a joint committee be appointed, consisting of an equal number of representatives from the W.A., and from the G.B.R.E. to consider the whole question of future relationships, with special reference to publication work, and to work amongst Juniors and Teen Age Girls.

While no definite action has, as yet, been taken, the Bishop of Toronto and the General Secretary have been appointed to represent the Board in any conference that may take place.

Besides the co-operation with the Woman's Auxiliary, a relationship has also been established between the Board and the Brotherhood of St. Andrew.

In response to a request received from the Dominion Council of that body, asking your Board to recognize the work and to co-operate officially with it, the following resolution was passed:

"That, appreciating the renewed efforts of the Brotherhood of St. Andrew in its work for boys and men, and believing that it is in the interest of the Church's work to co-ordinate, as far as possible, the various forces within the Church working along educational lines, be it resolved that we accede to the request of the Dominion Council of the Brotherhood of St. Andrew and do authorize our General Secretary to co-operate with the Secretary of the Brotherhood in all lines

of work where such co-operation is deemed possible and wise, especially in work amongst boys and in the organization of Bible Classes for men etc." Co-operation with the A.Y.P.A. has already been referred

to. Thus it will be seen that more and more is there an earnest attempt being made to prevent overlapping and to work together for the best interests of the Church.

(ii) Co-operation with other Religious Communions.

The question of co-operation with other religious communions in the matter of religious education has been given considerable attention by your Board.

In January 1920 a small committee consisting of the Bishops of Toronto and Ottawa and the General Secretary was appointed to prepare a memorandum on this subject.

This Committee went into the question very carefully and presented the following report which was approved by your Board:

Co-operation Nationally.

"We find that our Board has, with the sanction of the General Synod, official relationship with the following National Boards and Council, namely:

The National Boys' Work Board.

The National Girls' Work Board.

The Religious Education Council of Canada.

"As the first two mentioned Boards have now become, for all practical purposes, sub-committees of the Religious Education Council of Canada, our relationship to the latter is all that need be considered.

"An examination of the constitution of the Religious Education Council of Canada reveals the fact that it does not contain that satisfactory safeguard which is to be found in the constitution of similar national co-operative bodies, such as the Social Service Council of Canada, viz. that, before any line of work is promoted, it must receive the approval of the majority of the representatives of each of its enrolled units, present at any regularly called meeting.

"This your Committee regards as a weakness, and we would recommend that a request be made to the Religious Education

Council of Canada, at its next meeting to the effect that a clause, similar to the above, be added to its constitution.

"If such addition is made your Committee feels that it will be possible for our Board to co-operate much more satisfactorily in the national work.

Co-operation Provincially

"In reference to co-operation with Provincial Boards and Councils, your Committee finds that, in practically every Province, Provincial Branches of the Religious Education Council of Canada have been formed to take the place of the various Provincial Sunday School Associations.

"These Provincial Branches are constituted on the same basis as their parent body, the Religious Education Council of Canada, and the Provincial Boys' Work Board and Provincial Girls' Work Board have become, in each case, sub-committees of the Provincial Religious Educational Council.

"As the authoritative body of our Church provincially is, in some cases, the Provincial Synod, and in other cases the Diocesan Synod, your Committee would recommend that the question of our Church co-operating with these provincial branches of the Religious Education Council and their related committees on Boys' Work and Girls' Work, be referred to the Executive Councils of the Provincial Synods or, where necessary, to Diocesan Synods."

In accordance with this report a request went forward to the Religious Education Council of Canada and, while the request was not acted upon at its annual meeting in January last (1921) your Board has been given reasonable assurance that such change as we desire will be made.

While such a change will undoubtedly provide a very necessary safeguard we would point out that, as a Board, we feel that we can co-operate only in an advisory way with the R.E.C.C. and that we must still leave to each Provincial and Diocesan Authority, the settlement of the question as to how far they are willing to co-operate with the Provincial branches of the R.E.C.C.

## 2. The Forward Movement

While a full report of the work of the Forward Movement will be presented to this Synod, we feel that a word or two as to the relationship of your Board to the Movement is desirable.

In order that it might be a real Forward Movement in every department of the Church's Work, the Board of Religious Education was called upon to take a definite part in it.

This part consisted chiefly in the preparation of literature dealing with the work of the Board, etc., and in definite Field Work.

In reference to the former, the following literature was prepared by the General Secretary, viz.

i. The Forward Movement and Religious Education.

Pamphlet No. 5 in the Educational Pamphlet Series issued by the Publicity Committee.

ii. The Sunday School Programme and the Forward Movement.

An eight page pamphlet showing what part the Sunday School can take and how it can help to make it a real advance in the work of the Sunday School in each parish.

This programme, briefly stated, aimed:

(a) To enlist in active service every boy and girl at present in our Sunday Schools.

(b) To enroll in our Sunday School Membership every boy and girl in Canada for whom our Church is definitely responsible.

(c) To make adequate provision for the religious education of all these boys and girls, by supporting the Forward Movement Thanksgiving Fund.

In addition to these two pamphlets a Forward Movement Catechism for use in connection with the Sunday School Programme was issued.

So far as Field Work is concerned, both the General Secretary and the Assistant to the General Secretary gave as much time to this as their other work permitted.

It was not thought advisable to set up any separate financial objective for the members of the Sunday School. The War Memorial Campaign, to which the Sunday Schools of the Church contributed so splendidly was, of course, intended as an offering towards the Indian and Eskimo Endowment Fund, which was one of the objectives of the Forward Movement. There was, however, in every parish, an Every Member Canvass for subscription and contributions to the Forward Movement Thanksgiving Fund of two and a half million dollars. In this canvass, the children and young people were not overlooked and the members of the Sunday School were urged to save up their offerings so that they might be able to do their part when called upon in this way.

The wonderful success of the Forward Movement both financially, and in its more spiritual aspects as carried out by

the Continuation Committee, indicates that the spirit of the Anglican Church in this land is capable of being aroused so as to do really big things in a big way.

So far as the Movement affects the work of the G.B.R.E. it is necessary only to state that, while the amount placed in the Budget for our work was lamentably small—two cents out of every dollar—yet it has made possible the launching of the work of the Editorial Department and the beginning of the carrying out of the Board's Policy regarding Field Secretaries as approved by this Synod.

(3) The Western Field Secretaryship.

The policy regarding the appointment of Field Secretaries adopted by this Synod at its session in 1915 and confirmed at the session of 1918, provided that, as soon as funds permitted, a Field Secretary should be appointed for each Ecclesiastical Province. Further it provided that the first appointment should be made for the Ecclesiastical Province of British Columbia.

As soon, therefore, as sufficient funds were in hand from the Forward Movement, your Board took steps to carry out as far as possible this policy.

In view of the fact that it was possible at the present time to appoint only one Field Secretary, a request was made to the Bishops of the Ecclesiastical Province of British Columbia to the effect that they should agree to have the Province of Rupert's Land included in the territory of the proposed Field Secretary, until such time as a Secretary for this latter Province could be provided.

This the Bishops most generously agreed to and steps were at once taken to secure a suitable person for the office.

Conferences were held with the Bishops of both the Ecclesiastical Provinces concerned, and, after careful consideration and with the unanimous approval of the Bishops, the Rev. William Simpson, B.A., Rector of St. Barnabas' Church, Calgary, was invited to take up the work.

Mr. Simpson accepted the offer and began his work in April last (1921).

He has brought to his new task the experience of many years in Sunday School work and a splendid knowledge of the needs and conditions of Western Canada where he has spent the whole eighteen years of his ministerial life.

The Bishop of Qu'Appelle, who nominated Mr. Simpson for

the office, speaks of him as "eminently fitted for the position" and as one who "will be instrumental in improving the conditions of our Western Sunday Schools in general, and especially serve the best interests of our smaller towns and country schools, as well as the Home Sunday Schools."

Already Mr. Simpson has shown that the confidence which the Church has placed in him has been well founded.

It will be of interest to the Synod to know how it is proposed to finance the work of the Western Field Secretary. With a view to conserving the Forward Movement Fund as much as possible, it has been thought advisable that only a part of the amount designated for Extension Work should be used for this purpose, the balance to be provided from the general funds of the Board.

It is estimated that about \$4000 per annum will be required for the work and for the first year the whole of this amount will be paid from the Forward Movement Fund. For the following four years, however, this amount will be reduced each year by \$800.00, so that that in the second year of the Field Secretary's work the Board would have to provide \$800.00, in the second year \$1600.00, in the third year \$2400.00, in the fourth year the full amount.

The purpose is to enable the Board to appoint other Field Secretaries in the East and West at the earliest possible moment.

Of course it is evident that, in order to do this, it will be necessary for the Church to provide much more adequately than at present for the needs of the Board through the annual apportionments to the Dioceses.

#### 4. Recruiting for the Ministry.

On more than one occasion attention has been directed to the important contribution which this Board can make in the very pressing problem of securing recruits for the ministry. Its efforts in this matter have been chiefly in four directions, viz:

##### i. Through the Summer Schools.

Every year definite efforts along the line of recruiting for service are made, and offers of service have been received as a result.

##### ii. Through Life Work Conferences.

Life work Conferences have been held in different centres for the purpose of reaching High School Boys. These conferences, while conducted on co-operative lines, have given a splen-

did opportunity for presenting the claims of the ministry to any Anglican boys who were present.

iii. Through the Sunday School Lessons.

The Lesson Committee has endeavoured to make provision for special lessons on the Christian Ministry with the express purpose of emphasizing the call to the ministry. At a meeting of this committee held in March 1919, the following resolution was passed and has been carried out by the persons concerned:

"That the attention of the Lesson Writers be called to this need and that they be requested to take advantage of every opportunity afforded in the Lesson Scheme for presenting the call to the Ministry."

iv. Through the Programme of Mid-week Activities for Older Boys

The call to the Ministry and the opportunities for service in the Church at home as well as in the Mission Field are emphasized in several places on the programme issued by our Council on Boys' Work for the season of 1920-21.

These efforts cannot fail to bring to the notice of our boys the wonderful opportunities for service which the ministry of the Church offers, and should produce some results. It would seem, however, as if some more definite plan ought to be devised which might be carried out effectively in each Parish. With this end in view, the following method, which has been tried and proved successful, has been approved, viz. that Life Work Conferences should be promoted, through proper diocesan authority, for selected boys, in the chief centres of population in each Dioceses.

The Brotherhood of St. Andrew has kindly consented to co-operate with us in this effort and it is suggested that during the week of the third Sunday in Advent a chain of meetings should be held throughout the Dominion for High School Boys and University Students for the purposes of making a direct appeal for enlistment in Christian Service.

Further it has been suggested to the House of Bishops that this 3rd Sunday in Advent should be set apart as a day when pastorals may be read and special prayers offered looking towards a larger supply of candidates 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.

#### 5. Plan of Organization for Diocesan Boards of Religious Education

In view of the change brought about by the development of the Sunday School Commission into a Board of Religious Education, and in order that the work done in the Dioceses might be brought into harmony with this work, the Executive has considered the question of the re-organizing of the work from the Diocesan point of view, and submitted the following suggestive plan of work for Diocesan Boards of Religious Education.

#### A Plan of Work for Diocesan Boards of Religious Education

1. It is advisable that each Diocese should so organize its work that it will harmonize with the broadened scope of the General Board of Religious Education, and so become truly auxiliary to the General Board.

ii. This can best be done by the formation of a Diocesan

iii. The work of this Diocesan Board of Religious Education would fall naturally into four departments, viz:

(a) Parochial Education.

(b) Religious Education in Public and Private Schools.

(c) Teacher Training.

(d) The Lantern Slide Department.

iv. The Work and Programme of these Departments would

be as follows:

**(a) Parochial Education.**

The Committee in charge of this Department would be assigned the task of furthering the work of religious education through the agency of the **Home**, the **Sunday School** the **Bible Classes**, and the various **Parochial Organizations**.

This Committee would endeavour, in carrying out its programme, to see that definite effort was made:

- To bring the Sunday Schools of the Diocese up to a definite standard.
- To help to unify the educational work of the Parish by showing how the various parochial agencies for religious education may be co-ordinated.
- To co-operate with the Diocesan W. A. in the promotion of the Little Helpers of the Font Roll and of the Babies' Branch, and with other organizations which are doing an educational work.
- To promote the definite programme of religious education for the Primary and Junior children, and for older boys and girls, and for our young people, as outlined by the General Board.

**(b) Public and Private Schools.**

The committee in charge of this Department would undertake to do all in its power:

- To co-operate with similar committees in the securing of as adequate provision as possible for religious teaching in our Public Schools.
- To take the necessary steps to arouse in our people a greater interest in the importance of emphasizing definite moral training and character development in the Public Schools of our land.
- To do everything possible to secure the standardization of the courses in religious knowledge in Diocesan Church Boarding Schools.

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.

**(c) Teacher Training.**

The Committee in charge of this Department would en-

deavour, amongst other things, to carry out the following programme:

- To promote the training of those already teaching in our schools.
- To enlist the older boys and girls of our Sunday Schools and Bible Classes to train for service.
- To help to secure candidates for the ministry.
- To do everything possible to help to secure adequate provision for training for educational leadership for the students in our Theological Colleges.

**(d) Lantern Slide Department.**

The Committee in charge of this Department would endeavour to promote the use of the Lantern in religious educational work, and with this end in view would arrange, if possible, for the establishment of a Branch Distribution Centre in connection with this Department of the General Board.

v. In order to carry out this plan effectively, it will be wise to provide for **Deanery Organization**, and for **Parochial Organization**.

- (a) The former will be especially for the purpose of bringing to the parishes within the Deanery the educational programme, as outlined by the Board and endorsed by the Synod of the Diocese, and for the gathering together of the Sunday School and other workers of the Deanery for mutual conference.
- (b) The latter will consist primarily of a **Parochial Committee of Religious Education** for the purpose of co-operating with the Rector in the proper organization of the religious educational forces of the parish and so prevent overlapping and waste effort.

Already a number of the Dioceses have revised their canons and effected the necessary change and it is hoped that others will do so very shortly. This will provide the necessary channel through which the G.B.R.E. can carry on its work.

**6. Summary of Field Work.**

The following is a Summary of the Field Work of the Secretaries of the Board for the past three years.

	1918	1919	1920
Parishes and Schools visited .....	49	67	89
Meetings attended .....	274	348	495
Parishes and Schools visited .....	49	67	89
Synods visited .....	6	9	7
Sermons and Addresses .....	132	205	294
Interviews .....		657	784
Dioceses visited .....	12	15	12
Miles travelled .....	15,482	22,930	28,067

### 7. Financial.

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.

Attention is directed to the financial statement of our Hon-

orary Treasurer, Mr. James Nicholson, appended to this Report. It shows the receipts and expenditures for the years 1918, 1919 and 1920.

A careful study of these accounts will show that there has been a most encouraging advance in the support of the work of the Board, but it will also show that the amount provided by the Church for the cause of Religious Education is still lamentably small. While the advance is encouraging it would seem as if the Church as a whole had not yet realized that to starve financially her educational work is to imperil the future growth and strength of the Church. The Church will do well to take to heart the striking statement recently issued by Roger W. Babson, in one of his special letters dealing with the necessity of providing adequate support for Christian Education. He says :

"The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or more navies, but rather more education based on the plain teachings of Jesus. The prosperity of our country depends on the motives and purposes of the people. These motives and purposes are directed in the right course only through religion. Legislation, bounties, or force are of no avail in determining man's attitude toward life. Harmony at home and peace with the world will only be determined in the same way.

"Religion, like everything else of value, must be taught. It is possible to get more religion in industry and business only through the development of Christian Education and leadership. With the forces of evil backed by men and money, systematically organized to destroy, we must back with men and money all campaigns for Christian Education.

"We are willing to give our property and even our lives when our country calls in time of war. Yet the call of Christian Education is today of even greater importance than was ever the call of the army or the navy.

"We insure our houses and factories, our automobiles, and our businesses through mutual and stock insurance companies, but the same amount of money invested in Christian Education would give far better results. Besides, Christian Education can insure what no corporation can insure—namely, prosperity.

"As the great life insurance companies are spending huge sums on doctors, scientific investigations, and district nurses to

improve the health of the nation, so we business men should spend huge sums to develop those fundamental religious qualities of integrity, industry, faith, service, which make for true prosperity. I repeat, the need of the hour is—not more factories or materials, not more railroads or steamships, not more armies or navies—but rather more Christian Education. This is not the time to reduce investments in schools and colleges at home, or similar work in Japan, China, Russia or South America. This is the time of all times to increase such subscriptions.”

¶The G.B.R.E. has been charged by the Church with a gigantic task. We believe in our task and we have confidence in the Church that she will make it possible for us to do the work assigned us in a worthy way. We believe that while the financial side is by no means the most important it is essential to the successful carrying on of the work, and we feel that we have a right to urge upon this Synod that, as the highest legislative body of the Church, it should take steps as will make it possible for all the Boards working under its direction to fulfil their functions. This, we believe, can best be done by the adoption of a general Budget system, and we would express the hope that the action of the Synod at its last session in appointing a committee to consider the resolution presented by this Board will not be lost sight of.

ELSON I. REXFORD,  
Chairman

R. A. HILTZ,  
General Secretary

The Sunday School Commission of the Church of England  
In Account with the Treasurer

Year Ending 31st December, 1918

GENERAL ACCOUNT

		Receipts			Expenditures
1918	Jan. 1—	Cash in Bank .....	\$ 6,857.46	Stipends—	
		Cash in Hand .....	72.52	Rev. R. A. Hiltz .....	\$ 3,000.00
		Offerings on Apportionments for 1917		Rev. R. S. Mason .....	
				Gen. a/c .....	\$ 400.00
				Lantern Dept. ....	375.00
Dioceses—				Story Paper .....	1,150.00
		Montreal .....	59.49		
		Nova Scotia .....	197.90		1,925.00
		Toronto .....	222.40		
		Offerings on Apportionments for 1918		Stenographers	
Dioceses—				Gen. a/c .....	685.60
		Algoma .....	213.00	Lantern Dept. ....	400.00
		Athabasca .....	12.00	Story Paper .....	540.00
		British Columbia .....	132.41		1,625.50
		Caledonia .....	40.00	Bulletin—	
		Calgary .....	169.00	Sunday School Intsitute	200.00
		Caribou .....	4.65	Church Record S. S. Publica-	
		Edmonton .....	7.50	cations .....	400.00
		Fredericton .....	275.74	Printing .....	1,654.95
		Huron .....	1,430.00	Office Rental	
		Keewatin .....	3.12	Gen. a/c .....	\$ 470.00
		Kootenay .....	174.46	Lantern Dept. ....	40.00
		Mackenzie River .....	15.00	Story Paper .....	60.00
		Montreal .....	952.51		570.00
		Moosonee .....	32.91	Travelling Expenses .....	706.16
		New Westminster .....	101.70	Office Expenses .....	579.25
		Niagara .....	925.00	Postage .....	412.47
		Nova Scotia .....	400.01	Insurance .....	15.60
		Ontario .....	846.06	Halifax Distaster	
		Ottawa .....	245.95	(3 Churches) .....	300.00
		Qu'Appelle .....	310.00	Cash in Hand .....	25.05
		Quebec .....	485.54	Cash in Bank .....	8,516.69
		Rupert's Land .....	538.35		
		Saskatchewan .....	175.00		
		Toronto .....	2,249.28		
		Yukon .....	29.15		
		Literature Sales .....	97.01		
		Examination Fees .....	\$ 41.30		
		Interest .....	59.25		
		Lantern Department's Share of General Expense—			
		Rev. R. S. Mason.....	\$375.00		

Stenographer .....	400.00	
Rental .....	40.00	
		815.00
<b>Story Paper Account's Share</b>		
Rev. R. S. Mason .....	\$1,150.00	
Stenographer .....	540.00	
Rental .....	60.00	1,750.00
		\$19,930.67

\$19,930.67

JAMES NICHOLSON,  
Honorary Treasurer

Examined with Ledger and Vouchers and certified correct

SYDNEY H. JONES,  
Honorary Auditor

### LANTERN SLIDE DEPARTMENT ACCOUNT

Receipts		Expenditures	
Cash in Bank .....	\$ 25.09	Share of General Expenses :	
Cash in Hand .....	291.24	Rev. R. S. Mason .....	\$375.00
Sale of Lanterns, Carbons		Stenographer .....	400.00
etc. ....	1,541.66	Rental .....	40.00
Membership Fees, etc. ....	1,050.18		\$ 815.00
Deficit .....	166.36	Lanterns .....	1,016.20
		Cabinets, etc. ....	147.08
		Slide cases .....	174.20
		Lantern Slides .....	603.83
		Postage .....	85.00
		Expense .....	143.37
		Printing .....	89.85
	\$3,074.53		\$3,074.53
Assets		Liabilities	
		Cash Deficit .....	166.36
		Balance .....	8.64
			\$ 175.00
Lantern Accessories .....	\$ 175.00		

JAMES NICHOLSON,  
Honorary Treasurer

Examined with Ledger and Vouchers and certified correct

SYDNEY H. JONES,  
Hon. Auditor

### STORY PAPER ACCOUNT

Receipts		Expenditures	
Cash in Bank .....	\$ 579.36	Share of General Expenses	
Cash on Hand .....	5.33	Rev. R. S. Mason .....	\$1,150.00
Church Record, S. S. Pub-		Stenographer .....	540.00
lications .....	836.60	Rental .....	60.00
M. S. C. C. ....	100.00		



THE FIRST TRIENNIAL REPORT OF  
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Sunday School Institute ....	530.64		\$1,750.00
Deficit .....	\$ 165.67	Story Material, Cuts, etc ....	\$ 393.53
		Church Record (Christmas Copy) .....	60.00
		Cash on Hand .....	14.07
	<hr/>		<hr/>
	\$2,217.60		\$2,217.60
		Liabilities	
Assets		Cash Deficit .....	\$ 166.67
Cash on Hand .....	\$ 14.07	Balance .....	284.77
Sunday School Institute ....	436.37		
	<hr/>		<hr/>
	\$450.44		\$ 450.44

JAMES NICHOLSON,  
Honorary Treasurer

Examined with Ledger and Vouchers and certified correct  
SYDNEY H. JONES,  
Honorary Auditor

**SPECIAL CONTINGENCY FUND**

	Receipts	By Cash in Bank .....	\$ 2,135.00
To Cash in Bank .....	\$ 1,866.00		
Dioceses—			
Fredericton .....	5.00		
Toronto .....	205.00		
Interest .....	59.00		
	<hr/>		<hr/>
	\$2,135.00		\$2,135.00

JAMES NICHOLSON,  
Honorary Treasurer

Examined with Ledger and Vouchers and certified correct  
SYDNEY H. JONES,  
Honorary Auditor

General Board of Religious Education of the Church of England  
In Account with the Treasurer

Year Ending 31st December, 1919

**GENERAL ACCOUNT**

	Receipts	Expenditures	
Jan. 1—Cash in Bank .....	\$8516.69	Stipends—	
Cash in Hand .....	25.05	Rev. R. A. Hiltz .....	\$ 3,000.00
		Rev. R. S. Mason	
		Gen. Acct. ....	\$ 400.00
Offerings on Apportionment		Lantern Dept. ....	400.00
for 1919		Story Paper .....	1,200.00
Dioceses—			<hr/>
Algoma .....	\$ 213.15		2,000.00
Columbia .....	170.96		
Caledonia .....	40.00	Stenographers—	
Calgary .....	186.36	Gen. Acct. ....	\$ 854.25

Caribou .....	40.00	Lantern Dept. ....	650.00	
Edmonton .....	123.00	Story Paper .....	600.00	
Fredericton .....	422.62			
Huron .....	1,200.00	<b>Bulletin—</b>		<b>\$22,992.76</b>
Keewatin .....	29.91	Sunday School Institute		
Kootenay .....	120.00	Bal. on 1918 acct. ....		200.00
Mackenzie River .....	15.00	Sunday.. School.. Institute		
Montreal .....	1,205.67	for 1919 .....		440.00
Moosonee .....	25.67	Church Record S. S. Pub-		
New Westminster .....	157.32	lications for 1919 .....		300.00
Niagara .....	\$ 925.00	<b>Office Rental—</b>		
Nova Scotia .....	974.12	Gen. acct. ....	\$470.00	
Ontario .....	545.00	Lantern Dept. ....	50.00	
Ottawa .....	700.75	Story Paper .....	50.00	
Qu'Appelle .....	310.00			
Quebec .....	438.49	<b>Printing .....</b>		<b>\$ 570.00</b>
Rupert's Land .....	631.65	Travelling Expenses .....		1,780.15
Saskatchewan .....	182.25	Office Expenses .....		1,152.02
Toronto .....	2,612.91	Postage .....		688.56
Yukon .....	25.00	Insurance .....		514.99
Literature Sales .....	201.79	Teacher Training Books .....		15.00
Examination Fees .....	31.90	Extra Office Help .....		34.75
Interest .....	72.50	Cash in Bank .....		15.00
<b>Lantern Department's Share</b>		Cash in Hand .....		10,143.72
<b>of General Expense—</b>				<b>34.32</b>
Rev. R. S. Mason \$	400.00			
Stenographer .....	650.00			
Rental .....	50.00			
	<u>1,100.00</u>			
<b>Story Paper Account's Share</b>				
<b>of General Expense—</b>				
Rev. R. S. Mason \$	1,200.00			
Stenographer .....	500.00			
Rental .....	50.00			
	<u>1,750.00</u>			
	<b>\$22,892.76</b>			<b>\$22,892.76</b>

JAMES NICHOLSON,  
Honorary Treasurer

Examined with Ledger and Vouchers and certified correct  
SYDNEY H. JONES,  
Honorary Auditor

**LANTERN SLIDE DEPARTMENT ACCOUNT**

<b>Receipts</b>		<b>Expenditures</b>	
Sale of Lanterns, Carbons, etc. ....	2,500.10	Paid Deficit .....	166.36
Membership Fees, etc. ....	1,721.93	<b>Share of General Expenses:</b>	
M. S. C. C.—Management of Lantern Dept. May 1918 to December 1918 .....	200.00	Rev. R. S. Mason \$	400.00
		Stenographer .....	650.00
		Rental .....	50.00
			<u>1,100.00</u>

THE FIRST TRIENNIAL REPORT OF  
THE GENERAL BOARD OF RELIGIOUS EDUCATION

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M. S. C. C.—Management of  
Lantern Dept. for 1919 ....

300.00	Lanterns .....	1,250.90
	Slides .....	1,259.54
	Slide Cases .....	192.00
	Postage .....	86.00
	Printing .....	57.40
	Extra Office Help .....	35.50
	Expense .....	152.08
	Cash in Bank .....	357.26
	Cash in Hand .....	64.99
		<hr/>
	<b>\$4,722.03</b>	<b>\$4,722.03</b>

<b>Assets</b>	
Cash in Bank .....	357.26
Cash in Hand .....	64.99
	<hr/>
	<b>\$422.25</b>

<b>Liabilities</b>	
<b>Accounts not paid—</b>	
Church Army .....	32.40
Carlton Press .....	\$ 22.42
Balance .....	367.43
	<hr/>
	<b>\$422.25</b>

JAMES NICHOLSON,  
Honorary Treasurer

Examined with Ledger and Vouchers and certified correct  
SYDNEY H. JONES,  
Honorary Auditor

**STORY PAPER ACCOUNT**

<b>Receipts</b>	
Cash in Hand .....	\$ 14.07
Church Record (Royalty 1910) .....	783.01
Sunday School Institute (Royalty 1918) .....	531.37
Sunday School Institute Royalty 1919) .....	440.00
M. S. C. C. ....	100.00
"Be Kind to Animal" But- tons .....	102.05
Deficit .....	467.56
	<hr/>
	<b>\$2,428.06</b>

<b>Expenditures</b>	
Paid Deficit (1918) .....	165.67
Sunday School Institute (1918 Xmas copy) .....	95.00
<b>Share of General Expenses:</b>	
Rev. R. S. Mason \$1,200.00	
Stenographer ....	500.00
Rental .....	50.00
	<hr/>
	1,750.00
Story Materials, Cuts, etc....	351.74
"Be Kind to Animal" But- tons .....	37.55
Cash in Hand .....	28.10
	<hr/>
	<b>\$2,428.06</b>

<b>Assets</b>	
Cash in Hand .....	28.10
Sunday School Institute .....	529.85
	<hr/>
	<b>\$557.95</b>

<b>Liabilities</b>	
Cash Deficit .....	457.56
Balance .....	100.39
	<hr/>
	<b>\$557.95</b>

JAMES NICHOLSON,  
Honorary Treasurer

Examined with Ledger and Vouchers and certified correct

SYDNEY H. JONES,  
Honorary Auditor

### SPECIAL CONTINGENCY FUND

Receipts		Expenditures	
Cash in Bank .....	2,135.00	By Cash in Bank .....	2,270.00
Diocese of Niagara .....	75.00		
Interest .....	60.00		
	\$2,270.00		\$2,270.00

JAMES NICHOLSON,  
Honorary Treasurer

Examined with Ledger and Vouchers and certified correct

SYDNEY H. JONES,  
Honorary Auditor

### General Board of Religious Education of the Church of England In Account with the Treasurer

Year Ending 31st December, 1920

#### GENERAL ACCOUNT

Receipts		Expenditures	
Jan. 1—Cash in Bank .....	\$ 10,143.72	Salaries—	
Cash in Hand .....	34.32	General Secretary .....	\$ 3,000.00
Offerings on Apportionment for 1919—		Rev. R. S. Mason (General acct's share) .....	250.00
Athabasca .....	15.00	Stenographic & Office Help .....	1,351.80
Offerings on Apportionment for 1920—		<b>Printing—</b>	
Algoma .....	250.00	Bulletin (Balance of 1919 and 1920) .....	1,020.00
Athabasca .....	16.00	General .....	2,065.62
B. Columbia ....	169.58	Home Religion Pamphlets .....	917.68
Caledonia .....	40.00	Rent .....	739.45
Calgary .....	157.76	<b>Postage—</b>	
Cariboo .....	40.00	General .....	450.00
Edmonton .....	138.15	Home Religion Pamphlets .....	114.00
Fredericton ....	279.28	<b>Travel</b>	
Huron .....	1,000.00	Secretarial .....	1,155.66
Keewatin .....	25.75	Members of Committees....	418.80
Kootenay .....	72.85	Office Expenses .....	635.01
Mackenzie Riv. ..	15.00	Girls' Work Conference .....	82.00
Montreal .....	1,404.83	Balance in Bank .....	9,563.65
Moosonee .....	30.75	Cash in Hand .....	100.00
New Westmin... ..	109.37		
Niagara .....	925.00		

THE FIRST TRENNIAL REPORT OF  
THE GENERAL BOARD OF RELIGIOUS EDUCATION

343

Nova Scotia .....	562.61
Ontario .....	489.54
Ottawa .....	725.13
Qu'Appelle .....	310.00
Quebec .....	466.95
Rupert's Land ..	535.00
Saskatchewan ..	175.00
Toronto .....	2,843.33
Yukon .....	25.00
	<hr/>
	10,806.88
Literatures Sales .....	678.62
Examination Fees .....	24.00
Refund re Expenses .....	5.03
Registration Fees re Girls' Conference .....	82.00
Interest .....	75.00
	<hr/>
	\$21,864.57

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\$21,864.57

JAMES NICHOLSON,  
Honorary Treasurer

Examined with Ledger and Vouchers and certified correct

SYDNEY H. JONES,  
Honorary Auditor

EDITORIAL DEPARTMENT

Year Ending 31st December, 1920

Receipts		Expenditures	
Cash Receipts .....	\$ 18,068.79	Salaries—	
Story Paper Account. Bal- ance as at Dec. 31st, 1920	199.59	Editorial Secretary (7 months) .....	\$ 1,458.34
		Stenographic and Office Help (4 months) .....	339.84
		Printing .....	5,148.57
		Rent .....	512.50
		Cuts (For use in 1920-21) .....	685.27
		Lesson Writers .....	46.00
		Postage .....	292.58
		Office Expenses .....	340.49
		Furniture .....	110.26
		Travel—	
		Secretarial .....	87.50
		Members of Committees ..	99.80
		Balance in Bank .....	9,147.23
	<hr/>		<hr/>
	\$18,268.38		\$18,268.38

JAMES NICHOLSON,  
Honorary Treasurer

Examined with Ledger and Vouchers and certified correct

SYDNEY H. JONES,  
Honorary Auditor

### LANTERNS, SLIDES and SUPPLIES DEPARTMENT

Year Ending 31st December, 1920

Receipts	Expenditures
Jan. 1—Cash in Bank .....\$ 357.26	Salaries—
Cash in Hand ..... 64.99	Rev. R. S. Mason (Dept's share) .....\$ 800.00
Sale of Lanterns and Supplies ..... 5,804.35	Stenographic and Office Help ..... 1,269.11
Rental of Slides ..... 201.11	Lanterns & Supplies (stock) ..... 6,422.13
Membership Fees, etc. .... 604.70	Slides ..... 294.31
M. S. C. C. Management of Lantern Dept. for 1920 .... 300.00	Office Expenses ..... 917.91
Cash Deficit ..... 3,190.08	Furniture ..... 153.36
	Postage ..... 284.00
	Rent ..... 381.67
\$10,522.49	\$10,522.49

JAMES NICHOLSON,  
Honorary Treasurer

Examined with Ledger and Vouchers and certified correct

SYDNEY H. JONES,  
Honorary Auditor

### STORY PAPER ACCOUNT

Year Ending 31st December, 1920

Receipts	Expenditures
Jan. 1—Cash in hand .....\$ 28.10	Paid Deficit (1919) .....\$ 457.56
Church Record (Royalty '20) ..... 856.26	Salaries—
Institute Publications (Royalty 1919) ..... 407.98	Rev. R. S. Mason ..... 1,200.00
Institute Publications (Royalty 1920) ..... 1,116.13	Stenographer ..... 500.00
“Be Kind to Animals” Buttons ..... 186.04	Extra Christmas Editions 1919 ..... 190.20
M. S. C. C. .... 100.00	Story Material, Cuts, etc ..... 85.93
	“Be Kind to Animals” Buttons ..... 47.90
	Rents ..... 13.33
	Balance transferred to Editorial Dept. .... 199.59
\$2694.51	\$2,694.51

JAMES NICHOLSON,  
Honorary Treasurer

Examined with Ledger and Vouchers and certified correct  
SYDNEY H. JONES,  
Honorary Auditor

**FORWARD MOVEMENT ACCOUNT**

Year Ending 31st December, 1920

Receipts		Expenditures	
55 % of Objective .....	\$ 17,500.00	Purchase of Church Record	
Collected on Church Record		Publications, Periodicals,	
Book Debts .....	2,504.65	Supplies, Cuts and Good	
Collected on S.S. Institute		Will .....	\$ 3,800.00
Book Debts .....	529.63	Purchase of Church Record	
Interest .....	139.25	Book Debts .....	4,085.00
		Purchase of S. S. Institute	
		Publications, Periodicals,	
		Supplies, Cuts, and Good	
		Will .....	3,800.00
		Purchase of S. S. Intitute	
		Book Debts .....	1,087.23
		Balance in Bank .....	7,901.30
	<u>\$20,673.53</u>		<u>\$20,673.53</u>

JAMES NICHOLSON,  
Honorary Treasurer

Examined with Ledger and Vouchers and certified correct  
SYDNEY H. JONES,  
Honorary Auditor

**SPECIAL CONTINGENCY FUND**

Receipts		Expenditures	
Jan. 1.—Cash in Bank .....	\$ 2,270.00	Balance in Bank .....	\$ 2,334.00
Interest .....	64.00		
	<u>\$ 2,334.00</u>		<u>\$ 2,334.00</u>

**Comparative Table of Apportionments and Contributions**

	App'tn'mt.	Paid	App'tn'mt.	Paid	App'tn'mt.	Paid
Diocece	1918	1918	1919	1919	1920	1920
Alboma .....	\$ 250.00	\$ 203.00	\$ 250.00	\$ 213.15	\$ 250.00	\$ 250.00
Athabasca .....	15.00	12.00	15.00	15.00	15.00	16.00

British Columbia . . . . .	130.00	132.41	130.00	170.96	130.00	169.58
Caledonia . . . . .	40.00	40.00	40.00	40.00	40.00	40.00
Calgary . . . . .	240.00	159.00	240.00	186.36	240.00	157.76
Cariboo . . . . .	40.00	4.65	40.00	40.00	40.00	40.00
Edmonton . . . . .	125.00	7.50	125.00	123.00	125.00	128.15
Fredericton . . . . .	500.00	275.74	500.00	422.62	500.00	279.28
Huron . . . . .	1,430.00	1,430.00	1,430.00	1,200.00	1,430.00	1,060.00
Keewatin . . . . .	50.00	3.12	50.00	29.91	50.00	27.75
Kootenay . . . . .	120.00	174.46	120.00	120.00	120.00	72.85
MacKenzie River . . . . .	15.00	15.00	15.00	15.00	15.00	15.00
Montreal . . . . .	1,180.00	952.51	1,180.00	1,205.67	1,180.00	1,404.82
Moosonee . . . . .	25.00	32.91	25.00	25.67	25.00	30.75
New Westminster . . . . .	220.00	101.70	220.00	157.32	220.00	109.37
Niagara . . . . .	925.00	925.00	925.00	925.00	925.00	925.00
Nova Scotia . . . . .	870.00	400.01	870.00	974.12	870.00	562.61
Ontario . . . . .	545.00	435.14	545.00	545.00	545.00	489.54
Ottawa . . . . .	850.00	656.87	850.00	700.75	850.00	725.13
Qu'Appelle . . . . .	310.00	310.00	310.00	310.00	310.00	310.00
Quebec . . . . .	545.00	485.54	545.00	438.49	545.00	466.95
Rupert's Land . . . . .	535.00	538.35	535.00	531.65	535.00	535.00
Saskatchewan . . . . .	175.00	175.00	175.00	182.25	175.00	175.00
Toronto . . . . .	2,990.00	2,249.28	2,990.00	2,612.91	2,990.00	2,843.33
Yukon . . . . .	25.00	29.15	25.00	25.00	25.00	25.00
	\$12,150.00	\$9,758.34	\$12,150.00	\$11,209.83	\$12,150.00	\$10,806.88

## IV.

SECOND TRIENNIAL REPORT OF THE COUNCIL FOR  
SOCIAL SERVICE

To the General Synod of the Church of England in Canada:

## INTRODUCTION

**"Social Service must take its place by the side of Missions and the Religious Training of the Young."** This statement, with its great implications, was adopted by the General Synod of 1918 in the concluding paragraph of the First Triennial Report of the Council for Social Service. It is a clear cut statement of the principle involved when the General Synod of 1915 by the enactment of Canon XIV called into being the Council for Social Service of the Church of England in Canada. That principle is nothing less than the recognition that the Church's active ministry for the sons of men should follow in its leading features the ministry of the Church's Lord, of whom we learn from a study of the Holy Gospels that He went about everywhere—(1) preaching the Gospel of the Kingdom; (2) teaching the people and (3) doing good, performing gracious deeds of love and mercy, healing the sick, and exorcizing the demons. In modern terms the Ministry of the Master included Missionary Work, Religious Education and Social Service. The M.S.C.C. was formed to develop the Missionary Work, the General Board of Religious



Education, the Teaching Work, and the Council for Social Service, the Social Service Work of the Church of England in Canada.

### **The Purpose of the Council.**

It should be carefully noted that just as the M.S.C.C. did not create the missionary work of the Church, nor the G.B.R.E. its educational work, so the Council for Social Service was not intended to create new work, but rather to develop, to co-ordinate, to inspire, and to lead a feature of the Church's work which has been carried on in varying degrees and with varied success in every period of the Church's History. Every faithful clergyman from the very nature of his office and from loyalty to his ordination vows has always been a social service worker. Every faithful member of the Church in his desire to follow in the footsteps of the Master, to be loyal to His teaching, and to remember that at the solemn judgment day he must give account for his faithfulness in the discharge of his social duties to others, has always endeavoured to live the life of consecrated service for the common good. The ambition and the earnest hope of the Council for Social Service is that it may be as helpful to the members of the Church in the discharge of the social service obligations which rest upon the Body and every member of it, as under the blessings of God the M.S.C.C. has been in the field of missions, and the G.B.R.E. in the field of religious education.

### **The Growth of the Council's Work.**

The Council for Social Service is thirteen years younger than the M.S.C.C. (to take no cognizance of the long career of the Domestic and Foreign Missionary Society and the Canadian Church Missionary Society which preceded it), and seven years younger than the Sunday School Commission, now known as the G.B.R.E. The Council consequently is by far the youngest of the three great departments of the work of the Church as organized upon a Dominion-wide basis, and is consequently still in the formative period. During the three years preceding the last General Synod it had no General Secretary and no office or office staff. Its work was therefore necessarily limited to the circulation of Social Service literature by means of the Bulletin, and to the discussion from time to time at its meetings and the meetings of its Executive of social service problems with a view to a care-

fully and well considered expression of opinion upon these problems. A General Secretary was appointed at the Annual Meeting in September, 1918, but owing to other previously assumed responsibilities was only able to give the month of January, 1919, to the work before entering upon the full duties of the office in May of that year. For the first year the General Secretary spent much of his time in getting into touch with the work throughout the Dominion, and during this period was kindly granted desk room in an office of the Synod of Toronto, for which generous courtesy the Council is indebted to the kindness of the Bishop and Executive Committee of that diocese. In May, 1920, the Council secured an office, 136 Confederation Life Building, in close proximity to the offices of the M.S.C.C., the G.B.R.E. and the A.F.M., and office assistance was provided for the General Secretary. The volume of office work requiring to be done (in addition to the necessary field work of visiting synods, deanery meetings and other gatherings and parishes in the interest of the work of the Council) has enormously increased. Office statistics for the five months ending May 31st, 1921 (when this report had to be ready for the printer) show the following.

Interviews on Social Service Subjects 1161; Letters written 1344.

Pamphlets and circulars sent out 105,673.

The Council has sought to develop its work along constructive lines, emphasizing the positive rather than the negative aspect. In this it has sought to proceed by a process of carefully thought out experiment and feeling its way rather than by the adoption of any large yet hastily considered policy. The work is developing in a satisfactory way and the Council appreciates the ready support and the growing interest in its work which has been manifested.

#### **Department of the Council's Work.**

As a result of the gradual development of the work and the appointment of special committees to meet the special needs, the Executive has created Departments to deal with the leading features of Christian Social Service Work as need arises. These departments are constituted on the following basis:

1. The Departments are to be in charge of committees appointed by the Executive, consisting of:

(a) A Chairman who should be a member of the Executive.

- (b) Other members of the Executive.
- (c) Additional members, both men and women, to be named by the Executive.
- (c) Corresponding members nominated by the Committee itself.
- 2. The first work of each new Department is to be the formulation of a programme to be submitted to the Executive.
- 3. Each Department is to report in December and June of each year to the Executive and no policy is to be adopted without the sanction of the Executive.
- 4. The Chairman and General Secretary are to be ex-officio members of each Department.

**The Advantages of such a policy are:**

- 1. Insuring that the various features of social service work are dealt with by the Council and guarding against a one-sided development of the work.
- 2. The enlistment on the Committees of each department, in addition to members of the Executive, of others who are interested in the work of the department, either as members or corresponding members, thus widening the interest in the work and securing the co-operation of others especially interested.
- 3. Relieving the Executive Committee of much detail work, while reserving to it the duty of considering and passing upon the recommendation of the various departments.

**The Departments created are as follows:**

- 1. Department of Literature and Publicity.
- 2. Department of Welfare and Well-being.
- 3. Department of Family Life and Social Hygiene.
- 4. Department of Child Welfare.
- 5. Department of Christianity and Industrial Life.
- 6. Department of Rural Social Service.
- 7. The Executive of the War Service Commission forms a Department of Naval and Military Service.

In presenting to the General Synod a brief review of the Council's work for the period covered by this report, matters dealt with will be referred to as far as possible under these headings:

I.—LITERATURE AND PUBLICITY

The Bulletin.

The Bulletin of the Council, dealing as it seeks to do in a broad constructive and helpful way, with the many problems of social service, continues, under the able editorship of Professor Michell, to be an exceedingly valuable feature of the work. The General Secretary now supplies Notes and News of Social Service Work for each issue, and seeks through his field-work to build up a circulation among those who will read and value it. The following Bulletins have been issued since the last report to General Synod:

14. The Family.
15. Christ and the Modern World.
16. The Girls' Friendly Society.
17. The Shorter Working Day.
18. The Minimum Wage.
19. The Social Evil.
20. Work of the Y.W.C.A. in Canada.
21. Substitutes for the Saloon.
22. Infant Mortality.
23. The Country Church and the Rural Problem.
24. Parish Halls as Community Centres.
25. The Gothenburg System.
26. The Carlisle Experiment.
27. Juvenile Courts.
28. Prohibition. A summary.
29. Christian Thought on Social Relationships.
30. The Social Evil in Canada.
31. Woman and Child Labor.
32. Collective Bargaining.
33. Canada's Provision for Returned Soldiers.
34. The Treatment of the Criminal.
35. Christian Principles and their Social Application.
36. Immigration I.
37. Immigration II.
38. Divorce.
39. Prohibition in 1920 —1
40. Prohibition in 1920—2.
41. Moving Pictures.
42. Unemployment—1.
43. Unemployment—2.
44. Lambeth and Social Service.
45. The Social Structure.

**46. The League of Nations.**

The Bulletin is sent free to the clergy, members of the Council and others interested. The General Secretary is always glad to receive the names and addresses of those who would like to receive the Bulletin and would read and make use of it.

**Sexagesima Appeals.**

The issue of the Annual Sexagesima Appeal has been used as an available means for widespread publicity. In addition to the Appeal itself, the Council issued in 1919 150,000 pamphlets setting forth the action of the General Synod of 1918 upon social service subjects, and in 1921 100,000 folders, "The Church of England in Canada and Christian Social Service," enumerating:

(1) The Social Service Work of the Church in various parts of Canada, and (2) a brief synopsis of the Council's work during 1920.

**General Publicity.**

The General Secretary has each year contributed an extended account of the Council's work to the Year Book of the Church of England in Canada, and has written many articles on various phases of Social Service and on the work of the Council for the Church press of the Dominion and of Social Welfare.

**A Library of Social Service.**

A valuable feature has been the establishment at the office of the Council of a library of selected work on Social Service subjects, to be loaned to the clergy and others interested.

**Social Service at the Summer Schools.**

The Council for Social Service has co-operated with the M.S.C.C. and the G.B.R.E. in the holding of Summer Schools at selected centres throughout the Dominion. The Social Service lectures at the Summer Schools of 1919 were on "Child Welfare," the text book recommended being Mangold's Problems of Child Welfare; the lectures at the schools of 1920 on Child Welfare and "Christianity and Industrial

Problems," the text book being the report of the English Archbishops' Committee on this subject, while this year the subject was "The Social Task of the Church as seen by the Lambeth Conference" treated as follows: (1) The Church's Social Mission. (2) The Church and the Homes of People. (3) The Church and the Children of the People. (4) The Church and the Work of the People. (5) The Response of the Local Church to the Call of the Bishops. The text book was the Council's own reprint of the Lambeth Encyclical references, resolutions and report of the Committee on "The Church and Social and Industrial Questions." The Summer Schools of the Church present a magnificent opportunity for developing leaders in the Church's social work.

## II.—DEPARTMENT OF WELCOME AND WELFARE

One of the most progressive steps taken by the Council was the establishment of its Department to promote the Welcome and Welfare of the Newcomer.

Canon XIV, which brought the Council into being included among the duties assigned by the General Synod to the Council the following; "to adopt such measures as may seem desirable to promote the care and training of immigrants in Canadian citizenship." The first step obviously was to offer to the immigrant a friendly welcome on behalf of the Church and then seek to develop Church agencies to promote his welfare.

### The Port Chaplaincy taken over.

Early in the winter of 1920, the Executive opened up negotiation with the M.S.C.C. with a view to the Council for Social Service taking over the supervision of the Port Chaplaincy work, so that all matters connected with immigration might be under the direction of the Council for Social Service. The Executive of the M.S.C.C. decided:

(1) That the work of the Immigration Chaplaincy belonged, in principle, to the Council for Social Service rather than to the M.S.C.C.

(2) To recognize the immediate application of this principle and to hand over at once the control of the said work to the Council for Social Service.

(3) To continue to bear the expense of the said work, as provided for in the current estimate of the M.S.C.C., until the

end of the year (1920) provided that the Council for Social Service was prepared to make a similar financial provision in its estimates for the work in question during the year 1921, thus relieving the M.S.C.C. from any financial or other responsibility in connection with the work of the Immigration Chaplains.

These proposals were adopted by the Executive of the Council and approved at the annual meeting of 1920, and the Council has now taken over the supervision and development of this important branch of the Church's work.

#### **Work of the Port Chaplaincy.**

Rev. M. La Touche Thompson is the Immigration Chaplain at Quebec in summer and at St. John in winter, while Rev. H. W. Cunningham is the honorary S.P.C.K. Chaplain at Halifax, both of whom have rendered excellent service.

The names and Canadian addresses of immigrants belonging to the Anglican Church are sent on at once by the Port Chaplain, in the case of cities and larger towns, to selected clergy who have promised to look after their distribution among parochial clergy; and, in the case of smaller towns and country districts, direct to the parochial clergy.

The Council would urge upon the clergy the desirability of visiting these newcomers at the earliest possible moment.

#### **Deaconesses at the Ports.**

Realizing the importance of the work on behalf of women and children, the Council has each year provided a deaconess to assist the immigration Chaplain at Quebec, and provision is made in the estimates for grants for deaconesses at the winter ports of Halifax and St. John.

#### **The S.P.C.K. and the Port Chaplaincy.**

At the Annual Meeting of of the Council in 1920, it was announced that the S.P.C.K. had decided to continue to give £200 a year towards the Port Chaplaincy for three years, to terminate on December 31st, 1922, after which the Church in Canada must provide entirely for the work at our own ports, the S.P.C.K. continuing its policy of providing voyage chaplains and maintaining the Port Chaplaincy at Liverpool.

The Council placed on record its deep sense of the value of

this important work at the Canadian ports initiated and carried on for many years by the S.P.C.K., to which venerable Society the Church in Canada is indebted in so many other ways, and its recognition of the fact that the Church in Canada must now prepare through the Council for Social Service to assume in 1923 full instead of partial financial responsibility for the Port Chaplaincy.

### Scope of the Port Chaplaincy Work.

#### STATISTICS OF ANGLICAN IMMIGRATION FOR THE THREE YEARS ENDING APRIL 30, 1921

(From the Reports of the Immigration Chaplains)

Port	1919		1920		1921		Total	
	Ships Met	Persons Reptd.	Ships Met	Persons Reptd.	Ships Met	Persons Reptd.	Ships Met	Persons Reptd.
Quebec	2	47	71	18,328	100	24,633	173	43,008
St. John	35	5,551	33	6,210	35	5,247	103	17,008
Halifax	4	311	18	2,117	22	1,252	42	3,680
Totals	41	5,909	122	26,655	157	31,132	320	63,696

During the three year period covered by this report 15,118 returning Church of England soldiers were personally interviewed by the Chaplains.

The following extracts from letters received from parochial clergy will be of interest:

#### From the Diocese of Fredericton.

"Now that the immigration season is almost over I must acknowledge the receipt of the many postcards you have sent notifying me of recent arrivals to my town and district. I have endeavoured to follow the people up, and in some cases have brought them into touch with the Church. A fortnight ago we had an 'English Supper', (free of charge), to which some of the older English born people and myself invited the newcomers of this summer. It was an immense success. We shall try to arrange for a similar gathering every year.

I mention this because we could not have known of these new people without your cards."

#### From the Diocese of Huron:

"Just a line to say that I have received many letters and



postcards giving names and addresses of Church people who came to this town and vicinity from the Old Land, and that I find them very useful in helping me to locate the newcomers. A few I have been able to locate, but your work is indeed very helpful, and I am thankful for the addresses and names you have forwarded to me."

**From the Diocese of Saskatchewan:**

"We fellows on the wide and, shall I say, ungraspable prairie much appreciate your postcards. In the majority of cases we should never hear of the persons—at any rate for months or years—if it were not for them. Good luck to your work."

**From the Diocese of Qu'Appelle:**

"I visited this family this spring and found them in destitute circumstances and the mother quite ill. They were living in a borrowed shack on the prairie about 35 miles from town. They were unable to procure medical attendance, so I took up the case with the Provincial Health Department who had a medical examination made, which revealed the fact that Mrs. G—— is suffering from a tumor and other troubles. A nurse was sent to remove her to the hospital at Regina where she is now lying. I had reading and prayer with the family on two occasions, and I hope to visit the patient in the hospital as I shall be in the city next week."

**From the Diocese of Edmonton:**

"I have duly received notices from you re returning soldiers or their wives, and can assure you that they appreciate the interest you have taken in them; in some cases they were surprised when I informed them I held letters asking me to look them up. It is a grand idea, and you certainly deserve all the support possible."

**Personal Service by the Deaconesses.**

Here are a few instances of personal service which our deaconesses at the Ocean ports have been able to render.

- (1) An old lady past 70, travelling alone for the first time in life; deeply grateful.
- (2.) A foreign woman travelling with a son of seventeen

who knew very little English.

- (3) A deserted wife with two tiny children coming to a married sister.
- (4) A young mother with a big heavy baby, and still weak from an operation, coming out to her husband, said: "An ounce of help is worth a pound of sympathy. I don't know what I should have done without your help."
- (5) A woman with five little children coming out to her husband.

With reference to the change brought about by placing the Immigration Chaplaincy work under the Council for Social Service, Rev. M. La Touche Thompson wrote:

"Formerly there was no connecting link between the Chaplaincy and the almost illimitable field throughout Canada over which our Church immigrants were being dispersed, and it proved to be most difficult, if not impossible, to maintain by correspondence alone the contact between port and parish so necessary to really successfully follow-up work. Now, however, in the person of the General Secretary for Social Service we have an active agent who travels throughout the length and breadth of the country, is in personal and official touch with all organizations engaged in Social Service, and who makes the objects of the Chaplaincy's efforts more clearly understood and appreciated."

#### **Newcomers from other parts of Canada.**

The newcomers, however, who need advice and help and to be linked up with the clergy and the various parochial organizations include not only those from overseas but those who move from one part of Canada to another, especially that great host of young people who go to our large cities in reach of educational advantages, and of employment.

#### **Formation of Department of Welcome and Welfare.**

It was felt therefore that the Church needed a more complete and co-ordinated system to look after the welcome and welfare of newcomers to our parishes, whether immigrants from other lands or migrants from one part of Canada to another, and that the whole burden of responsibility of this work should not be left to the clergy, but shared by the laity. Accordingly a Special Committee was appointed, and as a result of its efforts the Executive Committee took an important

forward step of a constructive and helpful character at its January meeting in 1920, when the following recommendations were adopted:

1. That the Council for Social Service should establish a department to promote the Welcome and Welfare of the New-comer whether immigrant or migrant.

2. That the Department should secure the establishment of Welcome and Welfare Committees and the appointment of Secretaries, as far as possible, in each parish to aid the Rector to welcome newcomers and in reporting removals.

3. That the Department should prepare and supply to every Rector a book of blank forms of commendation. Such a form should be sent to the Rector of the new parish to which the person is removing when the Rector's name is known, or to the Department of Welcome and Welfare at the office of the Council for Social Service when the name of the Rector of the new parish of the person removing is unknown.

4. That a leaflet should be prepared and issued for the help and guidance of local Secretaries and Committees of Welcome and Welfare.

5. That the Department should seek to secure voluntary workers in cities and larger towns to look after the distribution among the local clergy and committees of names sent to them.

6. That it is desirable that the plan of sending names of immigrants at present followed by the Immigration Chaplains at ocean ports should be continued, but that the Local Secretaries of Welcome and Welfare should aid the clergy in looking up new arrivals.

7. That the Department should make known, through advertisements in the Church press, both of England and the United States, the advisability of the clergy reporting to this department the names and full addresses of those entering Canada to reside.

These various recommendations are now being carried out, and the assistance of Diocesan Synods, Rural Deaneries and of the clergy individually, is earnestly sought in order to make the Department for the Welcome and Welfare as effective as possible.

The work of the Department has been steadily growing

in volume, names coming from England, Ireland, the United States and many parts of the Dominion. Letters have been sent to the Church press, urging upon the clergy the importance of commending to the clergy near our colleges and schools the young people who go from home to attend these institutions.

The Brotherhood of St. Andrew has been doing exceedingly valuable work in calling upon young men who are newcomers. All names of young men received at the office of the Council are sent to Mr. Walter Burd, the General Secretary, of the Brotherhood, as well as to the clergy.

In several Dioceses the Social Service Secretaries of the parochial branches of the W. A. are doing similar work in the interest of women and girls. The G.F.S. have also been most helpful.

### **Employment of Welcome and Welfare Workers.**

It was evident, however, that the volume of newcomers was so great in our large cities and the pressure of other Church work so insistent, while the opportunities for social service of many kinds among newcomers were so extensive, that the work could be dealt with in an adequate way by employed Welcome and Welfare workers, not as substitutes for the work of the clergy and voluntary workers, but as supplementary to them.

In some dioceses, especially in cases where there was an endowment for the purpose, work was being done by diocesan immigration chaplains, notably at Montreal, Toronto, Hamilton and Winnipeg, aided in some cases by employed workers on behalf of women and girls. The aim of the Department of Welcome and Welfare has been to co-ordinate existing work and to extend it wherever necessary, so that the Church may have a chain of workers on behalf of the newcomers across the Continent, from the Atlantic to Pacific. In May, 1919, Miss Evelyn Jay, a graduate of the Deaconess and Missionary Training House was appointed, as an experiment, the Council's Welcome and Welfare worker in the city of Toronto, to which it was estimated that 25% of the Anglican immigration to Canada comes. In view of the fact that the diocesan immigration chaplain, Rev. J. E. Gibson, was looking after the names of men and families, it was felt that Miss Jay should seek specially to promote the spiritual and social well-being of women and girls who are newcomers. The experiment

proved so well worth while that the annual meeting of the Council in 1919 approved the continuance of the policy and provided in the estimates for grants for Welcome and Welfare in other large centres.

Last winter the Executive elaborated plans for the extension of the work, and the Council is glad to report that there are Welcome and Welfare Workers now at work, for whom the Council's grants are made, in Montreal, Kingston, Toronto, Hamilton, Moose Jaw and Edmonton, while grants have been made available for London and Winnipeg, and the best way of meeting the needs of other centres is under consideration. The work of the office has, of course, been enormously increased by the formation of the Department of Welcome and Welfare, necessitating as it does a large amount of correspondence, many interviews and much personal service for individuals.

#### **Some Samples of the Council's Welfare Work.**

Here are some samples of Welcome and Welfare work accomplished by the office or by our other workers in various parts of Canada.

1. Young Englishman, ex-soldier, and his wife came out early last Autumn. Man out of work all the winter, but days' work found for woman. In the spring man got work. Now they have made a small payment on a lot and started a little home of their own. Completely discouraged when the case was first taken up.
2. Girl of 18 from a Northern diocese about to become a mother, commended to the office, met at train by deaconess, arrangements made for hospital treatment, regularly visited and plans made for the baby. Unavailing efforts made to locate the father of the child.
3. Lad in city, son of a widowed mother who with her two daughters was at service. Boy out of work and completely discouraged. Placed by the office on a farm where he is proving willing to learn. Mother and boy most grateful.
4. Two girls, aged 14 and 15, came out for domestic service. By a mix-up arrived when their expected mistress was at her country home. Found and cared for by

- deaconess who has taken the greatest interest in them since. Girls clubbed together to purchase little present for the deaconess on her ordination.
5. Carpenter, ex-soldier, out of work, had sold his tools and was penniless. Work secured and railway ticket provided. Carpenters' Union interested and money for new tools advanced on a fifty-fifty basis.
  6. Family of nine living in a condemned house. House obtained by Welcome and Welfare worker in a better locality near park in which children can play. Two of the children who were very delicate, taken to clinics and necessary operations arranged for.
  7. Young Englishman had served four years at the front, having re-enlisted after his discharge. Came to Canada for farm work but was suffering from chronic nephritis. Came to office for advice, was linked up with D.S.C.R., sent to Military Hospital where he was regularly visited by workers and letters written for him, gradually grew worse and passed away. Young lady to whom he was engaged came from the West for the funeral, and was met and cared for by our worker. Letters written from the office to mother and sisters in England and brother who was at sea. All expressed their grateful thanks.
  8. Deserted wife, husband a soldier, had been supporting her children, but became ill. Time limit had expired for help from the Patriotic Fund for such cases. Matter taken up by Welcome and Welfare worker, city relief grant secured, shoes provided for the children by one of the Churches.
  9. Ex-Soldier and wife (expectant mother) of fine type came out for farm work, but a wounded hand developed trouble and prevented the man milking. Came to city, spent their all, completely stranded. Assistance provided, furnished rooms secured by worker in return for woman's help, woman taken to clinic for necessary treatment, linked up with parish church. Man obtained work at General Hospital, both now doing well, happy and grateful.
  10. Anglican Welcome and Welfare Club formed among

the women students at Queens University, Kingston, by one of our workers.

11. Names of Anglican children removing from one public school to another in the city obtained by worker and new homes visited by W.A. Social Service Secretaries with a view to linking up families with the Church and children with the Sunday School in the new district.

### **Co-operation of the Church Army.**

As there was certain to be a large immigration from Great Britain in view of the fact that the British Government offered free passages to Canada to both men and women who served in the naval and military forces during the great war, the Council has been giving much attention to the various problems connected with immigration. It was fortunate in being able to hold a conference in October, 1919, with Canon Pughe, Honorary Director of Immigration of the Church Army, who was then paying a brief visit to Canada. At this conference plans were elaborated looking to a wider interest in the whole matter of immigration emphasizing the need of careful selection and of medical examination on the other side, and providing more fully for the welcome and care of immigrants on their arrival and after, so that none may be lost to the Church of their fathers. The General Secretary has since been in regular communication with Canon Pughe with reference to Church people coming to Canada under the auspices of the Church Army, their care, upon arrival and the possibilities of employment in this country, and every effort has been made to help and advise the newcomers.

The Council has not sought to encourage immigration to Canada, but it has endeavoured to help and advise the newcomer. A number of personally conducted parties have come out under the auspices of the Church Army, which has been doing all in its power to prevent the coming to Canada of those not likely to make good on the land or in domestic service.

### **Placing Young Men on Farms.**

Through the ready and practical help of the clergy in a number of rural parishes a number of young men and boys, some of them from overseas, and others Canadians, have been

placed on farms. All of them have not made good, as is of course true in all walks of life, but the majority have, and it is felt that really effective service has thus been accomplished. Here are a few extracts from letters from young men and boys, for whom work on farms, has been secured.

1. "I have managed to milk a cow, rather a long time though. I have also done some ploughing and driven a chain harrow all by myself, so have been getting on famously. What's more I am enjoying it, and, to tell you the truth, I didn't think I should, also I fancy Mr. - - is satisfied, and that's a great encouragement to do one's best. I must thank you for the kind sympathetic way and the trouble you took to get us comfortably settled; it has given me a finer interest in the Church, which carries out the Christian ideal of 'Help one Another'".
2. "I am getting along fine - - I have learnt a lot. I done a bit of cultivating with a team of three horses. I have enclosed a letter for Captain Simpson (of the Church Army) - - - I thank you ever so much for the pad and envelopes. I will write again soon."
3. "I arrived alright at - - station and met Mr. - - - (the farmer) at the platform, and we drove to the farm which is a very nice place in a 'buggy cart' - - Mr. and Mrs. - - - are very nice, and I hope to be here some time, and must thank you and the lady in the office for your kindness in getting me here."

### Correspondence on Immigration.

The General Secretary has kept in touch, in Canada with the Department of Immigration at Ottawa, the Immigration and Colonization Departments of several provincial governments, the Canadian Advisory Council for the Immigration of Women for Household Service, the Employment Service of the Federal and Provincial Governments; in England with the Emigration Department of the Church Army, the Church Emigration Society, the Victoria League and the Kent Colonization Society, and in the United States with the Department of Christian Social Service and the Foreign-born American Division of the Department of Missions, and with a number of the Diocesan Social Service Commissions of the Protestant



Episcopal Church.

### Bonuses on Immigrants Discontinued.

It is satisfactory to be able to announce that at last the Federal Government has decided to discontinue the payment of bonuses on immigrants. The Department of Immigration announces under date of May 13th, 1921, that "For some time past negotiations have been in progress looking towards the discontinuation of bonus payments. Other Overseas Dominions were interested in the general subject and after several conferences, it was finally decided upon and agreed to by all the self-governing dominions that payment of bonus to a third party (booking agents or others interested in the booking of passengers) should be discontinued from the end of June, 1921."

### III.—FAMILY LIFE AND SOCIAL HYGIENE

The Council has sought to emphasize the loftiest ideals of Family Life as essential to the well-being alike of Church and State, and to maintain the highest views of the sanctity and indissolubility of the Christian Family. As the Lambeth Encyclical beautifully put it:

"The fellowship between man and woman in marriage was the earliest which God gave to the human race. 'From the beginning of the creation', as our Lord reminds us, 'God made them male and female.' What our Lord adds about marriage is not given as new legislation, but as a declaration of God's original purpose. The man and his wife are no longer twain, but one flesh; and those whom God has joined together, man is not to put asunder. This revelation about God's purpose gives the keynote to all that the Church has to teach about marriage. Because it can found its teaching upon the will and act of God in making the union, the Church can go on to teach how God will compete it. He will work, as those who wait for Him well know, the miracle by which the two lives become one, yet so that each life becomes greater and better than it could have been alone. But marriage is not ordained only to give opportunity for the development of those two lives in unity. It has essentially the aim of bringing other lives into the world.

Indissolubility should secure to the children the continued care and love of both their parents, so long as they live. The State's obvious interest in the children should lead it to preserve the strictness of marriage law. On the other hand it is the purpose of God for themselves and for their children that Christian parents should regard. On the fellowship begun in their union and widened in the fellowship of their home, they will build up their nation, according to the purpose of God; not only the nation also the Church; for He, after Whom the carpenter's household will ever be called the Holy Family wills to build every generation of His Church on holy families." The

### **Marriage and Divorce.**

Realizing the vital importance of the subject, the Council made arrangements to issue as a Bulletin the Lambeth Encyclical reference, the resolutions and the report of the Committee on "Problems of Marriage and Sexual Morality."

At its annual meeting in Winnipeg last year, the Council passed resolutions on Divorce, on Judicial Separation, and on the Annulment of Mixed Marriages in the Province of Quebec, copies of which were forwarded to the Government of Canada, the various Provincial Governments, and the Social Service Council of Canada, and the various Provincial Social Service Councils.

At the annual meeting of the Social Service Council of Canada the action of our own Council in protesting against any extension of the grounds for divorce in any contemplated legislation was approved.

### **The Preventing of Hasty Marriages.**

During the winter the Executive gave careful attention to the need of safeguarding marriage and of preventing hasty and ill-advised unions. The matter having been referred to it by the annual meeting the Executive decided that it was desirable to seek legislation making it legally necessary for those seeking marriage to give public notice thereof for at least one week in advance of the ceremony. It was further decided to seek the co-operation of the Social Service Boards of other religious communions, of the Social Service Council of Canada, and of the Provincial Social Service Councils.

### **Health Certificates before Marriage.**

The Council has had under consideration the difficult question of requiring health certificates before marriage.

### **The Housing Problem.**

A happy and healthy home life founded upon Christian Marriage requires for its maintenance and development in the best way an environment that is conducive to physical, mental and moral health. The Council, therefore, considers the Housing Problem as one of the greatest importance. It heartily commends the efforts made by the Dominion and Provincial Governments looking to the better housing of the people, and it urges the need of an awakened public conscience in this matter and greater efforts to provide adequate homes for all, to remove existing slum conditions, whether in town or country, and to provide by adequate town planning acts against the creation of new slums in the coming years.

### **The Public Health.**

Recognizing that the Church has a duty to the bodies as well as to the minds and spirits of men, the Council for Social Service has sought to keep in mind as one of its ideals the building up of the physical life of the people. During 1918 the Executive Committee in co-operation with other Social Service bodies asked the Dominion Government to establish a Federal Department of Health, to co-ordinate the health work done under the Dominion Government in various departments and to investigate and report on health conditions throughout Canada, and to deal with all questions of health, which are distinctly Federal and to co-ordinate and standardize the work of the various Provincial Boards of Health by additional grants for special purposes and otherwise. Such a Department has been established and under Dr. Amyot is doing some admirable work.

### **Venereal Diseases.**

An important and difficult part of the problem connected with public health is the prevalence of diseases due, in the main, directly or indirectly to immorality of life. The Executive Committee appointed a sub-committee to deal with this

question and endorsed the proposal to establish a National Society for combating venereal diseases. Such a Society has since been established, and at the last annual meeting of our Council a series of important resolutions was adopted, which are submitted herewith to the General Synod.

### **Prostitution.**

One of the aspects of the Social Service of our Blessed Lord was the exercise of the ministry of exorcism. Christian Social Workers must be deeply interested in every effort to restrict and to abolish prostitution and its attendant evils, The Committee of Sixteen in Montreal under the able chairmanship of the late Rev. Dr. Symonds, a member of this Council, has accomplished some excellent work in this difficult portion of the field of Social Service.

### **Feeble-mindedness.**

The Council heartily commends the work of the National Council for Mental Hygiene, would again draw the attention of the Church to the importance of the problem of feeble-mindedness and especially to the admirable report prepared for the Ontario Government by Mr. Justice Hodgins, and would urge upon the various provincial governments the need of further provision for the custodial care and training of mental defectives.

### **Care of the Insane.**

The Council would also direct the attention of the clergy and social workers generally to the helpful and Christ-like work of ministering to the insane and of ensuring that asylums for their care and safe-keeping are well and sympathetically conducted.

### **Redemptive Work.**

As the Lambeth Encyclical pointed out:

"We cannot forget how He Who was the centre of the Holy Family became afterwards the succourer and saviour of some of those who had strayed furthest away from the sanctities of home. He raises up in His Church from age to age compassionate spirits, who by His aid follow the example of His winning compassion. Our Committee has touched upon this part

of the Church's work, and urged the great need that is now felt for more helpers in it. We note with interest how the spirit of fellowship is stirring here also, and how it is now agreed that the love and brightness of comradeship should surround those unhappy ones as they retrace their steps to a truer life."

The Council rejoices in the good work done by such Church institutions as Humewood and St. Faith's, Toronto, and such institutions in which the Church is co-operating as the Maritime Home for Girls, Truro, N.S. the projected Maritime Home for Women, the Directory, Montreal, and elsewhere. The Council has through its office staff and its Welcome and Welfare workers, been able to minister to several unmarried mothers. Much yet remains to be done if the Church is to perform adequately her full ministry in seeking and saving the lost.

### **Intemperance.**

Intemperance is one of the great enemies alike of healthy family and individual life. At this time Christian teachers and workers would do well to remember that no legislation enactments, effectively enforced or otherwise, can ever do away with the need of direct teaching as to the practice of self-control for one's own sake, and of self-denial for the sake of the weaker brother. In 1920 the Council conducted a careful investigation as to the working of Prohibition in Canada with special reference to:

- (1) The extent to which non-enforcement of Prohibition prevails.
- (2) The evils arising from the use
  - (a) of the products of illegal stills.
  - (b) of substitutes for liquor.
- (3) The reported increase of the drug habit.
- (4) The working of the present laws regarding the system of selling on doctors' prescriptions.

A full report of this investigation was published in two issues of the Bulletin.

### **Narcotic Drugs.**

The Council has learnt with pleasure of the successful efforts of the Opium and Drug Section of the Federal Health Department to reduce the importation of narcotic drugs into

### Canada.

Restrictive measures alone will never ensure the practice of purity or temperance. The Council has therefore sought to emphasize the positive and constructive aspects of the work.

### Community Centres.

The suggestion contained in the letter of Major A. E. Kirkpatrick to the Bishop of Ontario at the time of the last General Synod concerning community centres of Social Life and Playgrounds for Athletic Sports was heartily endorsed and referred with request for action to the Social Service Council of Canada, which through its Provincial Councils, is taking great interest in the development of Community Centres. The Executive also drew attention to the need of using parish halls and other suitable buildings as a constructive means of helping the same cause.

### The Boy Scouts and Girl Guides.

Such movements as the Boy Scouts and the Girl Guides are to be heartily commended as providing healthy outdoor recreation for our boys and girls.

### The Mothers' Union.

The Mothers' Union has been doing admirable work in developing the loftiest ideals of marriage and of motherhood.

### The Girls' Friendly Society.

The Girls' Friendly Society by its emphasis on purity of life, its care for the newcomers, and its provision of hostels in our cities, and holiday homes in the country, has been doing splendid work for the girlhood of our Church and Country and is capable of great development.

### The G.F.S. Linked up with the Council.

At the meeting of the Executive Committee of the Council, in March, 1920, an important step was taken by linking up the valuable social work of the Girls' Friendly Society with the Council for Social Service.

The Committee had under consideration a letter from the Dominion Executive of the G. F. S., submitting a memorandum on the relation between the G.F.S., and the C.S.S. After outlining the history and scope of the work of the G.F.S. in

Canada, the memorandum continued:

"Of late years the G.F.S. has been developing its work more and more upon social service lines. The Dominion Council of the G.F.S. has for some time been employing Miss Charles as a Field Secretary, and her work has been greatly appreciated. The Dominion Council of the G.F.S. has depended for its revenue upon grants made by the Diocesan Councils. Through unavoidable circumstances the financial situation has become such that the Council finds it exceedingly difficult, if not impossible, to continue the service of a field worker, and the Church is face to face with the possible complete loss of the valuable help of the G.F.S. It is felt that in view of the certainty of a large immigration of women and girls, many of whom will doubtless have been connected with the G.F.S. in the Motherland, the extention rather than the discontinuance of the labors of the Field Secretary and the general development of the work is of vital importance. In view of the fact that the Council for Social Service of the Church of England in Canada was organized with a view to promoting, conducting and directing the work of Social Service throughout the Church of England in Canada, it is felt that the time has arrived when the G.F.S. should approach the Council for Social Service with reference to the desirability of the G.F.S. being closely affiliated with the C.S.S., with a view to placing its Dominion work and that of he Field Secretary under the general direction of the Council for Social Service. It is therefore suggested that the Council for Social Service should become responsible for the salary and travelling expenses of the Field Secretary of the Dominion G.F.S., on the understanding that moneys received for the Extension Fund of the G.F.S., including the grants for that purpose from the Diocesan Councils, should be paid into the Treasurer of the C.S.S., and that the Field Worker should, in addition to her general G.F.S., work, be available for any special work among women and girls that might from time to time be approved by the Executive of the C.S.S. It would then be understood that the work of the G.F.S. would be carried on under the auspices of the C.S.S."

The matter was carefully discussed, and the Executive decided to become responsible for the salary and travelling expenses of the Field Secretary of the G. F.S. to December 31st, 1920, on the terms and conditions set out in the above-men-

tioned communication. At the same time a committee was appointed to take up the question of the permanent affiliation of the G.F.S. with the C.S.S. This Committee, after conference with the Dominion Executive of the G.F.S., made the following recommendations, which were adopted by the Executive of the Council and approved by the Annual meeting last October.

1. That the Girls' Friendly Society in Canada should be permanently affiliated with the Council for Social Service and its work carried on under the auspices of the Council.

2. That the Council for Social Service should continue to be responsible for the salary and travelling expenses of the Field Secretary of the Dominion G.F.S., on the understanding that moneys received for the extension fund of the G.F.S., including the grants for that purpose from the Diocesan Councils, shall be paid in to the Treasurer of the C.S.S., and that the Field Worker should, in addition to her general G.F.S. work, be available for any special work among women and girls that might from time to time be approved by the Executive Committee of the Council for Social Service.

3. That the G.F.S. should remain responsible for the upkeep of its lodges and institutions, the officers and the Executive of the Council for Social Service acting in an advisory capacity.

4. That the Council for Social Service should form a Special Committee on Social work among Women and Girls, upon which the Dominion Executive of the G.F.S. should be asked to name representatives.

Miss Charles found it necessary to resign on account of ill-health and was succeeded as Field Secretary of the G.F.S. by Miss Vera Martin, who has been doing excellent work.

#### IV.—CHILD WELFARE

Just as our Blessed Lord took a child and set him in the midst, so the Church must ever regard Child Welfare as central in its program of Social Service activities.

Child Welfare was the Social Service subject studied at the Summer Schools of 1919, the General Secretary and others giving a series of lectures on the Rights of the Child; 1. The Right of the Child to Life. 2. The Right of the Child to Healthy Environment. 3. The Right of the Child to Freedom from



Labor. 4. The Right of the Child to Play. 5. The Right of the Child to an all-round Education.

### **Federal Division of Child Welfare.**

Recognizing that the Child is of supreme importance to the State as well as to the Church, the Council adopted a strong resolution in favor of the establishment of a Children's Bureau by the Dominion Government. It is delighted to be in a position to report to the General Synod that the Government of Canada has brought into being the Federal Division of Child Welfare, as a branch of the Public Health Department, Dr. Helen McMurchy having been appointed its first superintendent, that the department has issued an excellent "Canadian Mothers' Book" and that a National Council for Child Welfare has been created to co-ordinate the work of all voluntary agencies and to link them up with the Federal Department. As a Dominion unit interested in Child Welfare, the Council was entitled to one representative, and the General Secretary, having been appointed by the Executive, attended the first meeting of the Council at Ottawa in May of this year.

### **Widows' Pensions.**

The Council gave careful attention to the subject of Widows' pensions and heartily endorsed this important proposal, which will enable widowed mothers to devote themselves to the care and training of their own children in their homes, instead of going out to work, of forcing the children at too early an age into the field of industry, or of placing them in an institution. The Provinces of Manitoba, Alberta, Saskatchewan, British Columbia and Ontario, now have Mothers' Allowance Acts in operation and the matter is being carefully considered in Nova Scotia. The Council heartily congratulates those Provincial Governments that have already placed this admirable piece of social legislation on their statute books, urges its extension throughout the Dominion and suggests to the Diocesan Councils specially interested the need of pressing for so progressive a step.

The value and far-reaching effect of a Mothers' Allowance Act may be illustrated from the following statistics under date of May 31st, 1921, from the Province of Ontario:

Mothers benefitting from the Act 2,233

### Children benefitting from the Act 6,699

The Clergy and Social Workers generally of a Church that has prayed for centuries in the touching words of the litany, "That it may please Thee to defend and provide for the fatherless children and widows and all that are desolate and oppressed." can do a splendid piece of Social Work in aiding to secure Mothers' Allowance Acts, and, after they have been secured, in helping and advising widowed mothers in poor circumstances to secure the benefits of the Act.

### The Child of Unmarried Parents.

The care and welfare of the child of unmarried parents presents one of our great social problems. Such a child has less chance of life, less opportunity for development, and, too often, an unjust stigma as a life-long hindrance. The punishment for a birth out of wedlock has been meted out in ratio inverse to responsibility, the innocent child suffering most, the erring mother next, and the fallen man too often getting off scott free of all shame and escaping any financial responsibility. The Executive has, therefore, during the past year been giving careful study to the principles which should govern legislation on this subject. The Council has not been content with general work in this direction, but has through its office staff, and its Welcome and Welfare Workers been able to care for individual cases.

### Keeping the Child at School.

The movement in favor of extending the age at which children may leave school is a step in the direction of the recognition of the principle laid down by the English Archbishops' Committee on Christianity and Industrial Problems that the object of education is "to assist human beings to become themselves". There is indeed an immense field in developing our educational system along the best lines, and in seeing that every child in this vast Dominion receives the benefit of it.

### Aid for St. Paul's Hostel, Dawson.

From the far-off diocese of Yukon, there came this year an appeal from its devoted Bishop to the Council on behalf of St. Paul's Hostel, Dawson, established recently so that the children of settlers in the remote and scattered districts of that great northern land, (many of them half-breeds) might be brought

to Dawson for the winter, sheltered and cared for under Christian auspices and Educated in the Public Schools. The Council has given a grant towards this work which means so much for the future citizenship of that part of Canada, and has been co-operating with the Bishop in an effort to secure the placing of such an institution on the same footing as that granted by the Government to Indian Schools.

### **Fresh Air Work.**

The Fresh Air Work, and the Daily Vacation Bible Schools carried on in so many of our larger cities, present an admirable opportunity of Social Service on behalf of children who otherwise would spend their summers entirely on the hot and dusty city streets.

### **Juvenile Courts.**

The Council notes with pleasure the gradual extension of Juvenile Courts, at two, at least of which a bishop and an arch-deacon of our Church respectively, are acting as voluntary judges.

### **Care for Dependent and Neglected Children.**

Care for the dependent, the neglected and the delinquent child through the Children's Aid Society, the Big Brother and the Big Sister Movement and similar agencies presents a challenge and an opportunity to those who love Christ and His little ones for His sake.

### **The Canadian Red Cross and Child Hygiene.**

The splendid work being done by the Canadian Red Cross in the field of Child Hygiene and in the training of nurses for Child Welfare Work merits the highest praise. The Red Cross is responsible in whole or in part, for having courses for nurses in Child Welfare Work conducted in six provinces this year, constituting the first provision in Canada for the training of nurses in public health work, such training formerly being only given in the United States.

### **Standards for Film and other Plays.**

The Council has given careful attention to the standards which should prevail in the censoring of films and other plays,

and in the prevention of the exhibition of undesirable picture plays.

### **The Central Place of Child Welfare.**

In thinking of Child Welfare it must be remembered that nearly every branch of social service work bears, directly or indirectly, upon this great subject. The story is told of a quaint old woman in a Scottish city who spent her time in going about with a basket, gathering up pieces of glass and broken crockeryware from the streets. When questioned she replied: "I am trying to make the road safer for the bairns' feet." Is not this a splendid illustration of the real purpose of preventive social service effort? The same idea in borne out by the story of the practical old farmer who, upon seeing the well known picture of the Guardian Angel protecting the child as it crosses the narrow bridge with the broken rail, exclaimed: "Why doesn't the Angel mend the rail?" The Angels of the Churches can do no more Christ-like work than mending the rails along the bridge by which our children pass from infancy to manhood and womanhood.

## V.—CHRISTIANITY AND INDUSTRIAL LIFE

The Council has not been unmindful of the prominent place which the Problems of Industrial Life and Relationships must occupy in its thought and work. At the annual meeting in 1919 an important statement on the problems of industry was adopted setting forth in the light of Christian ideals the respective rights and duties of Labor, Capital, Management and the Community in the world of industry. At the same meeting the Council solemnly urged upon the clergy and laity alike the duty of studying carefully the problems of industry in the light of the Gospel of Jesus Christ, and especially commended for this purpose the Report of the Committee of the English Archbishops on Christianity and industrial Problems which was one of the outcomes of the National Mission of Repentance and Hope, a work which was used as the text-book on Social Service at the Summer Schools of 1920. Many of the Bulletins issued during the period of this report have dealt with important aspects of the problems of industrial life.

### **Lambeth and Industrial Problems.**

At the annual meeting of 1920 the important resolutions

passed by the Lambeth Conference on Industrial Problems were commended to the careful attention of study groups and of individual Churchmen. Early this year the Lambeth Encyclical reference, the resolutions and the report of the Committee of the Conference on this subject were reprinted as an issue of the Bulletin, widely circulated and used as this year's Social Service text-book at the Summer Schools. A number of books on this subject have been placed in the library at the office of the Council.

### **Seeking for First Hand Knowledge.**

Every effort has been made to secure first-hand knowledge of the difficult question, not alone from books and periodicals, but from those directly interested.

The General Secretary attended some of the sessions of the National Industrial Conference of Dominion and Provincial Governments with Representative Employees and Labor Men held at Ottawa in October of 1919, and presented to the Executive a full report of the conclusions. The Executive passed a resolution congratulating the Government on calling together and on the success of this important National Conference, and expressing the hope that the resolutions unanimously adopted by the Conference should be considered as soon as possible by the Dominion Parliament and the Provincial Legislatures.

The General Secretary also attended, as an invited guest, the Conference held at New York by the Industrial Department of the Inter-Church World Movement of North America. He has also attended annual meetings of the Trades & Labor Council, many meetings of the Committee on Industrial Life of the Social Service Council of Canada, and has kept in frequent touch with the Department of Labor at Ottawa, with a number of leading representatives both of the employing and employed groups and with students of industrial problems.

### **The Labor Organization of the League of Nations.**

The Council notes with pleasure that since the conclusion of the Treaties of Peace two annual conferences have been held of the International Labor Organization which was formed by the member states of the League of Nations under the authority of Part XIII of the Treaties of Peace, the first in Washing-

ton in October-November 1919, and the second in Genoa in June-July, 1920; and that a third conference has been called for Stockholm in September of this year. The Washington Conference adopted a Draft Convention, limiting the hours of work in industrial undertakings to eight in the day and forty-eight in the week; a Draft Convention concerning unemployment, a recommendation concerning unemployment insurance; a Draft Convention concerning the employment of women before and after childbirth; a Draft Convention concerning the employment of women during the night; a Draft Convention fixing the minimum age for admission of children to industrial employment at fourteen, and a Draft Convention concerning the night work of young persons employed in Industry. The first of these (the eight hour day) was agreed to by the Government and Labor representatives from Canada, but not by the representatives of the employers. The others were accepted by all.

Most of these Conventions fall within the scope of the Provincial Governments, and one of the difficulties in Canada lies in the fact that unless all the provinces adopt them those which do might find themselves unable to compete in industrial matters with those which do not. British Columbia has adopted them all subject to their adoption by the other provinces. The only way to secure the full consideration of these conditions and recommendations would be by the calling of a Conference of the Dominion and all the Provincial Governments.

### **The Welfare of Seamen and Fishermen.**

The Conference at Genoa dealt with important matters concerning the well-being of Seamen and Fishermen and adopted draft Conventions fixing the minimum age for admission of children to employment at sea, concerning unemployment indemnity in case of loss or foundering of the ship, for establishing facilities for finding employment for seamen, and recommendations concerning the limitation of hours of work in the fishing industry and inland navigation, the establishment of national seamen's codes, and concerning unemployment insurance for seamen, obviously all matters of deepest concern to those interested in the social welfare of those that go down to the sea in ships.

### **Minimum Wages for Women and Children.**

The Council has followed with interest the excellent and

valuable work being done by the Minimum Wage Board for Women and Children in Ontario, two of whom, Mrs. H. W. Parsons and Mr. R. A. Stapells, are members of our own Department on Christianity and Industrial Life, and in various provinces of the Dominion.

### **The Problem of Unemployment.**

Since last October, at least, the problem of unemployment has bulked large in this Country. During the winter the Executive after careful consideration adopted the following carefully considered statement prepared by a special committee on this subject:

" In view of the fact that there is a large amount of unemployment both among men and women especially in the larger centres of population, and that unemployment is on the increase;

And further that widespread unemployment is the cause of widespread distress and suffering to individuals, and of economic loss to the nation, and is likely to lead to an increase of unemployableness;

And further that unemployment is bearing heavily upon many who fought in the Great War, and especially upon those whose efficiency has suffered as a result of the hardships therein incurred;

The Executive Committee of the Council for Social Service of the Church of England desires to place on record its conviction that the whole problem must be considered, thought out and dealt with along the lines of the great principle of Human Brotherhood, as taught by our Blessed Lord, involving as it does, responsibility on the part of every member of the Community for the welfare of every other member and service on the part of each in the interest of all.

The Committee would, therefore, respectfully suggest for the consideration of the groups most directly concerned the following as possible lines of action.

#### **1. For the Consideration of Employers.**

The recognition of the principle of Human Brotherhood requires that every effort should be made to prevent the laying off of employees, except when absolutely necessary; that, when some reduction is inevitable, every effort should be made to

provide part time employment, that when the working staff is reduced, care should be taken to retain, as far as possible those whose unemployment is likely to cause the greatest distress to dependents, and to give special consideration to those who fought our battles and in many instances did so at great sacrifice both of health and resources.

## **2. For the Consideration of those Employed.**

The same principle of Human Brotherhood requires that all who are employed in the labor of industry should always seek to regard this labor not only as a means of livelihood but as service to God and for the Community. Moreover the permanent success of the industry in which they are engaged and from which the means of living both for themselves and their families is secured, depends on faithful and adequate service upon the part of employees, as well as upon the investment of the necessary capital, careful management and the existence of an adequate market for the output. The Christian workman will always consider the interest of his less fortunate and less skilled fellow workman as well as his own.

## **3. For the Consideration of the Community.**

The principle of Human Brotherhood suggests both to organizations and individuals that in times of unemployment they should endeavor to have work, which may be done at any time, carried out at once, with a view to remedying the existing distress, remembering always, that, whenever possible, it is better to provide work than to give relief. The same principle of Human Brotherhood demands a Christian and sympathetic outlook upon the whole problem.

The Executive Committee would suggest to the Clergy the desirability of emphasizing this principle of Human Brotherhood and its practical application.

## **4. For the Consideration of the Federal, Provincial and Municipal Governments.**

1. The Council for Social Service of the Church of England in Canada desires to unite with all other interested bodies in respectfully urging the Federal, Provincial and Municipal Governments to do all in their power to provide immediate work for the unemployed by having as much public work as can be arranged for done at once.



2. The Council desires to suggest to the Federal Government the possibility of extending the policy of vocational training (found so helpful in the case of returned men), to others who, because of accident or health conditions, are not now able to engage in such labor as will utilize their powers in their own best interest or for the common good.

3. The Council would respectively ask the Federal Government to give careful consideration to the question of unemployment insurance as approved by the Labor Convention of the League of Nations."

### **Finding Work for the Unemployed.**

The Council through its office staff and its Welcome and Welfare Workers has sought, in many cases with success, to secure suitable employment for those in need of it.

### **Social Service Worker for Hydro and Welland Canals.**

The appointment by the Council of a Social Service Worker for the summer on the Hydro and Welland Canals is worthy of note.

**The Present Commercial and Industrial Depression.** Canada along with the rest of the world is passing through a time of severe industrial and commercial depression. That such would follow after the war was inevitable and foreseen; how long it will continue it is difficult to say. With it have come grave problems of readjustment that call for careful study and wise decision. Labor after enjoying an unexampled period of wages, finds that what it had hoped would be a permanent condition, is a passing one, and is faced with severe unemployment and falling wage scales, and is not disposed to surrender the benefits it had gained during the war. Many employers faced with the gravest difficulties in commerce and finance, have curtailed operations and lowered wages. In this period of acute distress the necessity for clear thinking and right understanding was never more insistent.

**The Right Conception of Capital and Labor.** In the first place a right conception of the terms Capital and Labor is most necessary. The use of abstract terms is always dangerous since men rarely think in abstractions and it is our duty to think concretely if we are to think aright. By capital we do not mean

an economic abstraction, but the men who own and direct the investment of money. In these days of joint stock organization of industry, capital is largely made up of a multitude of small investors who have saved a little money and invested it in commercial enterprises to provide even a small competence in old age, sickness or for their dependents. On those leaders of industry and finance who have the direction of these funds entrusted to their charge, falls the duty of safeguarding them and employing them to the best advantage. It is but natural, it is even right and proper that our industrial and financial leaders should do all in their power to protect the investor; if they did not they would be false to their trust. Unhappily the safeguarding of the investor, sometimes, and more particularly at a time of industrial crisis, conflicts with the interests of those who are employed in the industrial process. Such is regrettable, but also inevitable and we must accept it as a fact, and do our best to find such means as will, as far as possible, alleviate the incidence of this conflict.

**The Problems of Unemployment.** The employer faced with a rapidly falling market with little demand for his goods, is forced to make such retrenchment as he can, and this inevitably takes one form among others, of discharging workmen, and the great evil of unemployment instantly appears in our midst. Some means to alleviate the distress caused by unemployment are evidently necessary and the whole problem calls for the closest attention. The question of unemployment insurance so far at least as Canada is concerned is still an open one. It is quite possible that it may be found impracticable under our conditions but at least it merits earnest consideration.

**Conditions of Labor.** Conditions of labor also call for earnest attention, and the Council rejoices at the recent declaration of the Canadian Manufacturers' Association for the prohibition of employment of women six weeks' before and six weeks after child-birth, and for all reasonable restriction of night work for women. Such a declaration gives evidence of a high sense of duty and the Council earnestly hopes it will be acted upon at once.

**Hours of Labor.** With regard to the eight hour day the Council recognizes that it is upon debatable ground. As has often been pointed out, the question of the right number of hours of em-

ployment is one that cannot be settled in a general way. It is perfectly possible that in some occupations entailing considerable physical or mental strain, eight hours might prove too long, while in others the same period might be too short. The Council conceives that the demand for an eight hour day is not in essence a demand for a working day of exactly that number of hours in all occupations, but rather a plea for a working day that will allow the laborer to do his best work without entailing such exhaustion as will prevent him from enjoying such leisure and recreation as is necessary for health and moral and intellectual improvement. Looked at in this light the problem becomes simply one of adjustment in each trade, and the Council is hopeful that investigation into industrial fatigue and working conditions will prove to the satisfaction of both employers and work people that it is possible to arrive at an evenly balanced working day and week that will bring the maximum of production and efficiency at the minimum of fatigue and strain.

**The Church and Industrial Problems.** In conclusion, the Council would venture to point out once more what must be apparent to all thinking men and women. In dealing with industrial problems the Church always runs the risk to appearing to side with one party or another thereby incurring the wrath of those with whom it is forced to disagree. Such is always the fate of the Mediator and only too often it pleases neither the one or the other. This is unfortunate and regretable but seemingly inevitable. It may be asserted, and probably here we are getting nearer to a solution of the difficulty than in any other way, that the duty of the Church is not to take sides but rather to plead for investigation and for calm consideration such as is likely to promote the spirit of true Brotherhood. The opportunity for research in industrial, financial and economic fields is immense and in this country too little has been done in the past. Hasty judgments, prejudiced sentiments and angry accusations are all too common among us. What as a nation we desire, what we must have if our future is to be assured in concord and prosperity, is an open mind on all these difficult problems, and a sincere desire to find solutions that will be just and honorable to all concerned.

More and more it is becoming obvious that the only key

to the solution of the problems of the industrial order lies in the frank application to it of the principles of our Master; the value of every human being, the reality of human brotherhood, and service as the highest purpose in life.

## VI.—RURAL SOCIAL SERVICE

Most of the problems of social service are common to the city and country, and a field of opportunity is offered by each. The Welcome and Welfare work of the Council, Child Welfare, the preservation of Family Life, the development and preservation of Health, both physical and moral, these are equally the concern of Churchmen in the city and Churchmen in the country. The problems of the industrial order, while of general interest because of the dependence of the city upon the country and equally of the country upon the city, are of course most pressing, and therefore the more urgent, in our industrial cities and towns. Our rural districts, however, whether in the East or in the West, have special problems, special needs and, it must be added, opportunities for service, which are peculiarly their own. The isolation and the consequent loneliness, leading sometimes to an over-development of individualism and a consequent lessening of the sense of corporate life and corporate responsibility, have to be reckoned with.

### **The Exodus from the Country.**

The exodus from many country districts to the cities and to the towns one of the contributing causes of industrial depression and unemployment, is another factor to be considered, and, if possible, remedied. A well balanced national development involves the growth of cities along with but not at the expense of the progress, growth and prosperity of rural districts. Cities that are indeed cities of God and rural districts that are earthly paradises, these are the social ideals for the nation.

### **The Community Spirit.**

Our educational system may have been too largely cityward in its outlook, and too little thought has been given to the need of recreation for old and young in the rural districts. The great need of many a country district is the formation and development of the community spirit with a consequent deepened sense of responsibility on the part of each for the welfare of all.

### **The Need of Leadership.**

One great requisite in the development of the sense of corporate life is leadership. In no field of work undertaken by the ministry of the Church is there a greater opportunity for leadership than in the country. The Church of England in Canada owes a tremendous debt to the hundreds of faithful clergy, who have so unselfishly manned our country parishes and missions, to which our city and town churches are indebted for many of their most faithful parishioners. The Church as a whole needs to recognize more adequately the value of their work, to emphasize the splendid opportunity of service which lies before them, and to seek to aid them in the service they can render to their Community. All this the newly created Department of Rural Social Service hopes to be able to do in increasing measure.

### **Summer Schools for Rural Leadership.**

The work done by the Summer Schools for Rural Leadership, such as are held yearly under the auspices of the Country Life Movement at the Ontario Agricultural College at Guelph, and under the auspices of the Montreal Co-operating Theological Colleges at Macdonald College, Ste. Anne de Bellevue, and elsewhere in Canada, have proved most helpful, those of our clergy who have been privileged to attend speaking in the highest terms of the work accomplished and the inspiration given at these gatherings.

The library of the Council now contains a number of books dealing with the problems of rural social service, and it is hoped that these may be made the basis of papers and discussions at deanery meetings and other gatherings.

## **VII.—The WAR SERVICE COMMISSION**

The War Service Commission, which was brought into being by the General Synod of 1918, held its first meeting on October 25th, 1918, with the Bishop of Ottawa as Chairman and Dean Starr as Secretary pro tem. At this meeting the Chairman reported that he had received from Mr. R. W. Allin \$545. with a further pledge of \$55. as a subscription from the laymen of Toronto to meet preliminary expenses. General Hodgins

consented to act as Treasurer till permanent officers were appointed.

It was decided that the Commission should seek to keep in touch with returning soldiers until they reached home and that the Commission, in conjunction with other "War Commissions" should approach the Militia Department with a request that the senior conducting officer on all ships should furnish the Port Chaplain with a denominational list of troops on arrival.

### **The Federal War Service Commission.**

A scheme outlined by Colonel Beattie, A.D.C.S. in Canada, for a Federal War Service Commission was approved, and subsequently, with the consent of the Primate, our own War Service Commission became one of its units.

As soon as possible after the meeting of the General Synod a statement of the organization and aims of the Commission was prepared and issued, and in consultation with the Bishops Committees were formed in seventeen dioceses.

The duties and opportunities of the Commission were largely modified by the happy cessation of hostilities at a date much earlier than had been anticipated. A great deal of useful work has however been done during the period of demobilization and after.

### **Tour of the Bishop of Ottawa.**

As the Commission had at the time no General Secretary, the Bishop of Ottawa, as Chairman, at the request of the Central Committee, visited as many of the diocesan committees and dispersal areas as possible during the months of January, February and March, 1919. After his return the Bishop presented a full report outlining the need and character of the work. This was printed and distributed by the Commission.

The Bishop of Ottawa as Chairman carried on an extensive correspondence concerning the appointment of Chaplains, the list of applicants supplied by the Bishops being kept constantly and carefully revised and up-to-date. The task became far easier after the organization of the Chaplains Service of Canada under Col. Beattie. The advantage of the organization was specially felt in the appointment of representatives to obtain lists of names of returning soldiers at each dispersal area. If it had not been for action that the Chairman was able to take through Colonel Beattie, information as to religious affiliation of

returning soldiers would not have been available at all.

The formation of the Federal War Service Commission upon a basis similar to that of the Social Service Council of Canada, by which the rights of each unit are carefully safe-guarded, proved most helpful, the co-operating Commissions in addition to the Church of England being the Presbyterians, Methodists, Baptists, Congregationalists and Roman Catholics, and the Officers, Chairman, The Bishop of Ottawa; Vice-Chairman, Dr. Grant and Dr. Chown; and Secretary, Dr. Gunn. The Federal Commission approached the Government and obtained early and reliable information respecting the Government's plans for demobilization and reconstruction, which was of great value to the respective units. Important conferences were held from time to time with the Dominion authorities of the G.W.V.A. The Federal Commission appealed to the Government for a Commission upon the high cost of living. This Commission was subsequently appointed and led to the establishment of the Board of Commerce.

#### **Work of the Commission.**

The Commission kept in constant touch with the Chaplains Services overseas, the Bishop of New Westminster, Colonel Almond and Major D. V. Warner acting as honorary members of the Commission.

The Commission received and distributed the report and balance sheet of the money received by the Chaplains Services in response to their first appeal for aid in carrying on their social work. When the second appeal was made in January of 1919, the Commission at once took steps to raise our share of the amount asked for. The Church of England remittances to the Overseas Chaplains Fund for Social Service work amounted to \$15,232.31, of which \$13,715.66 was remitted through the office of the M.S.C.C., the balance being sent by General Hodgins as treasurer of the War Service Commission. A letter was received from Colonel Almond expressing deep appreciation of the support and sympathy given to the Chaplains Services Overseas by the Church of England in Canada.

A list of distinctions won and casualties suffered by Chaplains, and reports of the Khaki Theological College were received and distributed.

### **The Commission linked up with the Council for Social Service.**

In September 1919 it was felt by the Commission that under existing conditions the problems that the War Service Commission had to face, fell almost wholly within the scope of the Council for Social Service, and that it did not seem necessary to maintain two wholly distinct organizations, while at the same time questions might arise that could best be dealt with by a War Service Committee. Accordingly as a result of a proposal made by the Bishop of Ottawa, as Chairman of the War Service Commission, with the concurrence of the Primate, the sanction of the Executive Council of the General Synod and the consent of the Council for Social Service, the Executive of the War Service Commission agreed to act as a special committee of the Council for Social Service. Accordingly the General Secretary and the Treasurer of the Council for Social Service were elected to similar offices with the War Service Commission, and the office of the Council has been used as the office of the Commission.

The Commission at the same time tendered to Major General Hodgins its warm appreciation of the value of his services as Honorary Treasurer of the Commission and its thanks for the same.

### **The Needs and Claims of Returned Men.**

The needs and claims of the returned men received the careful consideration of the Commission, and at the request of the Commission, the Bishop of Ontario prepared an exceedingly valuable Bulletin of forty pages on "Canada's Provision for Returned Men," which was issued and widely circulated by the Council for Social Service at the expense of the War Service Commission. The Bulletin was most favorably received by the press, including the journals of the soldiers' organizations and by those interested in the parliamentary discussion on this matter, and by the public generally. Resolutions of thanks were passed by several branches of the G.W.V.A., in which great appreciation was expressed for the interest of the Church of England in this important matter. The War Service Committee of the Congregational Church secured copies to be sent to all their ministers throughout the Dominion. An order for an additional 5,000 copies of the Bulletin was received to be sent to all members of the Parliament of Canada to be used for



general circulation.

### **Pensions of War Widows and Orphans.**

The Executive, after carefully considering the proposals of this special Bulletin, unanimously adopted the following resolution:

"Resolved that in the opinion of the War Service Commission of the Church of England in Canada the rate of pensions for the widows and orphans of those who gave their lives in the great war needs revision, so that more adequate provision may be made for their maintenance and support."

The Acting Prime Minister, Sir George Foster, in acknowledging the resolution, promised that the matter would receive attentive consideration. It is gratifying to note that from September 1st, 1920, the monthly pension paid to soldiers' widows was increased from \$48.00 to \$60.00 with \$15.00 a month for the first child, \$12.00 a month for the second, and \$10.00 for all other children. The pension paid to disabled men has also been increased that for a totally disabled man being now \$75.00 a month with \$25.00 for the wife and the same rate for children as is paid in the case of those of soldiers' widows.

### **The Care of War Orphans.**

With a view to securing information with reference to war orphans (who have lost both their parents) belonging to the Anglican Church, the General Secretary corresponded with the Board of Pension Commissioners at Ottawa and learned that no statistics giving the religious denomination of such orphans are available. The matter was also taken up with the Soldiers' Aid Commission of Ontario, where it was learned that the Commission has been given the status of a Children's Aid Society, with full charge of these orphans, and the policy of having them adopted in carefully selected homes is being followed, Anglicans being placed as far as possible with Anglicans.

### **Work at the Ocean Ports.**

During 1919 the War Service Commission supplied a Deaconess, Miss Taylor, to assist the Rev. M. LaTouche Thompson, the Immigration Chaplain at the Ocean Ports, in the work of caring for the depends of returned men. In 1920 a Deaconess, Miss Duggan, was supplied by the Council for Social Ser-

vice, and in view of the fact that many of the women and children among the immigrants were dependents of men who served the Empire in the great war, and that many of the female immigrants served the country in various branches of war work, the War Service Commission decided to bear half the expense incurred.

### **Aiding the Social Work of the Chaplains.**

From time to time the Commission has made grants to the Canadian Chaplain Services, to be used in social and benevolent work by the Chaplains on behalf of soldiers in Canadian Hospitals. The statement issued by the Chaplain Services Fund shows that expenditures from this fund included the following: Publishing the Welcome Booklet; Boats and canoes for consumptive soldiers at St. Agathe; writing paper, games, gramophone records, fruit and flowers for soldiers in military hospitals; boots for soldiers' children; loans and relief for needy soldiers and families. A small fund was also placed at the disposal of the office for the relief of specially needy cases arising among those who had served in the War.

### **Helping the Unemployed Soldiers.**

The office has also done some valuable personal work in securing employment for ex-soldiers in a number of instances.

### **Chaplains for the Permanent Force.**

The Bishop of Ottawa, as Chairman of the Commission, has had a number of important interviews with reference to plans for Chaplains for the Permanent Force. It will, it is proposed, be the duty of these Chaplains to see that the men in the regiments are linked up with the clergy and Church activities of their various communions, to take an active interest in the social life of the regiment and to act as supervisors of a scheme providing opportunities for the education of young soldiers during the period of their service. The Executive expressed itself as in favor of the general principle of a permanent Chaplain Service, and adopted the following resolution, which was sent to the Minister of Militia, to General Ashton, the Adjutant-General, and to Col. the Rev. Wm. Beattie, Director of Chaplain's Services:

"Resolved that in the opinion of the War Service Commission of the Church of England in Canada, in the event of

the appointment of permanent Chaplains to the Permanent Force the number of appointments allotted to each denomination should be in proportion to the number of men in the Permanent Force belonging to the various denominations, and that whenever Anglicans are in the large majority in a garrison, the Chaplain should, if possible, be an Anglican."

At a meeting of the Federal War Service Commission the following resolution was adopted for this important subject:

"The Federal War Service Commission of the Churches in Canada, would most earnestly and respectfully urge upon the Government of the Dominion of Canada, the importance of appointing to the permanent Military and Naval 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.

"We believe this to be absolutely necessary for the religious, moral, social and educational work among the troops of the permanent force. The value of chaplains to the morale of our Canadian troops during the War was abundantly proved, and we believe it to be even more essential in peace to the forces, largely made up of young and untried men away from their home surroundings. Each chaplain in charge of 300 or more men would be directly responsible for the work indicated above on behalf of the whole garrison. He would also have constant opportunity for helpful intercourse with individual soldiers; it would also be his duty according to the policy hitherto followed in the Chaplains' Services, to see that all men under his care are effectively linked up with their local Clergy and Churches. We believe that it is only by permanent Chaplains in co-operation with local clergy that the work and individual care necessary for the welfare of our young soldiers can be effectively performed.

"We therefore join in urging upon the Government, the addition to the permanent Military Forces of Canada of a sufficient number of Chaplains to thoroughly care for the spiritual interests of the troops.

"We would also urge upon the Government, the retention of a sufficient number of Chaplains under the Soldiers' Civil Re-establishment Department, to adequately care for the sick and wounded soldiers in Hospital."

It is recommended that this action of the Federal Commis-

sion be endorsed by the General Synod.

### **Future of the Commission.**

In view of the fact that matters affecting not only the welfare of returned men, but of those now in the naval or military forces of the Dominion, are likely to arise from time to time it is felt desirable that the Executive of the War Service Commission should be continued as a Committee on a Department of Naval and Military Service of the Council for Social Service.

### **The Gallant Dead and the Gallant Living.**

The Commission notes with satisfaction the honor done in our Churches to the memory of our gallant dead by the erection of War Memorials throughout the Country. It is important, however, that the duty of Church and Country to the gallant living should not be overlooked. Throughout Canada there are soldiers still in hospitals, soldiers, alas, still in insane asylums, soldiers who will be lifelong cripples, soldiers, who, while heartily endeavoring to do their best, are still far from normal as a result of the strain and stress of war, and soldiers, alas, who because of industrial depression, are now or will be during the coming winter without work. In ministering to the needs and in helping to reestablish these men who fought and suffered for the common good, lies a great opportunity for service which the Church cannot allow the Community to forget or to ignore.

### **VIII.—THE SOCIAL SERVICE COUNCIL OF CANADA**

The Social Service Council of Canada of which the Church of England in Canada is a unit, and to which our Council makes a yearly grant, has under the leadership of Dean Tucker as President and Dr. Shearer as General Secretary continued to do excellent work in those sections of the wide field of social service, especially along legislative and educational lines, which from the nature of the case can be done with the maximum of efficiency and economy by joint action. The Social Service Council of Canada is to be specially congratulated upon the publication of their monthly magazine, "Social Welfare," in which are discussed under the able editorship of Miss Charlotte Whitton, from a Canadian and Christian viewpoint all economic, social, moral and political questions with which we are called upon to deal for the national wellbeing. That magazine

has commended itself to social students and workers for the scientific accuracy with which it is dealing with these many and complex problems. It has a place in the universities and libraries not only of Canada but the United States. It has been the inspiration of much social legislation introduced by Governments throughout Canada. Every Clergyman and many of the laity should be subscribers to this, our own Canadian organ of social well-being.

The Committees of the Social Service Council of Canada upon Child Welfare, Legislation and Family Life, Social Hygiene, Immigration and Industrial Life, Political Purity and the Franchise, and Criminology have proved most helpful as a medium for the exchange of ideas and for securing united action upon many of the great social questions of the day.

#### IX.—INTERNATIONAL RELATIONSHIPS

The sufferings consequent upon the Great War have tended to bring into greater prominence the need and the call to brotherly fellowship among the nations of the earth. The Council rejoices in the general response from our people to the many calls for the ministry of social service among the less fortunate nations, especially to the call to fulfil the social obligation of feeding the hungry in China, where our Missionary Bishop took so large a part in this Christ-like work of social service; of caring for the sick and the hungry in Central Europe, and of ministering to the distresses of ravished Armenia.

The tragic consequences of the world war have given an added emphasis to the need of international peace, and this can only come by the application of the principles of the Prince of Peace to the life of the nations in their relationship with one another, by crowning Him as King in the realm of international life as well as in the realms of the nation, the community, the Home and the heart. The gradual application of Christian principles to individual relationships has taken from the individual the liberty of settling disputes by the duel, and duelling is now recognized as a crime against the community. In the same it is to be hoped that the application of the same great principles to the field of international relationships will take away from the nations the right to war, and that ultimately war will be recognized by every nation as the great crime, it really is,

against the world. As the Lambeth Encyclical asserts, "Before either peace or freedom can be established in security and joy, the fires of brotherhood, must leap up in the hearts of the nations."

This report is of course no place for the discussion of the Reunion of Christendom, but the assertion may be made that the establishment of a real fellowship among the Churches of the world would seem to be a necessary step to the establishment of a world wide fellowship among nations. The Council for Social Service of the Church of England in Canada may well regard its co-operation with other great communions in this Dominion in the Social Service Council of Canada as a practical and helpful step, and in the words of the Lambeth Report may "dare to affirm that nothing serves better to promote the deeper sort of union than the mutual knowledge engendered by working together in social service, and also that, short of the witness of full sacramental union, there can be no more impressive witness for Christianity than the spectacle of a Christendom reunited so far as to be able to stand together for the principles of justice and brotherhood in Society and Industry."

In view of the fact that the Lambeth Conference heartily endorsed the views of its Committee as to the essentially Christian basis of the League of Nations and urged that steps should immediately be taken to urge the principles of the League of Nations upon the peoples of the world, the Council at its annual meeting in Winnipeg last October recommended that every effort be made through the Diocesan Councils for Social Service to interest individuals, groups and congregations in the study of the principles upon which the League is based, with the object of creating a wide-spread public interest in the League and thus of furthering the cause of international peace, and that the co-operation of the Social Service Council of Canada be sought in this matter.

It was decided by the Executive that the matter should be dealt with in the Bulletin. Accordingly the May Bulletin contained first, a brief statement of the objects of the League; second, a few pages devoted to a consideration of the appeal of the League to the Church in its religious and ethical aspects; third, a statement of achievements of the League so far; and fourth, a reprint of the Covenant of the League. It is gratifying to note that this appeared some time before the organization

at Ottawa of the Canadian Branch of the League of Nations Union.

After consultation with the Primate, the Executive recommended that the Sunday after Armistice Day (November 11th) should be observed as the annual day for sermons being preached and intercessions made on behalf of international peace.

### X.—THE FINANCES OF THE COUNCIL

The reports of the Honorary Treasurer of the Council, Mr. J. M. McWhinney, will be found attached to this report. From these it will be seen that the receipts from Diocesan allotments rose from \$2,288.35 in 1917, to \$5,807.67 in 1918 and to \$8,427.67 in 1919, but declined to \$6,527.94 in 1920 last year.

The decline from the figures of 1919 was doubtless due to the fact that last year Sexagesima came at the very beginning of the Forward Movement canvass. In some cases the call was forgotten in the greater appeal, in others response was postponed till a later date with unfortunate results. The Council would urge upon every Diocese the desirability of providing for its work on the budget plan.

It is most important that where the current financial needs of the Council are not provided for on the budget plan a generous special offering should be taken in every parish, and that where this was not done at Sexagesima or subsequently, the matter should be taken up at as early a date as possible. No parish should be unrepresented in the list of those contributing this year to the work of the Council.

The development of the Council's work will be seriously jeopardized if the Diocesan allotments, modest as they are, are not fully met. If every parish bears its part the securing of the full allotment is assured. Of the total Forward Movement allotment to the Council, \$25,000 is allocated to literature, and will be used for that purpose as time goes by and the occasion requires, the remaining \$25,000 will be gradually used in the extension of the work. A failure to secure the full Diocesan allotments will materially offset the valuable help received as a result of the Forward Movement, through which alone the many recent developments of the work: the establishment

of the Department of Welcome and Welfare, the taking over of the Port Chaplaincy, the provision of grants for Welcome and Welfare workers, for a Social Service worker on the Hydro Canal, for St. Paul's hostel, Dawson, for Deaconesses at the ocean fronts, for a Field Secretary for the Girls' Friendly Society, and the extension of the Bulletin and the issuing of other literature has been made possible.

### XI.—THE OUTLOOK

The outlook for the work of the Council and for the development of Social Service work throughout the Church of England in Canada is bright with promise, and at the same time fraught with responsibilities calling for the exercise of sound judgment, eager zeal for the welfare of the community, and deepest loyalty to the cause, and the principles of our Blessed Lord. Social Service owes its origin, in the main to His life and principles and its development to the inspiration of His spirit. The Council is convinced that any Social Service that is not Christian is destined ultimately to failure, and is therefore convinced that not only in loyalty to our Saviour's teaching, but in the interest of Social Service itself, the Church must bear its witness to the underlying principles, and take its part in the active work of Social Welfare.

The Council therefore invites all members of the Church to pray that its plans may be designed with wisdom, pursued with diligence and crowned with success, and calls upon all to remember that as members of the Church the work of its Council for Social Service, is their work, and their responsibility, calling for their active interest and generous support, and that as members of Christ, His work of service for the individual is to be discharged by every Christian seeking to walk in the footsteps of Him who came "not to be ministered unto but to minister", Who "went about everywhere doing good", and Who the night before He suffered gave us the significant and gracious word, which this Council has adopted as its motto: "I am among you as he that serveth."

S. P. Rupert's Land, President  
 James Toronto, Chairman of the Executive  
 Chas. L. Ingles, Recording Secretary



C. W. Vernon, General Secretary.

Office of the Council for Social Service of the  
Church of England in Canada, 136 Confederation  
Life Building, Toronto, June 16th, 1921.

COUNCIL FOR SOCIAL SERVICE

Treasurer's Statement for Year Ending December 31st. 1918.

RECEIPTS

Balance forward from previous year .....			\$ 298.24
Diocese.	Allotment. Received		
Algonia .....	\$ 169.20	\$ 93.35	
Athabasca .....	14.00		
British Columbia .....	72.00	49.65	
Caledonia .....	37.60	50.00	
Calgary .....	54.00	24.10	
Cariboo .....	4.00		
Edmonton .....	42.00	43.50	
Fredericton .....	235.00	169.40	
Huron .....	854.40	855.00	
Keewatin .....	23.20	8.95	
Kootenay .....	117.40	76.95	
Mackenzie River .....	9.40		
Montreal .....	752.00	503.55	
Moosonee .....	28.20	23.54	
New Westminster .....	140.00	85.80	
Niagara .....	470.00	402.75	
Nova Scotia .....	470.00	138.56	
Ontario .....	375.60	189.79	
Ottawa .....	460.60	320.08	
Qu'Appelle .....	211.40	171.02	
Quebec .....	382.20	332.66	
Rupert's Land .....	282.00	180.12	
Saskatchewan .....	117.40	173.67	
Toronto .....	1,664.00	1,895.23	
Yukon .....	14.00	20.00	
			5,807.67
	\$7,000.00	\$5,807.67	
Interest .....			33.79

\$6,139.70**Disbursements**

Social Service Council of Canada .....	\$ 500.00	
Sexagesima Appeal, 1918—Printing .....	\$ 336.50	
“ “ “ Envelopes .....	92.40	
		428.90
The Bulletin—Printing .....	\$ 994.07	
“ “ Editor (fifteen months) .....	1,050.00	
“ “ Sundry Expenses .....	67.67	
		2,111.74
Printing Reports .....		70.25
Travelling Expenses .....		19.80
Postage, Telegrams and Sundry Expenses .....		33.04
Balance carried forward .....		2,975.97
		<u>\$6,139.70</u>

Audited and found correct.—R. A. Williams.  
March 14th, 1919.

**COUNCIL FOR SOCIAL SERVICE****Financial Statement for Year ending December 31, 1919.**

Balance forward from previous year .....		\$2,975.97
Diocese	Allotment	Received
Algoma .....	\$ 245.00	\$ 192.94
Athabasca .....	20.00	26.13
British Columbia .....	105.00	65.28
Caledonia .....	55.00	55.00
Calgary .....	75.00	39.50
Cariboo .....	10.00	10.00
Edmonton .....	60.00	43.00
Fredericton .....	340.00	292.94
Huron .....	1,250.00	1,200.00
Keewatin .....	30.00	23.95
Kootenay .....	50.00	88.05
MacKenzie River .....	10.00	10.00
Montreal .....	1,100.00	937.12
Moosonee .....	40.00	21.25

New Westminster .....	200.00	
Niagara .....	690.00	512.50
Nova Scotia .....	685.00	272.61
Ontario .....	480.00	336.68
Ottawa .....	670.00	659.55
Qu'Appelle .....	305.00	333.00
Quebec .....	555.00	677.73
Rupert's Land .....	440.00	225.85
Saskatchewan .....	170.00	127.60
Toronto .....	2,460.00	2,263.99
Yukon .....	20.00	
Miscellaneous .....		13.00
		<u>\$8,427.67</u>
Interest		44.15
		<u>\$11,447.79</u>

### Disbursements

Social Service Council of Canada .....	\$ 750.00
Sexagesima Appeal 1919	
Printing, postage, envelopes, etc., including pamphlet for general circulation re the General Synod's action upon Social Service Problems .....	1,114.07
The Bulletin	
Editor .....	840.00
Printing, Postage, etc. ....	982.67
	<u>1,822.67</u>
General Secretary	
Salary .....	\$2,250.00
Travelling expenses .....	1,011.60
Moving expenses .....	479.05
Printing .....	200.75
Postage, Telegrams and Sundries .....	117.00
Stenographer .....	78.77
Office Furniture .....	87.50
	<u>\$7,911.41</u>
Balance carried forward .....	3,536.38
	<u>\$11,447.79</u>

Audited and found correct.

R. A. WILLIAMS.

J. M. McWHINNEY, Treasurer

**COUNCIL FOR SOCIAL SERVICE  
TREASURER'S STATEMENT**

**for Year Ending December 31st., 1920**

**RECEIPTS**

Balance forward from previous year ..... \$3,536.33  
 Received from Dioceses as follows:

Diocese	Allotment	Received
Algoma .....	\$ 245.00	\$- 38.42
Athabasca .....	20.00	
British Columbia .....	105.00	106.55
Caledonia .....	55.00	55.00
Calgary .....	75.00	9.00
Cariboo .....	10.00	10.00
Edmonton .....	60.00	22.25
Fredericton .....	340.00	82.60
Huron .....	1,250.00	1,000.00
Keewatin .....	30.00	20.66
Kootenay .....	50.00	53.99
MacKenzie River .....	10.00	10.00
Montreal .....	1,100.00	934.82
Moosonee .....	40.00	37.00
New Westminster .....	200.00	
Niagara .....	690.00	165.49
Nova Scotia .....	685.00	203.64
Ontario .....	480.00	199.34
Ottawa .....	670.00	515.08
Qu'Apple .....	305.00	211.04
Quebec .....	555.00	242.55
Rupert's Land .....	440.00	163.52
Saskatchewan .....	\$ 170.00	\$ 190.00
Toronto .....	2,460.00	2,129.05
Yukon .....	20.00	20.00
Miscellaneous .....		7.00

\$ 6,427.94

Special Contribution for W. & W. work through  
 Bishop of Toronto .....

500.00

Anglican Forward Movement .....	17,500.00
Anglican War Service Commission	
In payment of half Miss Duggan's salary .....	227.10
Anglican War Service Commission	
Toward rent and expenses .....	150.00
Girls' Friendly Society .....	237.40
Bulletins sold .....	1.97
Interest .....	203.24
	\$28,784.03

**Disbursements**

Social Service Council of Canada .....	\$ 1,050.00
Sexagesima Appeal	
Printing, postage, envelopes, etc. ....	296.25
The Bulletin	
Printing & sundries .....	1,218.46
Editor .....	840.00
Printing and Stationery .....	832.86
Postage and sundies .....	326.56
Rent .....	225.00
Telephone .....	44.74
Furniture & Fixtures .....	562.10
Advertising W. & W. Department .....	143.96
General Secretary .....	3,000.00
Travelling expenses .....	678.49
Office Assistance & Stenography .....	825.85
Miss Bessie Charles, Field Secretary, G.F.S. ....	466.15
Miss Vera Martin, Field Secretary, G.F.S. ....	160.17
Miss L. E. Duggan, Immigration Worker at Quebec .....	454.20
Miss Evelyn Jay, Welcome & Welfare Worker .....	532.45
Travelling Expenses of Members of Committee .....	54.40
Balance on Hand (including Victory Loan Bonds par value of \$15,000) .....	16,972.39
	\$28,784.03

January 22nd., 1921

J. M. McWHINNEY,

Treasurer

Audited and found correct.

May 26th, 1921. R. A. WILLIAMS

## V.

REPORT OF THE BENEFICIARY COMMITTEE OF THE  
GENERAL SYNOD

There have been eight meetings of the Committee since the last General Synod. In addition to these there have been several meetings of a sub-committee appointed to work out details. Report has been made to the Executive Council of the General Synod at each of its meetings in 1919 and 1920.

Your Committee is of opinion that there should be one Pension Fund for the whole Church in this Dominion, and that this Fund should be on a sound actuarial basis. This would require a large sum to meet the accrued liabilities and would also require the payment of large annual premiums. The exact amount that would be required to meet these cannot be ascertained until Professor Mackenzie has worked out the calculations founded upon the answers to the questionnaire which has been sent out. We hope to present these figures at the meeting of the Synod in October next. The amount required to meet the accrued liabilities would probably be about \$1,600,000. In the United States the amount paid for premiums is  $7\frac{1}{2}\%$  upon the stipends after providing for the accrued liability.

To introduce a system requiring such radical changes and such a large sum of money to be raised, not only by way of a capital sum to meet accrued liabilities, but annually for premiums, would require much time. Each Synod would have to be consulted, and a long campaign of education would be required if it were to receive wise and intelligent consideration. As the Committee in charge of the Anglican Forward Movement had decided to make their appeal in 1920, your Committee felt that it would be utterly impossible to place a scheme on an actuarial basis before the Church in time for that appeal. At our meeting on 3rd February 1919 the following resolution, which embodied the policy decided upon, was unanimously passed.

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 acturial 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 to equalize, so far as possible, the scale of pensions in all dioceses; and
4. "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 the clergy, and for widows and orphans of the clergy.

The Forward Movement therefore included the sum of \$750,000 for a General Pension Fund, this was further augmented by a special subscription of \$20,000, which brings the total for this Fund to \$770,000.

It was further decided that while the appeal was being made for the A.F.M. it would be unwise to take any steps to gain the information required for our actuary, as confusion might arise. Members of our Committee took part in the campaign for the A.F.M. and a pamphlet on the Pension Fund was issued.

At the beginning of 1921 a questionnaire prepared by Professor Mackenzie was sent out to all the clergy through the various Synod offices. Owing to the distances, and to the delayed action of many of the clergy, the returns were slow in coming in but they are now fairly complete.

Your Committee was asked to include in the Scheme of Pensions the "Unordained agents of the M.S.C.C. and W.A." We felt that we had no power to do this without instructions from the General Synod. It involves a new principle which is fraught with many difficulties.

We have given a great deal of time and thought to the Canon for the Administration of the present Fund, which is herewith submitted.

We are glad to be able to report that the Provincial Synod of Rupert's Land has passed a Canon on Reciprocity in Beneficiary Funds, which will enable any diocese in the East to have reciprocal relations with all dioceses within that Province. Re-

reciprocity now exists, we understand, between the Dioceses of Huron, Niagara, Toronto, Algoma, Ottawa and Montreal. Huron, Toronto and Montreal have established reciprocity with Rupertsland. We hope that all diocese which have funds will enter into reciprocal relations with those having like funds.

We would strongly urge that every effort be at once made to bring the whole question of a Central Pension Fund, founded on a sound actuarial basis, before the whole Church.

With the most grateful appreciation we would express the deep sense of obligation which not only your Committee, but the whole Canadian Church, is under to Professor Mackenzie for the invaluable service he has rendered. He has been present at nearly all our meetings and has assisted us with his advice, without which we would have been at great loss. He has done all the actuarial work (and kindly offers to continue to do so), as "a work of labour of love." He has not only given us his expert advice and hearty co-operation, but he has made two of our meetings socially delightful by extending to us his genial hospitality.

JOHN MONTREAL

Chairman

## VI.

### REPORT OF COMMITTEE ON TRAINING OF CANDIDATES FOR HOLY ORDERS

The Committee on Training of Candidates for Holy Orders has not formally met, nevertheless a great deal of work has been done which we hope will prove of real value to the Church.

The whole subject of Training for Holy Orders has been carefully considered by correspondence, by meetings of Members of the Faculties of the Theological Colleges of the Church and other qualified men. To all who have helped in this way the Committee desires to express sincere thanks.

These consultations took place in the year 1919 and resulted in the publication of a pamphlet, upon the Spiritual Training of Candidates for Holy Orders, upon their Preliminary Intellectual training both in normal and in special cases, upon the Theological course proper, and upon Ordination examinations.

These recommendations were adopted in September 1919 by the House of Bishops and by the Executive Committee of the General Synod. The pamphlet is appended to this report.



(See Report of Executive Council of General Synod, Page 219)  
It has been widely distributed. Copies can still be obtained  
from the Convenor of the Committee.

All of which is respectfully submitted.

JOHN CHARLES OTTAWA

Chairman

June 14, 1921

VII.

REPORT OF COMMITTEE ON MEMORIALS TO DECEAS-  
ED MEMBERS.

The Synod's roll of honor for the past triennium includes some of the most earnest and interested churchmen in the Dominion; men who for exemplary virtue, high Christian principle, and faithfulness to the obligations incident to membership in the body of Christ, shone like stars in the firmament of the kingdom of God on earth. The reading of their names will serve to make us realize a startling fact. It is the fact that we have now reached the period in the history of General Synod when the men who were foremost in its foundation, and who served its interests with conspicuous devotion are fast being called from the work of the Church on earth to rest from labour and to higher service in God's great kingdom. The "Fathers" of the General Synod are fast passing away. This Session we mourn the loss of some of our greatest leaders and workers. Your Committee regrets most sincerely that neither time nor space will permit us to do full justice to the merits of these great men.

The list of names sent in to your Committee from the various Dioceses are as follows :

- CLERGY: The Very Rev. Evans Davis, D.D., Dean of Huron.  
The Very Rev. J. P. Sargent, D.D., Dean of Qu' Appelle.  
The Very Rev. Thomas Frye Lewis Evans, D.C.L.,  
Dean of Montreal.  
The Ven. Gaden Crawford MacKenzie, D.C.L.,  
Archdeacon of Perth.  
The Ven. Alfred William MacKay, B.D., Arch-  
deacon of Ottawa.  
The Rev. William Craig, B.D., Canon of St. Paul's

Cathedral, London.

The Rev. Alfred Brown, B.A., Canon of St. Paul's Cathedral, London.

The Rev. James Simpson, D.C.L., Canon of St. Peter's Cathedral, Charlottetown.

The Rev. Francis Benwell Allnatt, D.C.L., Canon of the Cathedral, Quebec.

The Rev. Edward Cartwright Cayley, D.D., Rector of St. Sinons, Church, Toronto.

The Rev. Thomas James Stiles, Rector of Cornwall

The Rev. Herbert Symonds, D.D., Vicar of Christ Church Cathedral, Montreal.

The Ven. Archdeacon Hill, of the Diocese of Huron.

LAITY : J. W. Jowett, from the Diocese of Calgary.

Matthew Wilson, K.C., D.C.L., from the Diocese of Huron.

Charles Jenkins, from the Diocese of Huron.

E. G. Henderson from the Diocese of Huron.

A. H. Backus, from the Diocese of Huron.

Judge Alfred William Savary, LL. D., from the Diocese of Nova Scotia.

Judge Fitzgerald from the Diocese of Nova Scotia.

Thomas Brown, from the Diocese of Nova Scotia.

John Young Payzant, from the Diocese of Nova Scotia.

D. W. Adam, from the Diocese of Saskatchewan.

A. P. Tippet, from the Diocese of Montreal.

Judge MacDonald, LL. D., from the Diocese of Ontario.

Harry Plummer, from the Diocese of Algoma.

Mr. Justice Elwood, from Diocese of Qu'Appelle.

Verschoyle Cronyn, K. C., from Diocese of Huron.

W. J. Melrose, Diocese of Mackenzie River.

Wm. Jarvis, Diocese of Fredericton.

Thirty in all; and surely few branches of the Church of Christ in our Communion can have yielded in the short space of three years a richer sheaf to the heavenly garner.

**Dean Davis** had a remarkable pastorate of forty-four years in one parish. Like Daniel he was a man greatly beloved. He has left behind a record of noble and quiet service on the Committees of the General Synod.

**Dean Sargent** was one of the best known pioneers of the Church in the Canadian West. Amidst the stirring and tumult-

tuous life of those early days, he won golden affection by the sweetness of his character. His voice was heard upon the floor of this House with the respect due to his large experience and his self sacrificing labours.

**Dean Evans** was one of the strong figures of the Diocese of Montreal. He was of stately presence and of polished manners—a gentleman of the old school. He stood out as one of the most interesting personalities in the Lower House. The Provincial Synod of Eastern Canada honoured him by electing him to the highest position in its gift, that of Prolocutor.

**Archdeacon MacKenzie** had a most active and faithful ministry, whose imprint was left not only in the sphere of his own pastorate, but in several new parishes planted under his direction. He was held in much esteem in this House for weight of character and geniality of disposition.

**Archdeacon MacKay** held a most important rectorship at the seat of Government in Ottawa. He was the trusted advisor of his Bishop, and was admired by every member of the General Synod for a character uniting in marked degree the qualities of strength and gentleness.

**Canon Craig** spent his priesthood chiefly in the Diocese of Huron, where his practical piety and administrative ability were widely recognized.

**Canon Brown** is honored among us as the founder of the Anglican Young People's Association, whose branches now spread their network of service over the whole Dominion.

**Canon Simpson** was held in reverence by all members of this Synod who knew him on account of the saintliness of his life and his unswerving faithfulness to conviction.

**Canon Allnatt**, another gracious and saintly personality, was also an eminent scholar, teacher, and theologian—among the first of a long line of doctors of the Church in Canada yet to come.

**Rev. E. C. Cayley** had endeared himself to all by his gentle and kindly spirit. He seldom spoke, but when he did he was always heard with the utmost attention. He was a man of

scholarly tastes, deeply read in several departments of theology, and a lover of truth for its own sake.

**Dr. Symonds** had come to be regarded as a thinker and preacher of rare attractiveness. His voice in assemblies could always be depended upon to champion the cause of progress. He had the gift of vision, and his fervent hope was to see the Church take her rightful place as leader in modern intellectual life.

**The Rev. T. J. Stiles** had also won a fine reputation among his fellow members in our Synod for singleness of purpose and for devoutness of life.

**Archdeacon Hill** of the Diocese of Huron was for many years a faithful member of this Synod and only this month entered into rest after some months of suffering.

Among the laity in our memorial list are many "clara et venerabilia nomina", who only need to be mentioned in order to elicit reverence. Among our foremost in debate, our widest in mental horizon, our clearest vision, and our most persuasive in speech, they stood out as true masters of assemblies no less than as wise counsellors of the Church..

1. Charles Jenkins.

**Charles Jenkins** has been called the "Father" of the General Synod. He prepared much of the literature which gave information in regard to the character of such a Synod, and provided the means for its publication. He did much in the direction of drawing up the Constitution and in the suggesting of methods of work.

In General Synod he was a natural leader of men. He was forceful in debate, a keen logician, and well acquainted with methods of procedure. He was a man of strong religious convictions, and of earnest Christian life.

2. Matthew Wilson.

**Dr. Matthew Wilson** took a large part in the formation of General Synod. He was one of the first to recognize that the need of the hour was a united Church throughout the length and breadth of the Dominion.

He possessed a well equipped mind, and took high rank in the legal profession. In Synod he was ever watchful of the highest interests of the Church. There were few who could

draft a Canon or prepare resolutions upon sound principles with such wisdom and judgment. His opinions were expressed with great moderation of statement and were always treated with profound respect.

3. E. G. Henderson.

There were few more useful members of the Synod than **E. G. Henderson**. A man of wide business training, and of large experience; and at the same time a man of fine intellectual powers, and of wide reading, he stood ready at all times to give of his best to the work of Christ's Church. He was foremost in the effort to make the General Synod a truly representative body, and to make it really effective as the organ by which the Church found expression. He was especially useful in Committee work, and spared neither time nor means in the service of the Church.

4. Judge Savary.

**His Honour Judge Savary** brought to the work of General Synod an acute and highly trained mind. There were few men who had given so much attention to historical subjects. His parliamentary experience was most useful in Synod Work. He possessed a judicial mind, keenly logical, and most acute in character, while his memory was phenomenal, and all made to pay tribute to the work of the Church.

5. Judge Fitzgerald.

**The Hon. Mr. Justice Fitzgerald** was an outstanding figure in General Synod. He had fine oratorical powers and was a strong speaker especially in debate. He was often chosen as the representative of Synod on special occasions, on account of his gifts of utterance and expression. He was also useful in Committee work, where his excellent judgment had room for exercise.

6. John Young Payzant.

**Mr. J. Y. Payzant** was a foremost authority in the financial world, and as president of the Bank of Nova Scotia occupied a prominent place in the banking life of Canada. He was a man of strong Christian principles and took deep interest in the Missionary work of the Church.

7. Judge McDonald.

**His Honour Judge McDonald** had been a member of General Synod from its formation, and had taken part in all its deliberation, for he was never absent from his place. He was always ready in debate, and served on some of our most important committees. He held office for a considerable period as Treasurer of Synod with great acceptance.

8. Judge Elwood.

**Judge Elwood** was one of the most prominent citizens of his Diocese. He had for a number of years been a member of the Diocesan Synod, the Executive Committee and also of the Provincial Synod of Rupert's Land.

9. Verschoyle Cronyn, K. C.

**Verschoyle Cronyn, K. C.** was the eldest son of the first Bishop of Huron. He had a long and honorable career, during which he occupied many prominent positions both in the community and in the Church. He was Chancellor of his Diocese from its foundation and members of the Provincial and General Synods almost without a break from their inception. His influence as a member of this body will long be held in remembrance.

The time would fail us to speak in detail of those who still remain—of A. H. Backus; Thomas Brown; D. W. Adam; Harry Plummer; J. W. Jowett; A. P. Tippet; W. F. Melrose and Wm. Jarvis: who no less than those already mentioned are proven by abundant testimony to have served their own generation as a whole and this Synod in particular, according to the will of God.

The Church of Canada is fast creating a great tradition, to which lives such as these bring a priceless contribution. For them the silver note of the eternal reveille has pealed "Well done." For us remains the bright challenge of their example to urge us onward to ever fresh heights of endeavour. "Show thy Servants Thy work, O Lord, and their children Thy Glory."

J. P.D. Llwyd,

Chairman

## VIII.

### REPORT OF COMMITTEE RE COMMUNICATION FROM THE ANGLICAN LAYMEN'S MOVEMENT

Report to General Synod of the Committee appointed by the Primate, pursuant to resolution of the Executive Council, to consider a communication from the Executive Committee of

the National Committee of the Anglican Laymen's Missionary Movement:

The Committee consisting of the following members:

- The Hon. Mr. Justice Hodgins, Toronto. (Convenor)
- Mr. A. H. Campbell, Toronto.
- Mr. L. A. Hamilton, Toronto.
- Mr. G. C. Copley, Mayor of Hamilton, Hamilton.
- Mr. J. P. Bell, Gen. Mgr. Bank of Hamilton, Hamilton
- Mr. G. B. Nicholson, M.P., Chapeau, Ontario
- Mr. J. M. McWhinney, Toronto, Mgr. Huron & Erie  
Loan Co.

Mr. S. Casey Wood (Rowell, Reid and Wood), Toronto begs to submit the following report.

The communication received from the Anglican Laymen's Missionary Movement referred to above is as follows:

Moved by Mr. S. Casey Wood and seconded by Mr. G. C. Copley, and resolved

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.

That under the organization of the Anglican Church in Canada, such supervision should primarily be exercised by the Primate together with an executive body elected by the General Synod and charged with the duty under his direction of keeping alive the interest and inspiration aroused by the great effort so recently concluded and with the view to the adoption in each Diocese of a budget system of finance initiated and controlled by the Bishop and executive committee of each Diocese, with the co-operation of some unofficial body of laymen similar to those formed under the auspices of the Anglican Laymen's Movement. The reason for this conclusion is found

in the fact that while the Church of England in Canada has a well defined organization for legislative action, it has not now and never has had an effective executive to take such steps as might be necessary in co-operation with each Bishop or the Diocese concerned to examine into and understand the conditions of each individual diocese with a view to encouragement and suggestion and by means of comparison of the work of the various Dioceses to comprehend and stimulate the whole work of the Church and the difference in method and operation in the various Dioceses.

That the General Synod by the appointment of the Executive Council to act for it between the sessions of the Synod has recognized the need of such an executive body, but that step is still somewhat ineffective owing, in the first place, to lack of money for the appointment of an official charged with the carrying out of the direction of the executive council, and also because no such helpful supervision can be given by as large a body as the executive council which only meets yearly and at great expense.

That the success of the Anglican Forward Movement is confessedly due in great part to the fact that an executive was improvised for the occasion, composed partly by requisitioning the machinery of the M. S. C.C. office under its energetic and capable head, and partly by the aid given willingly by Bishops, Clergy and Laymen who were not part of any organized body in the Church which has been designated or designed to conduct any nation-wide Church movement or campaign.

That one lesson taught by the Anglican Forward Movement is that while the Church has in its ranks men of the highest ability and devotion there has yet to be devised a proper system whereby their energies can be co-ordinated as between the different dioceses, and some method in which the standardization of the Church's financial system can be accomplished under the direction and control of a central executive body such as the Primate surrounded by a body of able men of experience and knowledge of the conditions of the Church at large.

That this Resolution be forwarded to the Primate and to the Executive Council at its next meeting in Winnipeg and to the General Synod at its next meeting, in the hope that attention having been directed to the subject, prompt efforts may be made to secure in the first place enough money to make the



supervision and helpful suggestion which has been outlined effective, and to provide such assistance for the Primate as will under present conditions enable him to act without undue inroads on his time as head of such a body.

The Committee concurs in the ideas embodied in the communication and recommends:

1. Its consideration and approval by the General Synod, and if approved that a meeting of laymen be called at once to discuss ways and means.
2. If approved by the meeting of laymen, the appointment of a committee properly selected with authority to complete a working organization (1) to raise a fund to make its recommendations possible; (2) to consider in what way a Central Executive should be formed, and an active and experienced Secretary appointed, and (3) the scope of the duties of each.

All of which is respectfully submitted.

FRANK C. HODGINS

Convener

Dated at Toronto, 15 June, 1921

Mr. Justice Hodgins will move a resolution approving of the above recommendations.

#### IX.

#### REPORT OF THE COMMITTEE ON DOCTRINE, WORSHIP AND DISCIPLINE

This Committee was unable to hold a meeting, owing to the fact that its members are scattered all over the Dominion, and could only meet at the cost of much time and great expense. The Convener communicated with all the members however, and this Report is constructed from the few replies received.

Nothing has been referred to this Committee for consideration or advice since the last meeting of General Synod, and as a Committee it has done nothing on its own initiative, probably because no one knows what its duties or functions are.

Perhaps it may not be out of place for your Committee to offer some brief suggestions with reference to the great question of Church Union which will come before the General Synod.

First, we would deprecate spasmodic and irregular actions, due no doubt to a pardonable zeal to bring this desirable result

about quickly, such as the invitation of non-episcopally ordained Clergymen to preach in our Churches. As a matter of fact in Eastern Canada at any rate, every Clergyman is under Canonical oath not to do this very thing. (Canon vi., Provincial Synods of Canada and Ontario). Nothing of this kind should be done except by consent of the whole Church, and then only, at any rate for the present, along the lines set forth in Resolution 12 of the Lambeth Conference. If independent action is taken, your Committee fears that serious differences may arise in our own Church, which will hinder any attempts to solve this difficult question.

In the second place, we would suggest that a series of local Conferences with members of other Religious Commnions should be held where this has not already been done, under the guidance of the Bishop of the Diocese, in order that the opinions of the rank and file as well as of the leaders may be ascertained.

We feel that just because there is a prospect of a real advance in the direction of Reunion, very great care should be taken that there should be no impairment of the Doctrine and Principles of Worship held by our Church in any negotiations carried on with other Religious Communions, and that this consideration should have a prominent place in determining the lines of approach. Unless there is a clear defination and one satisfactory to the whole Church of our position regarding the points in debate, very serious misunderstanding are sure to arise within our own ranks, which might lead to the gravest consequences.

We trust that these suggestions are not out of place as coming from your Committee.

The whole is respectfully submitted.

EDWARD ONTARIO,  
Convener

## X.

### REPORT OF BUSINESS COMMITTEE

#### Revision of Book of Common Prayer

Since the appointment of this Committee by His Grace the Primate on the 9th day of the Eighth Session of the General Synod of 1918, the Committee has sustained the serious loss

of two of its valued lay members, viz, Dr. Matthew Wilson, and Mr. E. G. Henderson, both of the Diocese of Huron.

Dr. Mathew Wilson, K.C., died at his residence, Chatham, Ont., on 1st of May, 1920, in the 66th year of his age. He was an outstanding member of his profession as the head of the law firm of Wilson, Pike and Stewart, and held a prominent position as Director of many financial Corporations and Companies. But it was in his position of prominence as a Churchman that this Committee in common with the whole Church laments his demise and feels keenly its loss. He acted as Secretary of this Committee up to the time of his death and took a keen and lively interest in its transactions.

Mr. Ernest George Henderson, of Windsor, Ont., passed away in Montreal, P. Q., on the 13th of October, 1920. For many years also a prominent Churchman deeply interested both in Synods and Committees to which he had been appointed. Though the head of a large corporation he yet found time to faithfully serve his Master in the work of the Church. The Business Committee, nay the Church in the Diocese of Huron and in the whole Dominion is the poorer by the passing of these two great devoted laymen.

The Committee further begs to report as follows:

At the first meeting of the Committee held on the 20th September, 1918, the following were appointed, viz,

The Bishop of Toronto, Chairman, Mr. E. G. Henderson, Vice-Chairman, Dr. Matthew Wilson, Secretary.

The Committee considered the account of Mr. Kirwin Martin which had been referred to it by the General Synod, and the same was referred to a Sub-Committee consisting of Messrs. Worrell and Wilson.

The following were appointed to certify and approve of the accounts, disbursements, etc., under agreement for the printing of the revised Prayer Book, viz., the Chairman and Dr. Worrell.

Correspondence having been received from the Venerable Archdeacon Armitage, Secretary of the Revision Committee on the subject of the number of Copies of the Revised Book of Common Prayer to be issued by the Cambridge Press for sale in the Dominion, it was decided, after consultation with the Primate and the Upper House of the Province of Ontario that owing to the increased cost of printing and publication, not more than 10,000 copies at the rate of \$1.00 per copy should

be issued by the Cambridge Press, but that such undertaking should be left entirely at their discretion.

In conclusion, though it may not be within the province of this Committee to give advice regarding the circulation of the Revised Book, if the adoption is confirmed at this Session, yet conversations with publishers interested in the circulation leads one to conclude that it would be extremely difficult owing to the high cost of material and labor, to produce the book at a figure that will be within the reach of all. It is for this Synod therefore to determine what is best to be done under these circumstances and so advise this Committee.

The following is the financial statement appended to this report, which the Committee begs herewith to submit for the information of the members of the General Synod.

On behalf of the Committee

JAMES TORONTO

Chairman

PRAYER BOOK REVISION ACCOUNT, GENERAL SYNOD  
Statement of Disbursements and Receipts since last Meeting of  
General Synod

	Cr.	Dr.
<b>1918</b>		
Oct. 10, By Received from former Gen Treasurer .....		\$1,242.97
Nov. 13, To cheque to Archdeacon Armitage .....	\$ 50.00	
Dec. 31, By Bank Interest .....		6.00
<b>1919</b>		
June 6, To cheque to Archdeacon Armitage .....	25.00	
Dec. 31, By Bank Interest .....		33.80
<b>1920.</b>		
Dec. 31, By Bank Interest .....		37.90
<b>1921.</b>		
May 18, To cheque to Archdeacon Armitage to cover expenses of 4 delegates to Toronto Meeting, 20th Jan. 1921 .....	192.40	
May 25, To cheque to Archdeacon Armitage .....	\$ 25.00	\$

June 30,	By Bank Interest to date, .....	17.50
July 14,	Balance at Credit, Dominion Bank .....	1,045.27
		<hr/>
		\$1,337.67 \$1,337.67

L. A. HAMILTON,  
Hon. Treasurer General Synod

### XI

#### MEMORANDUM FROM COMMITTEE ON CHURCH CONGRESS

In 1918 the Committee on Church Congress presented a report to the General Synod of that year (See Journal 8th, Session 1918, page 300, 301,) in which it requested to be discharged. Message No. 59, page 219, from the Upper House announcing a resolution that the Committee should be discharged was concurred in on motion by the Lower House.

Subsequently it appears, the matter was reopened on the floor of the Lower House and the word "continued" was substituted for the word "discharged" (See Journal 8th, Session 1918, page 206).

Since then the matter was considered by the Executive Council of the General Synod at its meeting on September 10th, 1919, which resulted in the appointing of a Committee to deal with it. The communication from the Honorary Secretary of the Council was considered by the Executive Committee of the Synod of the Diocese of Toronto at its meeting held on the 15th. April last, when the following resolution was passed, viz,

"That this Executive Committee recommends to the Synod that the Synod request the General Synod to make arrangements for holding the Church Congress in Toronto at some date in the early future, and that the Synod suggests to the General Synod that the Congress be held in 1923, and further, that this Synod do appoint a representative Committee to co-operate with the Committee of the General Synod appointed for this purpose."

The above resolution being presented to the Synod of Toronto, the matter was referred back to its Executive Committee pending such action as this General Synod may see fit to take.

JAMES TORONTO,  
Convener

## XII.

## REPORT COMMITTEE OF CO-TRUSTEES

Toronto, July 18th, 1921

Report of the Treasurer of the Committee of Co-Trustees, appointed by the Executive Council, on the investment of funds belonging to the General Synod.

The Committee consisting of the Bishop of Huron, Rev. Dr. Cody, Sir John Aird, Mr. C. A. Bogart and Mr. L. A. Hamilton held their first meeting in Toronto on the 17th November 1920. The Committee organized by electing the Bishop of Huron Chairman, and L. A. Hamilton Secretary Treasurer.

Pursuant to instructions, the treasurer opened accounts for the various trust funds viz, "The Beneficiary," "The Executive Council" and the "The Primate" with the Dominion Bank, and also arranged accomodation for deposit of the Securities in the safety deposit Vaults of the Bank.

Meetings have been held from time to time for the purpose of deciding on the Securities in which the moneys received from the Treasurer of the Anglican Forward Movement should be invested.

Up to the 15th July, 1921, Cash and Bonds, as shown in the accompanying statements have been received, amounting to 80 % of the objective set for the three funds mentioned. To this is added a statement showing the investments made by the Committee and the present position of the funds. (See page 38)

L. A. HAMILTON

Secy. Treasurer

## XIII.

## REPORT OF DELEGATION TO THE GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH OF THE U. S., 1919.

Your Committee begs to report that a majority of its members were present at the General Convention at Detroit. They were well received and hospitably entertained by the Committee in charge of arrangements. Everything that could be done for their comfort and for the pleasure of their stay was done. They were voted the usual privileges of the platform and the floor. They were officially received by both Houses on the third day of the Session, when each member of our delegation was granted a few minutes to express his greeting. The Right Rev., the Bish-

op of the Yukon spoke as our chief representative, conveying to the Convention the fraternal salutation of the General Synod of the Church of England in Canada, which was gracefully responded to by the Presiding Bishop, that venerable Patriarch, Bishop Tuttle. The visit of your delegation was in all respects an interesting experience, and it was with much gratification that the usual acknowledgments were made.

I YUKON JOHN C. OTTAWA J. P. LLWYD  
F. HODGINS J. B. RICHARDSON

XIV.

REPORT OF THE COMMITTEE ON INCORPORATION  
OF THE GENERAL SYNOD

In accordance with the request of the Executive Council, application was made to the Parliament of Canada for the passage of the Act incorporating the General Synod, in the terms of the draft Bill set out on Page 328 of the Journal of Proceedings, of the 6th Session.

In accordance with such application, the said Bill, with certain amendments required by the Private Bills Committee of the House of Commons, was approved by that House, and by the Senate, and received the Royal Assent on the 3rd of May, 1921.

The Act will appear in the Public Statutes of the last Session of the Parliament of Canada, and will be known as "11-12 George V. Chapter 82." A copy of the said Act is hereto appended.

All of which is respectfully submitted.

**J. A. WORRELL,**  
for the Committees

**11 - 12 GEORGE VI.**

CHAP. 82.

An Act to incorporate the General Synod of the Church  
of England in Canada

[Assented to 3rd May, 1921]

Whereas, the General Synod of the Church of England in  
Canda, is composed of the Archbishops and Bishops of the  
Church of England in Canada and of clerical and lay delegates

from all the dioceses of the said Church in Canada; and whereas a petition has been presented praying that the said General Synod may be incorporated, and it is expedient to grant the prayer of the said petition: Therefore His Majesty, by and with the advice and consent of the Senate and House of Commons of Canada, enacts as follows:—

1. The General Synod of the Church of England in Canada is hereby declared to be a body corporate under the name and style of "The General Synod of the Church of England in Canada," hereinafter called "the Synod."

2. The Synod shall consist of the Primate, Archbishops and Bishops of the said Church of England in Canada and of Clerical and Lay Delegates to be elected by the several Dioceses of the said Church in Canada according to the constitution of the Synod as the same exists at the time of the passing of this Act, or as it may from time to time be altered by the Synod after the passing thereof.

3. The Synod may acquire, receive, take and hold by purchase, gift, devise and bequest land or personal property or any estate or interest therein and may use, enjoy, sell, transfer, dispose of, mortgage or hypothecate the same, or any part thereof and may apply the proceeds of such property for the purposes of the said Church, subject to the terms of any trust on which the same may have been received or are held, and any devise of real estate shall be subject to the laws respecting the devises of real estate to religious corporations in force at the time of such devise in that locality in which such real estate is situate; provided that the real estate held by the Synod shall not exceed in annual value at any one time the sum of five hundred thousand dollars, and no parcel of land or interest therein at any time acquired by the Synod and not required for actual use and occupation and not held by way of security shall be held by the Synod or by any Trustee in its behalf for a longer period than ten years after acquisition thereof or after it shall have ceased to be required for actual use or occupation by the Synod, but at or before the expiration of such period the same shall be sold or disposed of so that the Synod shall no longer retain any interest or estate therein except by way of security.

4. The Synod shall have full power and authority to adopt such canons, rules, regulations and by-laws as by the Synod may be considered necessary for the exercise of the powers conferred



or which may hereafter be conferred on the Synod under this or any other Act relating to the said Church or Synod.

5. The Synod may exercise all the said powers by and through such boards, councils and committees as the Synod may from time to time appoint by canons or by-laws, and may determine the method of election or appointment thereto and may define the constitution, powers, duties, quorum and term of office of such boards, councils and committees, and fix the number, powers, duties and terms of office of the officers of the Synod, with full power to delegate such of its powers as it may deem proper to the said boards, councils, committees and officers.

6. The Synod may borrow money as and when required for its purposes.

7. The Synod may do all such other lawful acts and things as are incidental or may be conducive to the attainment of its objects.

## XV.

### REPORT OF THE HYMNAL COMMITTEE

Two matters were referred to the Hymnal Committee by the last General Synod:

- (1) The securing of permission from the Publishers of Hymns Ancient and Modern, to sell the Hymn Book outside Canada and especially in the Diocese of British Honduras, and also
- (2) the making of arrangements for the continued publication of the Book after the expiration of the contract in 1919.

As regards the first, correspondence has taken place on— the subject, with Mr. Milford, head of the Oxford Press, and the Chairman, during his visit to England in 1920, discussed the matter with him. But in view of the present uncertainty in England as to proprietary rights in Hymn tunes, and the keen competition in the acquisition of them between the Publishers of Hymns, Ancient and Modern, Novello and Co., and the Oxford Press, the time was not opportune to ask for favours. In the meantime the Oxford Press is doing its utmost to secure both from living composers, and from the families of composers now dead, whose tunes were first published in Hymns, Ancient and Modern, whose copyright in Canada expired in 1917, the right to use their tunes in our book, both in and outside Canada; As a consequence of this competition, the number of tunes by the best composers now controlled by the Publishers of Hymns, Ancient and Modern, and used in our book, has greatly decreased.

Writing under the date of June 7th, 1920, Mr. Milford states: "With regard to the copyright matter, I am glad to be able to tell you that I have secured permission from the representatives of Stainer, Dykes, and Monk, to reprint their representative tunes which appear in the book, and I am negotiating with other copyright owners as opportunity occurs. I will send you a detailed report later on".

Obviously, the more rights to tunes the Oxford Press acquires, the better its position will be in any negotiations with the Publishers of Hymns, Ancient and Modern, for the wider publication of our book. Under the circumstances your Committee recommends that negotiations be continued for the removal of the restrictions now imposed upon the sale of the book outside Canada.

As regards the second matter, viz. the continued publication of the book, the Committee considered that in view of the wholly abnormal condition of business generally in 1918-1919, and especially of the extreme cost of both paper and printing, it would be the very worst time to enter into any contract extending for a term of years.

Accordingly, on December 13th, 1919, the Chairman wrote to Mr. Milford, as follows:

"The original contract for the publication of the Book expires in 1919, and the Committee was instructed to take such steps as were necessary in consequence of that fact.

At the time of the last General Synod, the war was in progress, and since then it has seemed that markets and conditions were such as to make it inopportune for either of the parties to the contract at the present time to discuss the renewal of it. Perhaps you will therefore agree that the matter can stand in abeyance until either party brings it up again, and the conditions now attaching to royalties, and the increases in prices agreed to as a war measure etc, will continue in force without prejudice to either party, terminating the matter at any time by giving six months notice to the other party, or entering upon negotiations looking forward to the renewal of the contract".

On January 2nd, 1920, Mr. Milford replied:

"I hasten to reply to the first portion of your letter of December 13th, 1919, which reached me this morning. I entirely agree with the Hymnal Committee that prices and conditions have not yet reached such stability that we can contemplate renewing the contract for a term of years: and I therefore cordially confirm your suggestion that the matter can stand

in abeyance until either party brings it up again, and the conditions now attaching to royalties, and the increases in prices agreed to as a war measure, etc., will continue in force without prejudice to either party terminating the matter at any time by giving six month's notice to the other party or entering upon negotiations looking forward to the renewal of the contract".

The Committee submits this temporary arrangement for the approval of the Synod.

On June 7th, 1920, Mr. Milford wrote stating that owing to further advances in wages, price of paper, and freight charges, every copy of the book sold in Canada, was sold at a loss to the Oxford Press. In a memorandum submitted to the Committee by the representative of the Oxford Press at its meeting on September 29th, 1920, there appeared to be no option but to allow further increases in prices in addition to those already granted. Of course, these increases are all temporary, subject to reduction as soon as the reduction in the cost of paper and printing will warrant it, and they are so understood by the Oxford Press.

While agreeing to the increased prices, the Committee was able to secure a slight increase of royalty on all the editions affected.

Subjoined is a Table showing all the changes agreed to.

No.	Description.	Former retail price.	New retail price.	Royalty.	Increase in Royalty.
OX802	Organ Edition	\$1.75	\$2.00	19c.	1½c. per copy
OX702	Choir Edition	.90	1.50	16c.	1c. " "
OX501	24 Mo. Words	.50	.75	7c.	1c. " "
OX401	32 Mo. Words	.35	.50	6c.	1c. " "
OX200	Ruby 32 Mo. or 50% words	.10	.20	1½c.	½c. " "
OX201	Ruby 32 Mo. words (boards)	.20	.35	1½c.	½c. " "
OX100	Sunday School Edition	.20	.35	1½c.	½c. " "

All of which is respectfully submitted.

Signed in behalf of the Committee,

David Huron,

Chairman.

Sept. 23rd, 1921.

**REPORT OF REGISTRAR.**

**To the General Synod of the Church of England in Canada:**

As Registrar, I respectfully submit my report as by canon required:—

**Journals of General Synod**

The undersigned has the honour to report that upon the order of the primate issued under the provisions of section one of Canon XII one set of the duplicate originals of the Journals has been deposited by me in the Dominion Archives. The other set is in my custody.

The undersigned would point out, although in so doing he is going outside his sphere of duties as Registrar, that there is no place in Canada where sets of the various Diocesan Synod Journals can be consulted by any person interested in the business of the history of the Church. The Dominion Archives would seem to be peculiarly fitted to be the depository for such sets, and he would urge that in each Diocese some person should interest himself in making up and depositing in the Archives a complete set of the Journals of such Diocese. A set of the Journals of the Diocese of Ottawa has already been so deposited, but in the older Dioceses it will, of course, be a more difficult task.

**Letters of Consecration, etc., of the Bishops of Canada.**

The only document that I have received relating to the Bishops is the notice of the enthronement of the Very Reverend E. J. Bidwell, D.D., as Bishop of Ontario.

**Board of Examiners for Divinity Degrees.**

Copies of the Minutes of the Board covering the period from September, 1915, to May, 1920, were received from the Secretary of the Board, and placed among the records.

**Inspection.**

The records of my office were inspected by the Right Reverend the Lord Bishop of Ottawa, Mr. Chancellor Orde, now the Honourable Mr. Justice Orde, who had been named to inspect the records having left Ottawa and now being resident at Toronto. September, 1921.

Francis H. Gisborne,  
Registrar.

## REPORT RE INSPECTION OF THE RECORDS OF THE REGISTRAR OF THE GENERAL SYNOD

I recently inspected the records of the Registrar of the General Synod and found them preserved in a modern fire-proof safe in the office of the Registrar.

The Canons, together with the amendments thereto, are entered in handwriting in a book that has been in use since the establishment of the General Synod, the entries being signed by the Primate and the Registrar and sealed with the seal of the Synod.

The letters of consecration of the Bishops and the other documents are kept in heavy paper covers, the contents of each cover being endorsed upon it, and these covers are kept in cloth holders.

Sept. 28th, 1921.

John Charles Ottawa

## REPORT OF THE JOINT COMMITTEE ON STATISTICS AND THE STATE OF THE CHURCH

The "Joint Committee on Statistics and the State of the Church" begs to report that it has done its best to obtain accurate and complete returns along the lines laid down by the Committee which reported to the last meeting of the Synod.

Statistical forms were sent about the middle of May to the authorities of every diocese in the Dominion; and in due course full and prompt returns were received from not a few of those dioceses. But on the whole the response to this official enquiry was by no means what the Committee felt itself justified in expecting. Even repeated enquiries have failed to bring full returns from every diocese. The diocese of British Columbia has reported its inability to make any returns, and the returns of various other dioceses have been very incomplete. Consequently, the figures which form the basis of this report are less complete and accurate than they should be, and the whole report is depreciated in value.

Your Committee fully realizes that a certain measure of imperfection must be looked for in statistical returns; but is of the opinion that the Church has a right to expect a closer approximation to completeness than has been attained hitherto. Whether or no the incompleteness deplored is due in any measure to a general undervaluing of statistics it is not easy to determine; but the following words, used by the representative of a Western diocese, seem significant: "We have not", he says, "succeeded in getting all our clergy to send in anything like complete parochial returns". The words, which are those of a layman, reveal no consciousness of the fact that the laity as well as the clergy are responsible.

No doubt it is true that statistics are at best an imperfect, and may be even a misleading, exponent of the life and progress of the Church. Yet, whatever danger may lurk in statistical enquiries, it must be remembered that statistics are essential to a just estimate of the Church's needs, and to effective planning for the advance of the Kingdom of God.

But quite apart from all this, it is beyond question that a minor cause of our troubles may be found in the lack of a uniform method of enquiry. The statistical forms of enquiry used in the various dioceses have not been identical with the forms used in connection with the General Synod. They have not always asked for all the information which the General Synod requires. Hence, when the General Synod enquiries are made there is trouble and delay.

Your Committee, therefore, while emphasizing the necessity of care and diligence in the matter of annual returns from every part of the Church, urges, also, the essential need of a uniform statistical sheet; and recommends that the General Synod, having carefully revised its statistical form, should ask each diocese to adopt that form in making annual enquiries from its parishes and missions. Each diocese may, of course, gather any additional information it may require for its own purposes, but it must gather the information required by the General Synod if it is to make full and prompt response to the General Synod enquiries.

The report falls naturally into three parts: (1) the annual statistics for the three years just past; (2) a discussion of the general subject underlying those statistics, namely, the state of the Church; and (3) some comments on the figures given in the statistics. Reversing the order, we will put the last first

#### I—SOME COMMENTS ON THE FIGURES RETURNED

(a) The record of Church population is always an important feature of the annual returns. The figures given for the triennium are as follows:

1918	1919	1920
577,748	654,989	677,228

In 1917 the number of Church people reported was 651,801. The increase for the three years has therefore been practically negligible. This deplorable fact may have resulted from prevailing conditions. When the returns of the civil census reach us in December next, we may find that the other Christian bodies and indeed the whole population of the Dominion, have been affected in like manner. Be that as it may, we have in these figures ground for earnest thought, if not for serious apprehension.

One thing your Committee is unable to forget, and that is the enormous discrepancy which was disclosed at the last Gen-

eral Synod between the figures given in the Church returns and those of the civil census. The census had been taken six years before the Synod met; yet, the returns made officially by the Synod Committee fell short of the census returns by close upon 400,000 souls. Unfortunately the present condition of affairs cannot be laid before this Synod, because the religious census in connection with this year's enumeration is not likely to be published until April of next year. But there is not much reason to hope that when the census is announced the discrepancy referred to will be found to have diminished.

(b) Next, as having a direct bearing upon the numbers of our people, as well as a special importance of their own, may be considered the record of Baptisms, Confirmations, Communicants, Marriages and Burials. They are as follows:

	1918	1919	1920
Baptisms.....	22,931	22,504	26,455
Confirmations.....	11,970	12,011	12,650
Communicants.....	212,285	211,164	216,026
Marriages.....	7,741	10,216	11,745
Burials.....	15,362	13,568	13,758

These figures show that, in the aggregate, some 71,890 persons were added to the Church by baptism during the three years covered by this report. During the year ending March last some 148,477 immigrants were reported at our Canadian ports, many of whom must have been Church people. The figures giving the Church population for the three years show an increase of about 100,000. Notwithstanding all this, the Church's membership in 1920 was only 25,427 larger than it was in 1917. It is encouraging to learn that the number of Communicants has increased since the last report by 11,840.

The records of Marriages and Burials too bring some encouragement. The death rate in the last year was barely two per cent of the Church population, and marriages were numerous enough to afford ground for hope. On the whole, as the country settles down to normal conditions, there is much to justify the expectation of brighter conditions.

(c) Turning next to the number of licensed clergymen actively employed, the figures are found to be as follows:

1918—1625.                      1919—1526.                      1920—1595.

The natural comment is that these figures are a sad revelation. Not only is there a decrease, but at best the numbers are lamentably small. Surely the Church is woefully undermanned

Undoubtedly she is. But it is important to be clear as to the sense in which she is so. It is not because a staff of 1600 men is inadequate for the spiritual care of 650,000 people. After all, that would only mean that each man would have charge of some four or five hundred souls! Rather it is because the conditions under which the people live and have to be reached are so peculiarly trying. A population, about the same in number as that of London, in a country three-fourths the size of Europe; irregularly distributed in cities, towns and villages wide apart; settled in isolated groups with vast stretches of waste country between; or dotted over the land singly, in solitary fastnesses of the bush or in wide areas of the prairie; thinly peopling enormous regions where transportation facilities are primitive or practically non-existent: cannot by any possibility be reached and held by 1600 men?

And if it be asked why are there so few, can the conclusion be avoided that the young manhood of the Church is lamentably indifferent, not to say dead, to the call of God?

It is natural to turn to the sources of supply. What about Ordinations in Canada? To what extent do we depend upon the Mother Church for our men? The figures are full of significance. They are as follows:

	1918	1919	1920
Deacons ordained in Canada	45	53	57
Priests " "	47	40	39
Deacons received	5	4	5
Priests " "	76	77	71

Obviously it is impossible to base any conclusions upon these returns, but it is to be feared that the Church of England in Canada is not yet even approximately self-supporting in respect to men. There can be little doubt that many of the clergy reported as received during the past three years came from the old Mother Church. Nor do the statistics afford much ground for hope in respect to the immediate future.

In view of these considerations your Committee would urge the paramount importance of continuing with determined and unremitting diligence the efforts being put forth to rouse the young manhood of the Church, that the ranks of the Canadian Ministry may be maintained from the Canadian Church herself. It is surely every whit as vital in respect to men as it is in respect to means that the Church of England in Canada should become a self-supporting body. Our Canadian youth are not wanting in enterprize, nor in the spirit of self-sacrifice. Why then should



they hold back from the Sacred Ministry, which is so splendid a field for both?

Your Committee has learned, with no small satisfaction, the encouraging fact that the entries this year in the leading Divinity Colleges are unusually large.

An important subsidiary enquiry is that respecting lay readers. The returns show that 555 laymen are serving the Church in that capacity. It is not clear from the statistics how many of these are stipendiary readers giving their whole time to the work. There is, of course, a vast difference between those who merely help the clergyman in reading the lessons, or by taking occasional services, and those who give all their time and energy to their duty as paid officials. The former might indeed do great things in this time of critical shortage of clergy, if only they could be found in every parish and mission; but the latter might give permanent relief as an adjunct to the clerical staff, and, at the same time, might be a fruitful source of supply for future accessions to the Ministry. In this direction, there is no small room for hope in the recently inaugurated campaign of the Brotherhood of St. Andrew.

(d) The Church's educational work is not one of her strongest features. Until she makes it so her condition cannot be considered satisfactory. The proper training of the rising generation is essential to her right development and progress.

The General Board of Religious Education has done, and is doing, a remarkable work, particularly in the large centres and well settled areas of the Dominion. But there remains still much to be accomplished in outlying and remote regions where sparse population, and lack of transportation facilities, make elaborate methods impracticable. In providing for the training of the multitudes of children in larger centres, the Church may lose sight of the stray lambs in distant fields. In the aggregate these scattered members of the flock are a large body, and their proper spiritual training is no small concern. Certainly to neglect them will be to invite tremendous loss to the Church. In view of this the "Home Department" of the G. B. R. E. and the "Postal Sunday School" in Saskatchewan and elsewhere deserve careful and earnest consideration.

The statistics, strangely enough, show a decrease in the number of Sunday Schools, but an increase in the number of pupils in attendance. The figures are as follows:

	1918	1919	1920
Number of Sunday Schools	1,801	1,806	1,743

Pupils in attendance 140,649 144,960 153,379  
 The actual number of children of school age throughout the Dominion is not easy to ascertain. The statistics do not even attempt an estimate. But we may take it as beyond dispute that the number reported as attending Sunday Schools falls far short of the number eligible for attendance. The returns give the number of Church families for 1920 as 160,300 and the number of Sunday School scholars as 153,379. That is less than one child for each family. This must leave a vast number untouched by the educational agencies of the Church. It is to be hoped that the clergy do not forget that, with the parents, they are the responsible spiritual instructors of the little ones. To what extent they exercise their function does not appear in the statistics.

The returns respecting Church colleges and schools are meagre. But it is clear that few educational institutions connected with the Church exist in Canada; and that consequently as compared with the number of Church people, the number of pupils in such institutions is small. All over the Dominion public school systems, excellent and thorough so far as secular training goes, but more or less devoid of religious teaching, occupy the ground. Your Committee in view of these facts would emphasize the importance of giving increased attention to Sunday School work on the one hand, and on the other of putting forth unremitting efforts to secure agreement with other non-Romanist bodies as to a religious syllabus to be used in all public schools. Nor can your Committee refrain from expressing the conviction that a splendid field exists at various strategic points throughout the Dominion for high class Church schools both for boys and girls.

(e) Coming next to material things, the following figures speak for themselves. They are for the year 1920.

	Number	Value	Debt	Insurance
Churches	2,783	} \$22,779,018	\$1,962,521	\$13,049,460
Parsonages	1,199			
Parish Halls	449			

The statistics here are very incomplete. In respect to the value of Church properties they are too imperfect to be of much use. The aggregate value of buildings alone can be relied upon with any degree of certainty. Only the aggregate debt on buildings is given. This amounts to close upon two millions of dollars.

Here it may be permitted your Committee, while recognizing the fitness and practical wisdom of an occasional venture, beyond the limit of present means, in erecting Church buildings, yet

to deprecate the over-adventurous policy which undertakes the erection of large and costly structures on borrowed money, and leaves enormous debts to be paid by those who come after. Such a policy often paralyzes the energies of a congregation, and unfits it to bear the legitimate burdens of diocesan and missionary demands.

The Committee would also venture to urge adequate insurance as a matter of business prudence, and as a just provision against the loss of property obtained by the liberality of trustful benefactors. In all earnestness also the Committee would ask the Synod whether it is beyond the range of possibility for the Church to assume the responsibility of her own insurance—whether indeed she could not save money by doing so.

In respect to endowments, which in the return for 1920 stand as follows: Diocesan, \$8,486,760; Parochial, \$1,811,806, there is some slight uncertainty as to classification. The Toronto Rectory Endowment, for example, is classed as diocesan, while strictly speaking it is parochial. And while referring to this distinction your Committee desires to emphasize the advantage often possessed, particularly in regions which are imperfectly developed, by diocesan over parochial or local endowments. When the prosperity of an endowed parish or mission wanes to the vanishing point, its endowment becomes a problem. It would be hardly right to use it to provide ministrations where there was no congregation to receive them; yet without legislation the income cannot legally be alienated. In connection with diocesan endowments, rightly so called, no such problem is likely to arise. The income may be applied by the authorities of the diocese wherever it is most needed within diocesan limits. This consideration is of course quite independent of any question of the ill effects of large local endowments on the liberality of the people.

(f) And then, as a final and chief indication of the condition and spirit of the Church, your Committee calls attention to the total contributions for all purposes and for missions year by year during the past triennium.

Total Contributions:	For all Purposes	For Missions
1918	\$3,178,499.59	\$369,006.22
1919	\$3,707,925.04	\$476,679.27
1920	\$4,262,630.02	\$496,121.48

It is, to say the least, encouraging to learn that of the sum of \$11,149,054.65 contributed during the triennium, \$1,341,806.97 a good 12%, was given to missions. It is also encouraging to

find that last year's total contributions work out at about \$6.30 each for every member of the Church. How nearly that rate of giving is satisfactory the Committee does not presume to say, having no means of ascertaining the people's ability to give. But it is safe to say that it falls far below the full measure of a tenth of the average income of Church people. One thing it is only fair to say. Such a rate of giving, in face of the generous response made to the appeals of the Forward Movement, is noteworthy and full of hope for days to come. Obviously we may believe that the Church in Canada is able and willing to do greater things than it has ever done for the glory of God and the spread of His truth. It only needs to have its imagination touched, its mind enlarged, and its heart enkindled, and no narrow bounds need be set for its achievements in the future.

## 2—THE STATE OF THE CHURCH

Coming now to that which underlies and finds expression in these returns, namely, the State of the Church, your Committee desires to emphasize a few points.

(1) The Church, no less than the State, has been passing through a crisis. The three years covered by this report have been beyond words momentous. They have been years of readjustment and reconstruction after the great war. And the Church in Canada has not escaped the trials and perplexities which have disturbed the world.

Not unnaturally men, the world over, have been looking to the Church for guidance. In industrial problems, in questions of public morality, and in countless perplexities in the realms of thought and action, the Church has seemed to many the one centre of hope. These conditions have indeed constituted a challenge to the Church. But the Church, in Canada and elsewhere, has found herself ill prepared to meet that challenge.

At Lambeth last summer the great body of Anglican Bishops discussed the world's chief problems, and the ripe fruits of their discussions have been laid before all Christian people. The Canadian Church has been giving them prayerful consideration for the past twelve months. But pending the action of the Synod nothing could be done to carry the Lambeth resolutions into effect.

Never has the attitude of the Church of England in Canada towards questions such as those dealt with at Lambeth been of greater moment; and never has it been more essential for

the good of Canadian institutions that the state of the Church in Canada should be pondered with intense interest by all classes and ranks of her people.

(2) The different sections of the Canadian Church differ greatly in the character of their population, in the resources at their command, in the problems which confront them and therefore also in the responsibilities which rest upon them. The East and the West, while one nationally and ecclesiastically, are wide apart in all these respects, and call therefore for special consideration and treatment. By way of illustration one or two points may be mentioned.

(a) The Maritime Provinces are the gateway through which is pouring year by year the human material for the upbuilding of the Dominion. The right distribution and assimilation of this material is a matter of the greatest moment. The Church should be a prime mover in this work. She should make not only adequate provision for receiving immigrants at the ports of entry, and for assisting in the processes of distribution and settlement, but should also supply abundant ministrations in every part of the Dominion where they settle, and should make special efforts to reach and influence alien and unattached masses of population lest they drift away from God and become a menace to the nation.

(b) The Church in Eastern Canada is face to face with the aggressive policy of the French Roman Catholic Church, which is producing marked results. Regions hitherto largely English speaking and non-Romanist are becoming more and more completely French and Roman in allegiance. The Dioceses of Quebec and Montreal are at present chiefly affected; but the outlook in the eastern part of the Province of Ontario, especially towards the north, is becoming decidedly serious. The remedies suggested in the last report would no doubt prove effective if they could be carried out. But without a well organized propaganda on the part of the Church at large little can be done. English speaking settlers are not likely to remain, nor English speaking immigrants to establish themselves, where organized French and Roman aggression is exerting continuous and irritating pressure.

(c) Ontario, though essentially eastern, is unique in its position, and being now organized into a separate ecclesiastical province possesses an individuality of its own. It is in many respects, both nationally and ecclesiastically, the heart of the Dominion. In population, in wealth, and in commercial en-

terprize, it holds the chief place among the Provinces. The Church population of Ontario is 311,545, or nearly one-half of the total Church population of the Dominion. The total contributions to Church purposes in Ontario in 1920 amounted to \$2,110,698.54, or practically one-half of the contributions of the whole Church in the Dominion. And the amount given by Ontario in the Anglican Forward Movement was a little more than 57% of the total contributions of the Church.

So highly favoured a portion of the Canadian Church is in duty bound to maintain a generous and large hearted spirit towards the Church at large; and the Church at large must not fail to be patient and considerate in return..

(d) The conditions under which the Church in Rupert's Land, or as we may call it, Central Canada, is taking shape, are peculiarly its own. They have been well exemplified by what happened last October in Winnipeg.

On that occasion a representative gathering from all parts of the Dominion celebrated with great enthusiasm the one-hundredth anniversary of the founding of the Church in the North West. It was a unique event, impressing those who participated in it with a sense of the greatness of the work done in the past century and of those who did it. The memory of it still serves to suggest what may be awaiting the Canadian Church in the days to come. There seemed to be a bigness and breeziness stamped upon everything and everybody, harmonizing well with their surroundings, and giving a tone and character to the Church herself. Whether or no Winnipeg, or some other Western city, will become the Church's future centre of gravity, the pivot about which the life of the Dominion Church will revolve, there may well be uncertainty; but there seems to be ample ground for the opinion that in the days to come the great body of the Church will be found to the West and not to the East of Lake Superior. And the Church may well appropriate the warning that while the sectional differences alluded to must be reckoned with, no radical difference of interest or feeling as between East and West should be allowed to imperil the vitality and unity of the cause which is so essentially one.

(e) In the farthest West, that is in British Columbia, the conditions again are quite special and different from those of any other part of Canada. To begin with, the tone of life and feeling is Old Country, and in the Church's development Old Country lines are followed to a far greater extent than in Central or Eastern Canada. And yet, mingling with what is British

in life and sentiment, there are also elements and influences foreign and alien in character. These stretches of Pacific coast are also a gateway. They are the portals of the West, through which come streams of Oriental immigrants, with more or less permanent purpose of settlement, but with little promise of assimilation into the life of the Dominion. The outcome of the present day political adjustments may be that this feature of western life may be emphasized. The Church of England, however, taken up with conserving her own life and traditions, cannot be indifferent to the existence and welfare of these strange and heathen people. Their very presence is a challenge, and in the name of God, the old historic Church should go forth to reach them, and to claim her share in the glory of winning them for Christ. In short, this Western section of the Church is a region where extremes meet, and where the ability to harmonize them will be the measure of her success.

To this brief outline of sectional conditions must be added a few words about the aboriginal races.

(1) The Eskimo of Hudson's Bay and the Arctic coast are still largely beyond accurate enumeration or effective spiritual touch on the part of the Church. Heroic work has been done among them by the missionaries of Moosonee, Keewatin, Mackenzie River and Yukon. The census enumerators give only vague and imperfect returns. In Vol. II (Religions, etc.) of the 1911 census, reports are found from Dr. R. J. Renison and others, and among them a detailed account of the Baffin's Island Eskimo which is intensely interesting. Some 600 Eskimo are reported on the eastern shores of Hudson's Bay, some 1300 in the region centering on Fort Churchill, and about 1200 on Baffin's Island. These returns are of course only fragmentary. There are none for the Mackenzie River region.

(2) Of the Indians, more definite accounts are available. The last "Canada Year Book" (1919) reports them according to religions as follows:

Roman Catholics	43,986
Anglicans	20,183
Methodists	12,829
Presbyterians	2,185
Baptists	17,297
Aboriginal beliefs	8,414
Not accounted for	15,717
Total	104,581

Scattered over the Dominion from its eastern to its western

shores, these people, patient and pathetic to a degree, are in some ways unattractive and discouraging. Yet in many ways they set the white man an example, and like most child races, though at times provoking, they have an attractiveness all their own. Above all, they have a claim upon the white man and the Christian which is hardly open to dispute, for he has dispossessed and well-nigh superseded them.

The Roman Catholic Church has done very little among the Eskimo, but Roman Catholic Indians outnumber Anglicans as two to one. The Church of England owes her hold upon these people to the generous devotion of the Society for the Propagation of the Gospel and of the Church Missionary Society. But now, after many years of faithful toil, the latter Society has laid the burden of its work where it properly belongs, on the shoulders of the Canadian Church. It is that Church's bounden duty to take the burden up in a generous spirit. That she will do so is beyond reasonable question. If anyone doubts it, the fact that the Missionary Society of the Canadian Church has become responsible to a large degree for the management and direction of the work should reassure him. We might also say that, to no small extent, our future as a Church will depend upon our fidelity to this and every similar duty. And no right-minded person among us can do other than rejoice that through the wonderful response to the appeal of the Forward Movement this vital need has been so generously recognized.

Finally, your Committee, in summing up what has been said, would urge two thoughts. The first is this, that in spreading her net over this vast country, as she is doing in creating her parishes and mission centres everywhere, the Church should adopt and cherish the ideal of bringing her ministrations within reach of every individual and family for whose spiritual well-being she is in any degree responsible. And this would include every lonely settler, and every isolated group in camp or prairie, near the heart of civilization or remote from the centres of life and the facilities of travel—yes, and also every foreign outcast and alien element of population for whose spiritual welfare no one recognizes responsibility or seems to have any particular concern. The measure of the Church's failure to attain this ideal cannot easily be estimated. The forthcoming census should throw light upon the problem, but it is no ordinary enquiry. And this is the second thought—the Church must go forth bearing, on her lips and in her hands, the full message of the Gospel of Christ.



In these days when reality is a watchword we may well be on our guard against narrowness. After all, reality is but a phase of truth, and truth is many sided. It seems simple, yet can only be expressed in paradoxes. It is found in extremes, but never wholly in any extreme. It is never wholly here or wholly there.

To-day men are realizing afresh the truth that the things of the Spirit are the great things, and that the essence of religion is to be found in such graces as charity, brotherly kindness, and unity. As a new revelation this truth has dawned upon us. It is like the breaking forth of light in the darkness. It makes everything so simple. What need to consider mere externals? Why exercise our minds respecting means? It is the end that matters. The fruits of the Spirit alone are essential.

It were easy to be carried away. It is wise to be cautious. After all, means do count. In this world the soul must be embodied. Right traditions cannot be scrapped with impunity. The ways and opinions of the Fathers have value. The processes of growth and ripening have their laws. The tree is necessary for the production of the fruit.

The Canadian Church may well beware. She has inherited a full Gospel of Apostolic Faith and Order. She is responsible for handing it on unimpaired. She must not be carried away by partial truths. She must not, even for the sake of unity, sell any phase or fragment of the Truth or its Apostolic setting. True, the fruit is the great thing. Yet the tree and the growth and the ripening are also of God. The Lambeth Appeal accords with all this. If the Canadian Church follows that great Appeal she will be cautious. On the one hand she will be keen to avail herself of an opportunity which seems to be God-sent, and on the other side will refuse to fling away traditions and practices bearing the hallmark of the ages—not to say the approval of Christ. The task is not an easy one. It is easier to deepen than to close a gulf of long standing. At least the Church should hand on undimmed the torch of God's Truth, and, remembering that short cuts are perilous, should abstain from precipitate action in pursuit even of her greatest ends.

The following statements made by various Bishops respecting the state of the Church in their respective jurisdictions, at once illustrate and amplify what has been said and serve to introduce the tabulated returns with which the report concludes.

## DIOCESE OF QUEBEC

The Church's work and progress during the past three years in the Diocese of Quebec has, in many respects, suffered on account of conditions caused by the war. Most of the capable young priests went overseas, and at the termination of the war many of these were attracted by the offer of work in city parishes in Montreal and elsewhere. The Diocese has consequently suffered from a dearth of active young clergymen, and several parishes have been vacant.

The signs of religious and spiritual revival after the war have not been as marked as we had been led to expect. The Church people of the Diocese, however, have responded with large generosity to two appeals for financial support. The first was an appeal which I made to the laymen of the Diocese for funds to increase the stipends of our clergy. The laymen took the matter up at once and before long had raised the magnificent sum of \$135,000, which they presented to me as "The Laymen's Thankoffering Fund." This fund enabled us to increase the salaries of the missionary clergy from \$1000 to \$1200.

Then followed the Anglican Forward Movement appeal. It was feared that owing to the generous response to the previous appeal it would prove impossible to raise the \$90,000 which was assigned to the Diocese as our apportionment. The result, however, proved to be far beyond our utmost expectations. The subscriptions to the A.F.M. amounted to \$201,620.77; the congregation of the Cathedral alone having subscribed \$90,534.75. This, I think, is the largest sum subscribed by any one congregation in Canada to the A.F.M. The money which we are to receive back as our share of the amount refunded to dioceses for local needs will enable us to strengthen several of our diocesan funds, make provision for the adequate financial support of our very interesting mission on the coast of Labrador, and increase the salaries of our missionary priests to \$1400.

The future prospects of the Diocese are brighter in many respects. Most of the vacant parishes have been filled, and there are hopeful signs of awakening interest in matters spiritual. Perhaps the most discouraging feature of the work in the Diocese is the fact that many of the English speaking people of the Eastern Townships and elsewhere are selling their properties and moving away to other parts of Canada.

LENNOX QUÉBEC.

## DIOCESE OF TORONTO

The condition of the Church in the Diocese of Toronto during the past three years is, on the whole, a satisfactory one.

There has been a marked increase in the number of clergy during the period, beginning with a decrease of one in 1918, and ending with an increase of twenty-seven. The period shows a net of twenty-six additional to the staff of the Diocese.

Several new missions have been opened up, and three new parishes erected. There has moreover been a gradual increase in offerings for all Church purposes of from \$564,143 in 1918 to \$734,887 in 1920, whilst the Anglican Forward Movement has stimulated Church life and giving to a remarkable degree, so that while the total subscriptions amounted to \$738,604, and approximately \$590,000 has been paid in to September 1st 1920, this did not interfere with the regular contributions.

The present condition of the Church in this Diocese is one of great promise, and the outlook for the future full of hopefulness. The numerous vacancies in the parishes and missions during the war, and immediately subsequent thereto, are all satisfactorily filled; and for the first time since pre-war days there is a waiting list of clergy desirous to enter the Diocese. The standard of stipend has been greatly increased, provision has been made for parsonages or a grant in lieu thereof, and financial grants for transportation within the missionary area are being supplied. As soon as labour conditions will permit, a policy of Church extension, now in its inception, in the suburbs of the City of Toronto, will be launched, and proper provision made to meet the demands of the expected influx of immigration from the Motherland.

The Diocese hopes to report to the next General Synod, God willing, consummation of the plans projected, and in their infancy at the present time.

JAMES TORONTO.

## DIOCESE OF NIAGARA

Canon Spencer, Honorary Clerical Secretary of the Diocese of Niagara, extremely regrets that this Schedule did not come into his hands until the 23rd July. He has, in the absence of the Bishop, given such information as the Synod Journals for 1918, 1919 and 1920 have enabled him to furnish.

In seven rural parishes in one deanery of Niagara not one

marriage is reported for 1920-1921.

Financially the Diocese is prosperous in a remarkable degree. Stipends have greatly improved during the past three years. Missionary contributions also show a steady advance, the M.S.C.C. apportionment being not inconsiderably exceeded. While spiritually the Diocese is by no means perfect, the regular growth in the number of communicants is highly encouraging.

### DIOCESE OF OTTAWA

The work of the Diocese in the period since the last General Synod gives ground for encouragement and hope.

Our Church population in rural districts is not increasing. How great the decrease has been will appear when the census figures are published. It will probably be large. In the Rural Deaneries east of the City of Ottawa the increase of the French in our parishes and missions is rapid. The same is true of Polish and German people in the Upper Ottawa Valley and elsewhere. Our own people have not been lost to the Church, but have moved away to Western Ontario, Western Canada, and to city and town life.

Under these circumstances we cannot expect to report great material progress or increase of numbers. In our Church life, as indicated by statistics, we are holding our own and a little more. This means that we are really making true progress. This is due to the patient devoted work of a splendid body of clergy.

I think I can say with deep thankfulness that the spirit of the Diocese is good. We have been able to supply men and women, priests and laymen, for the missionary work of the Church. Young men are offering themselves for the priesthood, though we need many more. The response of the Diocese to the Forward Movement appeal has been generous. By this and previous efforts our provision for those dependent upon our beneficiary funds has been made more adequate.

There has been an increase in the social activity of the Church, especially in the formation of Men's Clubs in many parishes, and the supply of parish halls, where hitherto they have been lacking, for social meetings.

Our chief problems are—the supply in sufficient numbers of men duly qualified for the Ministry; the adequate religious training of the children; the care of small groups of our people at great distances one from another and in the midst of people who speak

another tongue or are not of our Communion; the increase of Church accommodation where our numbers are increasing, *i. e.*, in the City of Ottawa and its vicinity. Six churches at least need larger buildings at once, and one new mission, just founded, must be built up from the beginning.

We have had great sorrow in the death of three of our priests in the full vigour of their service—the Ven. Archdeacon Mackay, the Rev. T. J. Stiles, and the Rev. Dr. Harold Hamilton.

### DIOCESE OF ONTARIO

The history of the Diocese during the past three years has been one of quiet progress. Our efforts to improve the stipends of the clergy have met with some success, the minimum salary for the Rector of a self-supporting parish having been raised to \$1400 and house, and for Missionaries, \$1000 to \$1300 according to length of service. The system by which the latter are paid their full salaries from the Synod Office, to whom the missions remit their contributions, has proved a great boon to the clergy, and so far has resulted in very little loss to the diocesan funds.

The Bishop finds it somewhat difficult to secure candidates for ordination who are willing to work in a mission. This work affords a splendid field for a young and vigorous man, and the Church in the Diocese would be greatly strengthened if all the missions now only kept going by a student in the summer could be manned by ordained men. Work which had to be dropped through shortage of men during the war is waiting to be started afresh as soon as men can be obtained. There are candidates for the ministry who will work in the Diocese now at College, but they will not be ready for two or three years. In this Diocese, which is mainly agricultural, there are very few positions in towns or cities to attract, but hitherto this fact has not proved a deterrent to candidates. It is sincerely hoped that it may not be found so in the future.

The Diocese responded well to the financial appeal of the Forward Movement. Asked for \$90,000, it raised \$147,000. Considering that its largest city is Kingston, with some 22,000 inhabitants, and that there were only four subscriptions of \$1000, the largest amount given by any individual, it will be seen how generous the average contributions must have been.

Efforts are being made towards a real Spiritual Forward Movement, and after a period of careful and steady preparation

a Mission to that end will be held throughout the Diocese.

A new Canon has been passed, constituting a Board of Religious Education in the Diocese in place of the Sunday School Commission, and an advance is looked for in this important work under the new regulations. A canon has also been passed constituting a Diocesan Social Service Council, in place of the old Committee.

The work in so comparatively poor a diocese must always be difficult, but there is much to encourage a hopeful outlook in the future.

EDWARD ONTARIO.

### DIOCESE OF SASKATCHEWAN

After a reference to his approaching retirement, the Bishop of Saskatchewan writes:

1. These three years have been in many respects a time of standing still, or even of retrograding, through no lack of effort and energy on the part of the clergy, but through the very insufficient number of clergy and the impossibility of increasing that number. Before the war we had over 80 clergy; now we have only 66. To keep pace with the numbers coming into Saskatchewan, and with the new districts being settled every season, our clergy list should be half as large again.

2. It has also been a time of great financial depression. In most parts of the diocese we have had three very poor harvests in succession. Where there was a crop the prices obtained were small, not nearly sufficient to meet the high wages paid. Then again, our people made such a real effort to raise the amount asked for the A. F. M. that diocesan objects have suffered. The result is that the Diocese, which had only just, by a tremendous effort, succeeded in getting out of debt to the Bank, has been obliged to incur fresh debt in the shape of a heavy overdraft.

3. Meanwhile, since the Armistice, the country has been filling up, and new districts are being settled, many of them far from the railway, and with the farms few and far between, making it very difficult to reach them with the Church's ministrations. Yet many of the settlers desire and appeal for services and visits.

The result of the above is:

- (a) Many of such people are not and cannot be reached.
- (b) Many other districts are only barely touched.
- (c) There are a few vast areas under itinerating clergy-

men, who by the aid of motor car travel round their districts every month or six weeks, baptizing infants, and giving services in houses wherever they can do so.

(d) Union, or Reunion, sounds good; but the local union or community church in the West is, I think, a distinct danger, and bodes ill for any real sound, general reunion. These are increasing in the West, and are practically adding another denomination or group of denominations. They have only *local* organization, no connection with any recognized church, no doctrinal platform or creed, are responsible to no headquarters, but are independent and often very secular and unspiritual. I cannot welcome them nor co-operate with them; and yet if I refuse it means leaving the field open to them, and losing the chance of having any influence or giving any guidance. Our few people are persuaded to cast in their lot with them, and so the door is shut against us.

4. Yet there are encouragements and grounds for praise: Many parishes and congregations have been kept in active and growing condition. Services are well attended, considering the many difficulties. Some signs of spiritual growth are seen. The contributions to Church support are more liberal and systematic. The clergy are diligent, patient and self-denying.

The Sunday Schools have increased to 82, with 3500 pupils; and our wonderful Sunday School by Post, which has set the pace for all the world, has now over 2000 pupils, taking the lessons and examinations, and acting as missionaries and patterns to their neighbourhood. In spite of hard times, the number of self-supporting parishes grows, and the minimum stipend given by them is what used to be the maximum hoped for! To avoid bankruptcy, or the withdrawal of clergy and the closing of churches, and to maintain the efficiency of the Diocese, we are asking all parishes to contribute to the Mission Fund or other diocesan and missionary objects just double what we asked of them in 1919. The laymen, of their own motion, are raising a special fund of about \$4000, with which to put every clergyman in the Diocese on the Pension or Superannuation Fund.

We have started a new method of evangelization among our more distant Church people and the foreigners, from which we hope for great results, viz: a Mission or "Gospel" Van. This is a motor van, with cooking and sleeping accommodation for two, shelves for books &c., in charge of a priest and a theological student. They will travel all over a great unreached new district in the east end of the Diocese, visiting and ministering to the

scattered homesteaders, including the foreigners, encouraging them in the spiritual or religious side of their life, evangelizing and perhaps selling Bibles, Prayer Books and evidential literature to counteract the propoganda of various new and dangerous sects and holding services in house or school, on week day and Sunday, wherever given the opportunity.

Another new enterprise, warmly welcomed by the lonely homesteaders, and doing valuable work already, is the establishment of a community nurse, responsible as a lay worker to the Bishop. Her work is done as definite Church work, ministering not only to the body and the physical welfare of people far from any doctor or hospital, but also to the soul's spiritual wellbeing. The people of her district gladly provided her with a house for her home and hospital, and are glad to have her services. She is fully trained and of long experience. In her visits and conversation and her nursing she is doing a part of the work which a clergyman would do, besides showing the people that the Church cares for them. She has started one or more Sunday Schools and cottage services. Both these new enterprises may be multiplied if they give good results and can be financed.

The Diocese has also proved the value of a diocesan financial and general missionary, to visit backward or vacant missions, encourage systematic, intelligent, liberal contributions to the Church, supply Church services and the sacraments, and organize the finances of a district about to receive an Incumbent.

During these three years too many young clergymen have left for other dioceses in Canada or England, sometimes on the plea of the health of the clergyman or his wife, or sometimes ambitious for a field smaller in area but greater in importance and advantages, and discouraged at the monotonous, unattractive, slowly progressing work on the prairie. During this period we have lost three clergymen by death, and two have retired on account of age after a very long period of service. Only four have been received from other dioceses. Nineteen have been admitted to the Diaconate, and 12 have been ordained priests. At present I have only 66 clergy on the active list.

All the above has reference mainly to work among white people. In the Indian field there has not been much change. The work has progressed fairly well, though here too we are straitened by lack of men and of money. Just now the Indian missions are slightly better off, because they have just received two new missionaries. But still more are needed, and more school accommodation and teachers are badly needed. Last



year the Lac La Ronge residential school was destroyed by fire, but the Indian Department is building another and far better one. We have three of these schools, but at least one more is needed at once.

The Theological College, Emmanuel College, continues its work. None of the present students can be ready for ordination for four years yet. St. Alban's Ladies College also continues to do good work, and to maintain its splendid reputation, but its financial condition is a source of anxiety.

The Diocesan W.A. has grown at a wonderful rate, and is a great strength to the Diocese. It has now no less than 105 branches, and during the year they raised altogether \$4,730.29.

PROSPECTS: Constant influx of settlers and opening new districts.

NEEDS: More clergy, more revenue, more understanding with the other denominations as to co-operation and distribution, to avoid overlapping and competition.

July 12th, 1921.

J. A. SASKATCHEWAN.

### EFFECTS OF UNION MOVEMENT

1. It is difficult to determine the exact effects upon the bodies uniting. In some cases it has resulted in handing over congregations to the body under which union has been effected. In some cases it has resulted in handing over congregations to a new "Union Church" body. In some cases it has produced local friction, where one body has taken advantage of the other. It has relieved the various bodies of financial obligations, and has enabled better stipends to be paid without a drain on missionary funds, and thus has enabled new fields to be opened up with men and money released.

2. Upon our own Communion it has had varied effects. It has created in some districts a desire for union. It has in some cases strengthened the Church by the access of persons not willing for various reasons to be handed over to some other body. In a number of instances Presbyterians have preferred to worship in Anglican churches to being identified with Methodists. In some cases we have lost by the attraction of larger congregations resulting from union. On the whole, actual gains and losses

probably balance.

3. In a few cases other communions have left the field to the Anglican Church, and the people attend our services and support our clergy fairly well. This has been in cases where the personal factor has been strong, and it has come not by arrangement by authorities, but by purely local action.

4. The union movement has taken two forms:

(a) Apart from any communion, under "Union Churches;"

(b) Under the auspices of a particular communion with which those uniting are for the time being identified. The former is rapidly becoming a new non-Anglican communion.

A. D. DEWDNEY,  
*Archdeacon.*

#### DIOCESE OF EDMONTON

Three years have passed since the war ceased, and left us the task of dealing with the problem of repatriation. We had in Edmonton a large G.W.V.A. centre, a Military Hospital, and a Convalescent Hospital; and there was clearly a field to occupy the attention of one man. [I wanted that one man to be our man.] I was fortunate in securing the services of the Rev. L. H. Lang, formerly of this Diocese, who came out from England for this purpose and proved himself to be an ideal man for the work, winning the good will of the men in the Hospital and the members of the G.W.V.A., who elected him to their Executive. His work ended in May 1920. No other church took any special steps to minister to their men.

During the war our staff of clergy gradually decreased, the men from England returning at the earliest opportunity, and none coming to take their place. This laid a very heavy burden upon those who remained, which was not without its effect. The war over, and transportation facilities having become more normal, most of our remaining members of the Mission Staff, having exceeded their period of service, were anxious to return home. Thus in September of last year the field they occupied became entirely vacant. Then in June 1920 the A.W.C.F. closed down the Edmonton Mission, and handed over to the Diocese an endowment of £14,800, under an agreement which in effect required the Mission House to be maintained, the income from this endowment being just sufficient for maintenance and no more.

It would have proved to be a very valuable asset to the Diocese as a central Clergy House and place of meeting for quiet days. But at the end of the first year we found to our dismay that the income did not amount to more than 2% on the endowment instead of 5% as we were informed. The Mission House is therefore closed until we know what is the actual amount of our income from that source, and the debt incurred for maintenance last year is paid.

Added to this, the whole of the field formerly occupied by the Mission is vacant. In it 17 churches are closed, and 19 mission points are unoccupied. In addition, in other parts of the Diocese 6 churches are closed and 14 mission points unoccupied. A total of 23 churches closed and 33 mission points unoccupied—nearly 50% of our work.

To meet these disastrous conditions, we have appealed to the Executive of the M.S.C.C., who sent a deputation to enquire. The result was an offer of \$5000 to meet a similar amount raised in this Diocese. This we are most willing to do, but being badly crippled by reason of so many mission districts being vacant, and therefore financially unfruitful, the offer is not of much assistance just now.

We are now trying to raise the stipend of a Diocesan Organizer but of course until we can revive at least a portion of our dormant work the extent of any appeal for funds is limited, and the resources from which to pay such a worker are not in sight.

Re-establishing work is always a very expensive work. To reopen most of our former stations the entire support of the priest must be forthcoming for at least the first six months, if not for a longer period.

We are doing our utmost, [in spite of the suspicion that lurks in some places that we are not trying to do our best.] No parish receives any ministrations that does not contribute towards its own support to the satisfaction of myself and my Executive Committee; and our principle is to assist a mission at the start on a fifty-fifty basis, unless conditions are especially poor.

City conditions affect the situation to a very considerable extent. Our city congregations for the major part consist of people dependent upon a weekly or monthly wage. Uncertainty of work which has prevailed for so long has very largely hindered any important development. The increase of the stipends of the clergy required by Synod since 1919 has been loyally met, but in some cases with difficulty. Most congregations are small in numbers. One congregation, struggling out of debt, has

succeeded in clearing off its debt of \$20,000, and I hope to consecrate the church in the near future, the first in the Diocese. Another is struggling with a similar load, but owing to the influx of foreigners into the district finds its resources crippled. Our Pro-Cathedral congregation is striving to begin to replace the building burnt in 1919, and the smaller churches in the suburbs are just managing to make ends meet.

From this brief reference to conditions in the city it will be seen that there is very little margin on which to finance outside missions. Indeed the city churches are now carrying fully 75% of the financial needs of the Diocese so far as we are able to meet them.

Yet with our Mission Staff gone, our Mission House closed, and financial resources crippled, we are not without encouragement. One city church has made a tremendous bound forward after a placid existence of many years, and now bids fair to become a real strength to the Diocese.

Our next problem is the endowment of the Bishopric. With Eastern Canada closed, we have only the Mother Land and ourselves to depend on. As soon as we are able we hope to raise \$10,000, and have asked our Mother Diocese of Calgary to do the same.

Preparation of candidates for ordination is another problem. With a University and student body numbering nearly a thousand, it would seem that we possess an important agent for the preparation of candidates. I have one student there at the present time, two whom I hope to send to Lennoxville through the kindness of the Bishop of Quebec, and one for whom I am as yet unable to make any provision. We have a site on the University campus, but as yet no means of procuring a building. When we do it is our intention to erect something more in the nature of a Hostel, which would accommodate not only our theological students but others as well, and provide an opportunity for religious influence at least among our own students, of which the University is devoid at the present time.

Bad crop seasons for two or three years in succession, and last year the sudden drop in the price of grain, coupled with the shortage of men, has seriously crippled our work; and help is not to be expected from Eastern Canada so long as the number of motor cars seen on our streets is taken as an indication of wealth.

But while the clouds have been dark and lowering for a year past or more, we are doing and shall continue to do our utmost to meet the situation with such means as we may have at hand,

until such time as Our Father in His wisdom shows another way to the accomplishment of His purposes.

H. ALLEN EDMONTON.

### DIOCESE OF CALGARY

During the whole history of the Diocese, that is to say from 1888, the banner year in every respect has been 1913; and in that year, in order to make Edmonton a see city, the whole of the present Diocese of Edmonton was taken from Calgary, leaving 67,000 square miles as the area of the reduced Diocese.

During the Great War, and since, there has been a steady reduction in the number of our clergy. At the present time there are a little over 40: in 1914 we had 64. A number of our missions have been closed for some time. In some cases, by a re-arrangement of work, a clergyman has been given charge of parishes or mission districts which ordinarily would have been apportioned to at least two or more clergymen.

The response to the call for increased stipends to meet the high cost of living has been upon the whole satisfactory.

No churches have been built, but debts on several of our more expensive churches have been entirely wiped out. In 1913 the basement of Christ Church, Elbow Park, Calgary, was built; and since that time services have been held in it. Now it is proposed to add a \$17,000 addition to the basement. Nearly the whole of this sum is in hand. The contracts for the building have been let, and work is to be begun this month. The Rector of Christ Church is the Rev. Canon Horne, M.A.

The drought of the past few years has been very acutely felt. The following quotation is from a letter of one of our mission priests: "In this mission there has been a failure of crops for four successive years, and as our people are few, and for the most part poor, it is becoming increasingly difficult for them to meet the stipend and other expenses. It is a question how long they can go on doing even as well as they have done. We are not alone in this respect, as the question of closing the union church is now being considered. All these towns are passing through serious financial straits at the present time. Repeated crop failures have knocked any enthusiasm for Church work out of them, and it is hard to keep up any interest." It will take a few years for settlers to overcome and recover from such conditions as this.

When in the early summer the wives of the soldier settlers spent a week in Calgary, as arranged for by the home branch of the Soldiers' Settlement Board, the Diocesan Board of the W.A. had the Anglican members as their guests for one evening. The arrangement was felt to be a pleasant one for all concerned, and many friendships were made which will be of great help and comfort to the newcomers. Afterwards I sent out a pastoral letter to each, having reference to their religious life and duties in their new homes. I hope that it may be possible to keep in touch with them, widely scattered and remote from one another though they be, so that help may be given to them, their husbands and children, to keep God's holy will and commandments and walk in the same all the days of their lives.

The outlook for the Church, if we had the Diocese fully covered by our ministrations, is distinctly encouraging.

September 1921.

CYPRIAN CALGARY.

#### DIOCESE OF MACKENZIE RIVER

Owing to the difficulties connected with the mail service and the immense distances of some of the mission stations, it has been impossible to secure all the information asked for; but I have made the report as complete as possible.

Changes in the personnel have had a bad effect upon the continuity of the work at some of the missions; and the death of the Rev. H. Girling has proved a most grievous loss to the Eskimo work. The number of communicants is steadily rising, and we are looking for a large ingathering of souls among the Eskimos whenever suitable men can be found to undertake their evangelization. This is our chief need at this moment. I am looking to the M.S.C.C. to help in securing two such men.

#### DIOCESE OF YUKON

With reference to Yukon Diocese, the contributions may seem small compared with the number of Church adherents, but it must be remembered that most of the Church population consists of Indians, many of whom are not active Christians, and most of whom are not able to contribute very much.

ISAAC O. YUKON.

## DIOCESE OF MOOSONEE

While no remarkable progress can be chronicled during the last three years, at the same time the work of the Church has been steadily growing and developing in every department. It is true that the autumn of 1918 and the winter of 1919 were disastrous on account of the influenza epidemic. This caused a considerable loss of revenue as well as of members in all the parishes and missions of the Diocese, as churches and Sunday schools, in common with all public institutions except hospitals were closed down from periods of from one to two months according to local conditions. Our loss by deaths was especially heavy among our Indians along the lines of railway.

In spite of these losses, however, as I have said, the work has steadily developed. The chief feature of our development was the formation of a Synod in 1919, and the adoption of a Constitution and Canons to govern same.

The visit of the Bishop of the Diocese to Baffin's Land in 1918 is also worthy of special mention, as being the first episcopal visitation in that isolated region.

A strong effort was made to increase the stipends of the clergy, and considerable success has been attained. The congregations of a number of parishes and missions, including the self-supporting parishes, have increased their givings to meet a proportionate increase from Diocesan funds, which shows an appreciation of the position of the clergy, and a desire to provide an adequate income. The givings of the people for all purposes within and without the Diocese show a steady improvement, which is also a good sign of progress. The prospects are fair. More men seem to be offering for mission work. We have been able to secure men for one of our most distant and isolated Eskimo missions in Baffin's Land, and we hope to reopen the second in Cumberland Sound next year.

Our pressing need continues to be parsonages, chiefly for our white missions. I am in favour of building parsonages before churches under our conditions. It is more difficult to obtain men if we cannot offer them residences. And it is an advantage to have a man resident in a place while the church is being erected as well as for other reasons. We also feel the need of men for our Indian missions who can speak the language. A man going to a mission without the knowledge of the language is seriously handicapped until he can acquire it. It seems to me that the Church should provide some means whereby young men who are

preparing for native work could be taught the language. The Romanists do this, as we find that their men already know the language when they arrive at their missions. It would be possible, I think, to secure a retired missionary who could teach the language or languages in our theological colleges.

In regard to insurance on church buildings, I would venture to suggest that it would be a distinct advantage to follow the policy of the Dominion Government which never places insurance on its buildings. The difference between paying premiums on all buildings every year and the amount needed for an occasional loss saves money. If the parishes and missions of all dioceses were assessed pro rata a certain small sum yearly and paid into a central Dominion fund, the money would be kept in the Church treasuries and be immediately available for any loss by fire in any parish or mission. It would be a distinct advantage in the case of our church buildings in the isolated districts of our Indian missions where we cannot obtain insurance at all, or if we do at a prohibitive cost.

JOHN G. MOOSONEE.

#### DIOCESE OF KEEWATIN

During the past three years the work of the Church in this Diocese has been carried on under difficulties occasioned by the shortage of clergy for mission centres. No ground has been lost, and indeed some definite progress has been shown in the development of missions into self-supporting parishes, which now number four; but there are districts where the ministrations of the Church are desired and should be provided.

Within the past few months conditions have somewhat improved. We have been able to secure a few additional clergy, and the prospects are that in the near future all our organized white parishes and missions will be manned, after which we shall be better able to pay attention to the development of new work.

For the north we still require a staff for one of our Indian and Eskimo missions, and we look hopefully forward to the time when that work may be more adequately supplied.

J. LOFTHOUSE,  
*Commissary.*



## DIOCESE OF QU'APPELLE

The year 1920 for the Diocese of Qu'Appelle has been one of the most difficult periods in the history of the Diocese. The reaction after the war reached the farming population of the prairie, which constitutes by far the larger proportion of our population, in a way which will long be remembered. A very late spring caused a large decrease in crop acreage. A dry year with a plague of grasshoppers in the southern portion cut down the crop average to one of the lowest figures ever known here, and the heavy drop in prices from \$2.50 to \$1 per bushel and even lower brought about a condition in which there was little or no profit for the farmer, after deducting the high cost of living and wages for farm help.

Under such conditions it was creditable that our parishes and missions provided \$21,104.07 on a total assessment of \$24,236; and that it paid to M.S.C.C. \$5,064.99 on apportionment. In addition large collections were made on the payment due the Forward Movement.

Our expenditures on account of stipendiary grants to missionary clergy and lay workers alone amounted to \$28,151.89, as compared with \$21,016.83 the previous year.

In addition to this outfit grants \$500, travelling expenses \$1,069.85, fees for Clergy Superannuation Fund \$763.80, were expended upon mission work and missionary workers, in addition to the stipends of Synod officials and their travelling expenses.

The overdraft of the Diocese was \$21,000. against which there was estimated \$6,000. in assets, leaving a net deficit of \$15,000. This is a very heavy deficit for a missionary diocese to bear. We are endeavoring to decrease it by increasing the assessment made upon our parishes and missions by \$5,000. in 1921, 1922 and 1923.

The moneys received from the A.F.M. for diocesan local needs have all been added to our Clergy Sustentation Fund as a step towards self-support.

Our report shows 29 self-supporting parishes and 59 missions receiving regular ministrations in 1920. There are 11 organized parishes and missions vacant, also 15 partially organized missions. Of entirely new territory there are 13 large areas which must be organized as soon as men and money are forthcoming to do it.

S.P.G. has definitely notified us that their grant for 1922 will be reduced 10%, and by a similar amount each succeeding year till it entirely expires.

Under the conditions here set forth we find it necessary to ask the M.S.C.C. to continue the grant of \$11,500. for the year 1922. In asking for the continuance of this sum for another year we would ask the Committee to remember that we have passed through three most strenuous years, as all who know the prairies can testify.

M.M. QU'APPELLE.

### DIOCESE OF CALEDONIA

We are beginning to recover from the effects of the war in this Diocese. Settlers are slowly coming in. Census returns are not yet available, but a decided increase in most settlements will be indicated.

The union movement has strengthened the "Union Church," and left us numerically weaker.

F. H. DU VERNET,  
*Bishop of Caledonia.*

A spirit of harmony pervades the Ecclesiastical Province.

F. H. DU VERNET,  
*Archbishop of Caledonia*

STATISTICS OF THE CHURCH OF ENGLAND IN CANADA FOR 1918

REPORT OF COMMITTEE ON STATE OF THE CHURCH

DIOCESES	Deacons			Priests			Total Clergy	Churches				S. S. Bldgs.		Parsonages		Diocesan Endowments		Parochial Endowments				
	Ordained	Received	Transferred	Ordained	Received	Transferred		Licensed Lay Readers	Self-Supporting Parishes	Aided Missions	Number	Value	New Churches	Chs. Consecrated	Number	Value	Number	Value	Capital	Annual Value	Capital	Annual Value
1918																						
Nova Scotia	1	1	1	6	8	3	124	21	41	69	268	3	5	58	\$220,200	93	\$300,000	\$418,377	\$12,405	\$54,536	\$2,894	
Quebec	1	1	1	4	1	1	69	12	19	38	108	1	1	20	814,519	53	814,519	40,726	318,760	15,938		
Montreal	4	1	3	8	5	3	144	46	69	62	180	43	34	164,610	77	263,425	912,883	50,995	316,467	18,679		
Fredericton	1	1	1	4	2	2	75	28	36	34	182	2	34	187,100	60	133,284	361,872	14,226	17,121	17,121		
Toronto	6	1	6	11	15	8	239	49	111	41	255	4	68	533,620	103	325,700	2,212,397	88,407	162,599	6,254		
Huron	5	1	5	7	8	8	162	93	63	288	2,498,000	1	2	1	470,000	132	470,000	618,527	38,066	329,564	20,327	
Ontario	1	1	1	5	7	8	69	35	26	137	817,050	1	25	158,500	51	148,775	296,616	19,786	212,434	12,306		
Algoma	2	1	2	6	4	1	90	54	17	110	377,100	1	14	52,700	44	101,925	215,566	10,213	147,069	9,633		
Niagara	4	2	2	1	3	1	78	19	39	26	104	1	1	271,650	54	225,400	378,324	24,780	42,664	42,664		
Ottawa	2	1	2	6	1	1	126	90	60	62	217	5	4	167,789	23	186,692	186,692	8,399	9,700	388		
Rupert s Land	1	1	1	4	1	1	15	20	2	21	25	2	1	700	13	23,900	168,972	6,098	542	542		
Moosonee	1	1	1	1	1	1	8	7	0	6	5	3	6	6,000	15	25,500	8,809	442	3,000	217		
Mackenzie River	1	1	1	2	1	4	11	4	14	29	21,750	3	3	29,150	87	115,935	125,149	9,149	3,000	217		
Athabasca	2	2	2	3	2	4	102	108	30	105	210	4	6	59,000	43	68,000	71,980	5,758	11,500	920		
Qu Appelle	1	1	1	2	6	1	48	6	20	36	91	10	10	70,000	103	70,000	96,725	7,200	7,200	7,200		
Saskatchewan	3	1	3	1	3	1	74	43	25	113	161	3	18	18,000	103	70,000	96,725	7,200	7,200	7,200		
Calgary	1	1	1	2	2	1	8	14	12	13	22,400	1	1	8,700	10	8,700	86,000	4,700	4,700	4,700		
Yukon	2	1	2	2	2	1	15	6	2	15	23	3	3	9,000	14	21,500	21,500	3,000	3,000	3,000		
Keewatin	1	1	1	1	1	1	56	150,000	56	150,000	56	150,000	20	20,000	20,000	20,000	20,000	20,000	20,000	20,000		
Edmonton	1	1	1	1	1	1	3	3	3	3	3	12	12	66,210	66,210	66,210	66,210	66,210	66,210	66,210		
British Columbia	3	3	3	4	5	4	63	23	27	24	56	12	12	50,816	50,816	50,816	50,816	50,816	50,816	50,816		
New Westminster	1	1	1	1	1	1	30	23	12	15	43	3	3	9,200	22	22,500	22,500	3,902	3,902	3,902		
Cariboo	1	1	1	1	1	1	9	9	9	9	30	3	3	47,075	47,075	47,075	47,075	47,075	47,075	47,075		
Kootenay	1	1	1	1	1	1	14	14	14	14	30	3	3	9,200	22	22,500	22,500	3,902	3,902	3,902		
Caledonia	1	1	1	1	1	1	14	14	14	14	30	3	3	9,200	22	22,500	22,500	3,902	3,902	3,902		
TOTAL	45	5	3	34	7	8	31	1625	534	689	863	2717	416	377	1,966,744	1083	2,531,236	7,338,260	342,696	608,500	104,672	

## STATISTICS OF THE CHURCH OF ENGLAND IN CANADA FOR 1918—Continued

Dioceses	Church Population			Baptisms		Confirmed			Marriages	Burials	Educational							Sunday Schools				
	Families	Souls	Communicants	Children	Adults	Total	Male	Female			Total	Universities and Arts Colleges	Arts' Students	Theological Colleges	Theological Students	Church Schools Boys	Pupils	Church Schools Girls	Pupils	Number	Officers and Teachers	Scholars
1918																						
Nova Scotia		70,000	18,600			2,291	434	653	1,087	721	1,434	1	48	1		1		83	134	937	9,729	
Quebec	4,680	19,690	7,150			630	133	131	264	118	488	1	58	1		7	1	62	63	303	2,856	
Montreal	15,964	64,094	19,555	2,065	79	2,144	423	581	1,004	626	1,416			1	18		145	1	141	1,047	10,815	
Fredericton	7,608	31,861	9,907	816	61	877	201	326	527	288	512					88			115	606	5,460	
Toronto		110,736	35,462	3,565	125	3,690	792	1,340	2,132	1,574	3,652	1	84	2	45	2	178	3	771	191	2,666	29,061
Huron	19,260	71,306	28,790	1,918	225	2,143			1,580	735	1,872			1					231	1,738	20,863	
Ontario	6,877	28,198	11,019	906	32	938	258	242	500	302	712								103	577	5,338	
Algoma	4,673	18,492	5,677	903	14	917	128	197	325	190	496					1	27	1	29	76	419	4,384
Niagara	12,238	44,912	15,823	1,546	69	1,615	372	552	924	554	870									1,121	13,844	
Ottawa	7,571	31,330	13,183			980			769	303	665								83	627	6,285	
Rupert's Land	10,500	39,048	11,863	1,675	40	1,715	241	551	792	599	1,027	1	18	1	4	1	181	1	178	125	998	10,003
Moosonee	1,701	8,408	1,555	242	63	305	97	104	201	97	117					2	48	2	29	17	59	1,365
Mackenzie River		2,079	426	41	1	42			14	5	8								6	16	126	
Athabasca	1,000	4,000	800	200	25	225	24	21	45	60	50								26	38	450	
Qu Appelle	8,084	32,284	7,120			1,262			498	351	612			1	10			1	20	115	416	4,414
Calgary	3,398	15,974	3,755	647	15	662	107	149	256	297	143							1	59	36	240	3,011
Saskatchewan	4,212	23,167	6,453	1,111		1,111			252	296	366	1		1	7			1	32	82	301	4,417*
Yukon	207	989	270	53	6	59	45	47	92	21	52				1	18	1	17	14	23	315	
Keewatin	725	9,500	1,425	172	4	176	18	35	53	48	110								14	68	708	
Edmonton	2,073	9,000	2,136	408	9	417	50	64	114	140	80								30	164	1,717	
British Columbia (no ret.)																						
New Westminster	4,921		6,851			596			293	298	517			1	8				45	358	3,861	
Cariboo	501	3,600	1,230						38										8	24	292	
Kootenay	2,041	5,860	2,653			62	139		201	76	95								29	131	1,335	
Caledonia		3,220	582			136	2	7	9	42	68								20			
Totals	118,234	577,748	212,285			22,931	3187	5139	11,970	7,741	15,362	5,208	10	99	16	829	14	1280	1801	12,886	140,649	

\*Including 833 in Sunday School by Post

STATISTICS OF THE CHURCH OF ENGLAND IN CANADA FOR 1918—Continued

Dioceses	Contributions for Church Purposes			Contributions for Missions			Grand Total	Encumbrances on Real Estate	Insurance				
	Within Parish	Within Diocese (excluding M.S.C.C. Diocesan Missions)	Total	Diocesan	M.S.C.C. Etc.	Total			Church Buildings	Parsonages	School Buildings	Other Property	
1918													
Nova Scotia	\$178,416.00	\$13,270.00	191,686.00	\$12,175.00	\$6,501.00	\$18,676.00	\$210,362.00						
Quebec	87,334.84	1,993.53	89,328.37	11,730.97	10,443.33	22,174.30	111,502.67						
Montreal	282,992.00	10,088.00	293,080.00	18,550.00	44,244.00	62,794.00	355,874.00	233,639.00	1,176,565	176,950	97,850		
Fredericton	89,946.64	2,012.62	91,959.26	11,006.02	5,303.96	16,309.98	108,269.24		489,375	93,650	46,250		30,075
Toronto	490,205.00	14,661.00	504,866.00	21,044.00	38,232.00	59,276.00	564,142.00	576,141.00	1,348,185	164,675	264,920		
Huron	290,167.00	43,789.00	333,956.00	539.00	19,524.00	20,063.00	354,019.00						
Ontario	121,075.00	15,403.00	136,478.00	6,647.00	7,390.00	14,037.00	150,515.00	94,425.00	495,325	90,450	97,650		
Algoma	70,789.77	1,815.95	72,605.72	2,789.21	4,879.19	7,668.40	80,274.12	68,672.00	256,138	66,500	32,750		17,200
Niagara	184,689.00	5,565.00	190,254.00	10,086.00	13,146.00	23,232.00	213,486.00	175,007.00	587,480	120,200	156,000		
Ottawa	123,105.00	37,770.00	160,875.00	7,840.00	15,825.00	23,665.00	184,540.00		15,258.00	397,865	120,910	31,900	
Rupert's Land	231,667.60	30,699.56	262,367.16	18,486.50	7,561.59	26,048.09	288,415.25	264,128.00	541,105	99,050	46,175		168,170
Moosonee	7,763.98	440.55	8,204.53	249.78	607.45	857.23	9,061.76		18,210	5,500			5
Mackenzie River		1,501.97	1,501.97		282.00	282.00	1,783.97				12,000		
Athabaska	2,300.00	2,200.00	4,500.00		449.00	449.00	4,949.00						
Qu Appelle	139,867.08	2,420.75	142,287.83	10,122.35	4,376.48	14,498.83	156,786.66	107,231.39	384,020	96,475	16,260	108,160	
Calgary	94,220.00	4,350.00	98,570.00		1,122.49	1,122.49	99,692.49	26,652.00	126,550	36,400	29,000		
Saskatchewan	56,110.07	3,875.85	59,985.92	2,190.33	2,868.75	5,059.08	65,045.00						
Yukon	3,957.15	34.75	3,991.90	66.00	330.05	396.05	4,387.95						
Keewatin	11,396.28	122.92	11,519.20	674.35	505.58	1,179.93	12,699.13			4,500	2,880		1,700
Edmonton	30,000.00		30,000.00	2,600.00	1,300.00	3,900.00	33,900.00	52,000.00	71,000	13,250			6,750
British Columbia (no ret.)													
New Westminster	85,920.00	4,207.87	90,127.87	3,618.61	3,366.39	6,985.00	97,112.87	137,337.00	275,150				
Cariboo													
Kootenay	31,348.64		31,348.64		2,386.83	2,386.83	33,735.47	34,061.00	62,850		43,375		
Caledonia								3,000.00			2,700		7,200
Totals	\$2,613,271.05	\$196,222.32	\$2,809,493.37	\$140,415.12	\$190,645.09	\$331,060.21	\$3,140,553.58	\$1,787,551.39	\$6,270,818	\$1,096,800	\$876,835	\$339,255	

Toronto W.A.

37,946.01  
37,946.01  
\$369,006.22 \$3,178,499.59

STATISTICS OF THE CHURCH OF ENGLAND IN CANADA FOR 1919

NINTH SESSION OF THE GENERAL SYNOD

Dioceses	Deacons			Priests			Churches			S.S. Bldgs		Parsonages		Diocesan Endowments		Parochial Endowments								
	Ordained Received	Transferred	Deceased	Ordained Received	Transferred	Deceased	Total Clergy	Licensed Lay Readers	Self Supporting Parishes or Missions	Number	Value	New Churches	Chs. Consecrated	Cemeteries Consecrated	Number	Value	Number	Value	Capital	Annual Value	Capital	Annual Value		
Nova Scotia	2			4	6	3	125	25	43	70	270	\$1,353,550	2	2	1	58	\$223,250	93	\$300,000	\$429,375	\$13,369	\$55,549	\$3,021	
Quebec				1	2	5	69	15	20	38	108		1	1	4	21		53	892,070	44,603	323,527	16,176		
Montreal				3	4	11	136	52	69	57	180	1,696,177			42	175,210	78	288,175	930,811	48,708	321,961	21,250		
Fredericton	1			1	4	5	78	26	36	34	182	885,700			1	39	87,100	60	178,084	361,872	14,465	20,327		
Toronto	3			6	10	13	228	62	113	39	254	2,891,100	1	2	1	68	611,520	103	353,920	2,241,489	97,173	163,836	7,149	
Huron	2			6	8	10	151		96	60	289	2,512,000	1	4				134	479,000	621,338	38,580	336,751	20,938	
Ontario	3			2	2	1	68		40	21	137	836,300	2	2	1	25	160,500	50	151,775	299,081	18,398	217,675	12,386	
Algoma	1			2	4		48	8	14	46	126	397,475			15	75,900	45	116,690	218,091	10,401				
Niagara	3			1	1	2	83		52	19	112	1,300,086	1	2		37	275,550	55	202,100	384,389	25,215	147,142	9,652	
Ottawa				2	1	3	74	30	40	25	105	1,027,700	1	1			68,800	59		453,598		491,312		
Rupert's Land	5			3	4	4	115	98	60	62	217	945,365	2	2	24	151,169	78	182,487						
Moosonee	1			1	1		17	20	2	21	28	47,100	3	1		700	13	23,900	174,316	8,206	9,700	388		
Mackenzie River	1			2	1		8	7	0	6	5							15	6,098	8,099	513			
Athabasca				1	1		11	4	1	14	30	22,500						6	25,500	6,809	442			
Qu'Appelle	2			1	2	14	98	3	90	210	210	510,390	5	4	2	3	6	29,150	88	119,165	139,871	10,812	3,000	219
Calgary	1			8	12		44	9	20	33	91	209,000		1		10	58,500	43	68,000	71,980	5,758	11,500	920	
Saskatchewan	3	1		5	6	14	67	31	26	110	161	312,000			18	18,000	102	69,500	96,725	7,200				
Yukon				1	1		10	15		12	13	22,600						10	8,800	86,500	4,750			
Keewatin				1	1	3	14	6	3	14	23	60,000			3	9,000	14	21,500		3,000				
Edmonton	1	1		4	7		14	6			56	150,000						20	20,000					
British Columbia (no returns)																								
New Westminster	3	3		3	6	5	63	26	31	20	56			1				24	66,210					
Cariboo				2	3		11	1	2	8									6					
Kootenay	1			1	3	4	30	23	13	14										50,816	3,624			
Caledonia				1	1		14	8		18	32	49,100	2		3	9,100	22	23,000	2,000	100				
<b>Totals</b>	<b>33</b>	<b>4</b>	<b>1</b>	<b>40</b>	<b>77</b>	<b>131</b>	<b>361,556</b>	<b>564</b>	<b>711</b>	<b>831</b>	<b>2,685</b>	<b>\$15,228,143</b>	<b>20</b>	<b>23</b>	<b>10</b>	<b>393</b>	<b>\$1,959,449</b>	<b>1,171</b>	<b>\$2,631,596</b>	<b>\$7,535,439</b>	<b>\$355,317</b>	<b>\$2,081,953</b>	<b>\$112,426</b>	

## STATISTICS OF THE CHURCH OF ENGLAND IN CANADA FOR 1919—Continued

Dioceses	Church Population			Baptisms			Confirmed			Marriages	Burials	Educational								Sunday Schools		
	Families	Souls	Communicants	Children	Adults	Total	*Male	Female	Total			Universities and A. Colleges	Arts Students	Theological Colleges	Theological Students	Church Schools Boys	Pupils	Church Schools Girls	Pupils	Number	Officers and Teachers	Scholars
1919																						
Nova Scotia		73,300	18,581			2,066	320	417	737	791	996	1	89	1		1		1	95	134	1,104	10,931
Quebec	4,702	19,260	7,640			551			700	158	377	1	56	1		4	1	145	62	69	295	2,624
Montreal	16,190	66,297	19,783	1,922	47	1,969	432	591	1,023	816	956			1	18			1	139	1,107	11,440	
Fredericton	7,852	30,660	10,844	823	76	899	230	320	550	363	551					1	84			141	720	6,577
Toronto	29,634	113,169	35,535	3,862	142	4,004	843	1,193	2,036	2,354	3,229	1	136	2	88	2	199	3	888	202	2,719	30,320
Huron	19,866	70,895	28,026	2,064	190	2,254			1,521	1,289	1,602			1					234	1,719	19,486	
Ontario	6,596	27,736	10,980	859	15	874	179	220	399	380	482								104	579	5,251	
Algoma	4,703	18,858	5,407	681	26	707	172	245	417	294	349					1	29	1	31	68	393	4,370
Niagara	12,566	45,778	15,848	1,634	85	1,719	399	454	853	538	1,102								99	1,105	14,148	
Ottawa	7,571	31,330	14,000	953	12	965	327	423	750	426	551								84	664	6,309	
Rupert's Land	11,686	41,603	11,655	1,582	48	1,630	332	635	967	817	814	1	28	1	4	1	234	1	216	136	1,048	10,905
Moosonee	1,689	8,100	1,700	280	69	349	13	19	32	91	150					2	44	2	34	17	62	1,145
Mackenzie River			432			19			8	1	5					6	141		6	16	125	
Athabasca	1,100	4,500	850	200	26	226				68	170								32	50	525	
Qu Appelle	9,020	34,832	6,846			1,206			419	422	388			1	9			1	81	101	405	4,376
Calgary	3,306	15,625	3,694	556	14	570	169	95	264	245	131							1	63	35	227	3,047
Saskatchewan	4,438	25,313	6,158			1,079			459	338	598	1		1	18				42	81	298	5,175*
Yukon	176	853	260	52	16	68	2	3	5	9	30					1	17	1	17	11	24	234
Keewatin	745	9,500	1,450	164	8	172	38	46	74	63	124									12	57	669
Edmonton	2,050	10,500	2,700	313	3	316	35	51	86	187	134								30	157	1,907	
British Columbia (No Returns)																						
New Westminster	5,425		6,955			686			286	513	466			1	7				45	393	4,643	
Cariboo	501	3,600	1,230			175			91	53	323								8	24	292	
Kootenay							92	188	280													
Caledonia		3,280	590				24	30	54										18	49	481	
Totals	149,816	654,989	211,164			225,04			12,011	10,216	13,568	5	309	10	148	16	918	14	1529	1806	13,215	144,960

\*Including 1750 In Sunday School by Post.

STATISTICS OF THE CHURCH OF ENGLAND IN CANADA FOR 1919—Continued

Dioceses	Contributions for Church Purposes			Contributions for Missions			Grand Total	Encumbrances on Real Estate	Insurance			
	1919	Within Parish	Within Diocese (excluding M.S.C.C. & Diocesan Missions)	Total	Diocesan	M.S.C.C. Etc.			Total	Church Bldgs.	Parsonage	School Bldgs.
Nova Scotia.....	\$218,280.00	\$10,539.00	\$228,819.00	\$14,263.00	\$6,061.00	\$20,324.00	\$249,143.00	.....	\$663,200	\$109,975	\$114,750	.....
Quebec.....	111,830.34	1,394.78	113,225.12	6,951.08	10,800.00	17,751.08	130,976.20	.....	.....	.....	.....	.....
Montreal.....	349,459.00	18,740.00	368,199.00	24,936.00	99,017.00	123,953.00	492,152.00	217,736.00	1,201,210	192,875	101,150	.....
Fredericton.....	113,219.22	1,743.15	114,962.37	15,493.62	6,256.14	21,749.76	136,712.13	.....	489,375	93,650	46,250	30,075
Toronto.....	610,842.00	14,034.00	624,876.00	23,430.00	43,144.00	66,574.00	691,450.00	521,947.00	1,349,733	178,665	332,300	.....
Huron.....	337,398.00	32,682.00	370,080.00	297.00	19,797.00	20,094.00	390,174.00	.....	.....	.....	.....	.....
Ontario.....	140,847.00	12,704.00	153,551.00	7,203.00	8,390.00	15,593.00	169,144.00	92,613.00	498,950	92,100	98,900	.....
Algoma.....	85,844.09	3,003.80	88,847.89	2,715.38	5,191.52	7,906.90	96,754.79	79,724.00	267,845	77,100	27,200	17,200
Niagara.....	209,997.00	5,023.00	215,020.00	11,699.00	15,681.00	27,380.00	242,400.00	175,708.00	626,050	160,000	156,150	.....
Ottawa.....	134,717.82	34,033.63	168,751.45	6,877.58	19,945.58	26,823.16	195,574.61	49,621.00	397,865	120,910	31,910	.....
Rupert's Land.....	249,439.00	20,941.00	270,380.00	23,210.84	7,960.31	31,171.15	301,551.15	346,734.00	461,675	104,250	42,675	67,140
Moosonee.....	8,579.25	1,098.77	9,678.02	794.07	594.36	1,388.43	11,066.45	.....	20,210	5,500	5	.....
Mackenzie River.....	.....	.....	.....	.....	297.00	297.00	297.00	.....	.....	.....	12,000	.....
Athabasca.....	2,450.00	2,000.00	4,450.00	.....	350.00	350.00	4,800.00	.....	.....	.....	.....	.....
Qu Appelle.....	157,106.02	3,333.68	160,439.70	14,105.56	4,890.88	18,996.44	179,436.14	97,815.64	389,274	100,479	16,260	113,625
Calgary.....	91,020.00	3,765.00	94,785.00	.....	1,413.60	1,413.60	96,198.60	26,300.00	126,500	36,400	29,000	.....
Saskatchewan.....	54,152.30	3,693.61	57,845.91	2,710.16	3,195.94	5,906.10	63,752.01	92,449.90	.....	.....	.....	.....
Yukon.....	3,581.09	91.35	3,672.44	298.75	303.85	602.60	4,275.04	.....	5,900	2,680	.....	1,700
Keewatin.....	11,661.43	283.14	11,944.57	696.72	574.27	1,270.99	13,215.56	.....	36,500	13,250	.....	6,750
Edmonton.....	51,900.00	.....	51,900.00	3,100.00	1,400.00	4,500.00	56,400.00	78,000.00	88,000	16,000	.....	.....
British Columbia (No Returns).....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
New Westminster.....	97,132.00	4,326.95	101,458.95	3,950.82	3,808.06	7,758.88	109,217.83	122,973.00	281,835	.....	.....	.....
Cariboo.....	9,609.34	8,750.01	18,359.35	745.29	114.04	859.33	19,218.68	8,669.10	46,650	.....	.....	.....
Kootenay.....	.....	.....	.....	.....	2,765.16	2,765.16	2,765.16	.....	.....	.....	.....	.....
Caledonia.....	.....	.....	.....	6,258.00	600.00	6,858.00	6,858.00	3,000.00	.....	.....	2,700	7,200
Totals.....	\$3,049,064.90	\$182,180.87	\$3,231,245.77	\$169,735.87	\$262,550.71	\$432,286.58	\$3,663,532.35	\$1,913,290.64	\$6,950,772	\$1,303,834	\$1,011,250	\$243,690

Toronto W. A. 44,392.69 44,392.69  
 \$476,679.27 \$3,707,925.04



# STATISTICS OF THE CHURCH OF ENGLAND IN CANADA FOR 1920

Dioceses	Deacons		Priests			Total Clergy			Churches			S.S. Bldgs.		Parsonages		Diocesan Endowments		Parochial Endowments				
	Ordained	Received Transferred	Deceased	Ordained	Received Transferred	Deceased	Licensed Lay Readers	Self Supporting Parishes	Aided Parishes or Missions	Number	Value	New Churches	Chs. Consecrated	Cemeteries Consecrated	Number	Value	Number	Value	Capital	Annual Value	Capital	Annual Value
Nova Scotia	3			1	3	3	125	23	43	71	271			60	\$259,200	91	\$295,000	\$442,528	\$15,179	\$63,454	\$3,293	
Quebec	1			3	3	2	67	21	22	36	109			22		55		963,153	48,157	326,011	19,875	
Montreal	2			2	8	6	138	52	69	53	181			42	237,236	79	335,875	984,306	49,840	341,515	21,949	
Fredericton	1			4	1	5	76		36	34	183			39	87,100	60	178,084	382,652	16,000		17,655	
Toronto	6			1	9	13	3	227	67	116	37	254		70	597,000	105	410,800	2,726,331	132,075	174,077	8,343	
Huron	11			4	1	9	1	152		106	52	290		45	328,800	141	494,010	677,100	42,319	364,962	22,810	
Ontario		2		3	1	2		68		41	19	138		1	210,000	51	164,775	311,777	19,615	224,949	13,147	
Algoma	4			1	5	4	1	52	7	19	42	126		15	73,800	45	127,165	234,867	11,330			
Niagara	1			2			1	93		56	19	114		2	353,300	55	257,600	387,470	24,449	147,233	9,290	
Ottawa	4			4	7	4	1	78	29	41	24	106		1	68,800	59	41,358	489,790		59,486		
Rupert's Land	3			5	2	2	2	120	104	64	58	212		29	154,747	71	194,198	154,175	8,479	84,476	4,646	
Moosonee		1		1	2	1		21	23	2	22	29		2	70,700	13	23,900	178,123	8,430	9,700	388	
Mackenzie River							1	6	7	0	7	5				7		6,098	382			
Athabasca					1	1		10	4		14	30		3	6,000	15	25,500	8,809	442			
Qu'Appelle	6				3	11	3	87	90	30	88	211		6	29,150	89	123,165	139,766	9,777	3,000	218	
Calgary	2			1	5	5		43	11	22	34	91		10	58,500	43	68,000	71,980	5,758	11,500	920	
Saskatchewan	7	1		3		7	2	65	30	26	105	172		19	20,500	104	71,400	98,525	7,300			
Yukon	1	1		1		1		9	16		12	13				11	10,700	96,500	5,000			
Keewatin	1			2		2		13	6	4	13	23		3	9,000	14	21,500	96,500	3,000			
Edmonton	1			2	2	7		22	7	7	61	56				20	20,000					
British Columbia (No Ret.)														13								
New Westminster	2	2		4	9	4		65	29	35	16	57				28		79,778				
Cariboo								9			32	107,850										
Kootenay				7	4			32	21	14	15	47		10	17,250	21	52,100	51,022	4,041			
Caledonia	1			5	3			17	8		23	33		3	9,050	22	23,000	2,000	100	1,443	72	
Totals	57	5	3	39	71	97	21	1595	555	753	855	2783		19	\$2,590,133	1199	\$2,938,130	\$8,486,760	\$411,673	\$1,811,806	\$122,606	



STATISTICS OF THE CHURCH OF ENGLAND IN CANADA FOR 1920—Continued

Dioceses	Contributions for Church Purposes			Contributions for Missions			Grand Total	Encumbrances on Real Estate	Insurance				
	Within Parish	Within Diocese (excluding M.S.C.C. & Diocesan Missions)	Total	Diocesan	M. S. C. C. Etc.	Total			Church Buildings	Parsonages	School Buildings	Other Property	
1920													
Nova Scotia	\$242,941.00	\$14,448.00	\$257,389.00	\$14,058.00	\$6,155.00	\$20,213.00	\$277,602.00		\$855,575	127,125	\$140,275		
Quebec	122,726.91	959.52	123,686.43	6,429.92	11,167.68	17,597.60	141,284.03						
Montreal	409,946.00	8,926.00	418,872.00	24,963.00	102,263.00	127,226.00	546,098.00	298,933.00	1,341,535	211,675	123,300		
Fredericton	127,716.84	1,751.76	129,468.60	14,410.12	5,553.38	19,963.50	149,432.10		809,980				
Toronto	650,802.00	14,872.00	665,674.00	25,058.00	44,154.00	69,212.00	734,886.00	490,831.00	1,673,775	173,940	294,050		
Huron	383,332.00	29,781.00	413,113.00	2,958.00	22,311.00	25,269.00	438,382.00	135,159.00	1,061,879	253,115	149,916		
Ontario	169,286.00	18,972.00	188,258.00	4,948.00	7,500.00	12,448.00	200,706.00	109,746.00	561,500	100,500	133,575		
Algoma	109,440.98	3,924.52	113,365.50	3,419.58	7,573.91	10,993.49	124,358.99	69,155.00	284,870	92,265	30,500	21,200	
Niagara	220,014.00	4,629.00	224,643.00	13,921.00	16,246.00	30,167.00	254,810.00	151,127.00	717,300	147,600	157,150		
Ottawa	305,436.65	11,919.80	317,356.45	7,698.23	32,500.97	40,199.20	357,555.65	49,397.00	519,000	131,650	37,900		
Rupert's Land	292,759.10	65,337.71	358,096.81	20,300.04	8,385.13	28,685.17	386,781.98	293,265.00	622,900	116,500	48,175	50,720	
Moosonee	9,287.83	869.38	10,157.21	714.76	779.89	1,494.65	11,651.86		22,710	5,500	5		
Mackenzie River					334.00	334.00	334.00				12,000		
Athabasca	2,600.00	2,900.00	5,500.00		1,134.00	1,134.00	6,634.00						
Qu'Appelle	173,301.80	2,848.02	176,149.82	14,446.59	5,064.99	19,511.58	195,661.40	93,196.79	392,543	102,374	16,260	114,155	
Calgary	89,200.00	3,455.00	92,655.00		2,577.81	2,577.81	95,232.81	124,375	364,000	29,000			
Saskatchewan	50,428.35	2,219.48	52,647.83	2,976.39	3,838.00	6,814.39	59,462.22	93,901.51	137,465				
Yukon	2,654.55	190.60	2,845.15	325.45	408.50	733.95	3,579.10		5,900	2,680	1,500	1,700	
Keewatin	15,549.36	188.15	15,737.51	663.17	564.50	1,227.67	16,965.18		36,500	13,250		6,750	
Edmonton	57,000.00		57,000.00	4,500.00	1,503.00	6,003.00	63,003.00		46,520	93,000	14,000		
British Columbia (No turns)													
New Westminster	102,851.00	5,946.00	108,797.00	3,449.92	3,517.93	6,967.85	115,764.85	128,245.00	330,640				
Cariboo													
Kootenay	33,268.23		33,268.23		3,010.46	3,010.46	36,278.69	29,815.00	75,406	31,732	10,450	10,500	
Caledonia	1,828.00		1,828.00	7,654.86		7,654.86	9,482.86	2,000.00	27,150	22,000	2,700	7,200	
Totals	\$3,572,370.60	\$194,137.94	\$3,766,508.54	\$172,895.03	\$286,543.15	\$459,438.18	\$4,225,946.72	\$1,962,521.30	\$9,647,523	\$1,988,906	\$1,200,756	\$212,220	

Toronto W. A. 36,683.30 36,683.30 All of which is respectfully submitted, George Algoma.

\$496,121.48 \$4,262,630.02

## XIX. COMMITTEE ON FAITH AND ORDER

*To the General Synod of the Church of England in Canada:*

The Committee on Faith and Order reports as follows:

Two things have come before your Committee on this subject, both of which have been for some time public property. The first of these is the meeting of the Lambeth Conference. The report of the Committee of that Conference on Christian Union and the Resolutions adopted by the Conference have been widely circulated and carefully considered by Church Synods and by the deliberative bodies of many of the leading Protestant Churches. They will be the subject of much discussion at this Synod and your Committee therefore does not consider it is called upon before that has taken place to make any reference to them.

The second thing before your Committee is the meeting of the Conference on "Faith and Order" at Geneva in August 1920. A report of this was drawn up by the Bishop of Huron, who, with the Bishops of Saskatchewan and Montreal were delegates from the Canadian Church.

This report is as follows:

"This Conference assembled on the Thursday following the close of the Lambeth Conference, i.e., August 12th, 1920. It was much smaller numerically but it represented a large number of Communion from widely distant parts of the world. Besides the Anglicans there were delegates from at least five branches of the Eastern Orthodox Churches, Russian, Greek, Serbian, Syrian and Armenian. Then there were delegates from the Old Catholics, the Lutherans, the Presbyterians, the Methodists, the Congregationalists and many others. North America, Europe, the Near East, Russia and Japan were represented. There were three of us from Canada—The Bishop of Saskatchewan, The Bishop of Montreal and myself. To be quite accurate 80 different Churches and 40 different countries were represented. In fact all the great families of groups of Churches in the fellowship of the Holy Spirit were represented, except the Church of Rome which had declined to participate.

The variety of languages was a great hindrance to progress. While normally English was the official language of the Conference, every speech delivered in English had to be translated into French or German, otherwise more than half the Conference would not understand it. If a speech was delivered in French or German it had to be translated into English and German, or

French as the case might be, and when some of the representatives of the Eastern Orthodox Churches spoke in Greek their remarks had to be translated into, English, French and German. One began to wonder if ever unity could be obtained amidst such diversities of speech and nationalities and points of view. Truly Babel is a great curse upon our race.

The invitation to the Preliminary Conference was limited to those Communion throughout the world "which confess our Lord Jesus as God and Saviour." Each Communion appeared on an equal footing. This followed necessarily from the nature of the invitation.

One of the first and most practical suggestions of the whole Conference came at the very beginning, from the representatives of the Greek Orthodox Churches. Their suggestion was twofold: first, that all the participating Communion should cease from proselytizing; and secondly that the smaller religious communions which had natural affinities with each other should endeavor to unite as a preliminary step to more general unity.

The first subject of formal discussion was the various conceptions of the Church and the nature of the United Church, and it lasted many days. The discussion soon resolved itself into statements from the representatives of various Communion of their own official conception of the Church—a procedure which did not much advance the Conference towards unity. The real question, which was not faced by any speaker seriously, except the Anglicans, was how far each or any Communion was prepared to tolerate within the one Body views and practices widely different from its own, or what concessions or sacrifices it was prepared to make if necessary for the sake of unity. The delegates were not prepared for the practical Appeal of the Lambeth Conference. The Appeal was read and received warmly—almost enthusiastically. Yet none of the delegates were prepared to speak for their Communion in a positive way or to declare how far their Communion as a whole would go to meet the Anglican Appeal. They all spoke as individuals, and while as individuals they warmly welcomed it, they could not commit their Communion to anything. It seemed therefore that the Anglican Communion was the only one that had thought seriously and corporately upon the subject, or had thought out any scheme. The rest appeared to have come more for the purpose of estimating the measure of the desire for unity and of the possibility of negotiations than with a view to consider or to evolve any scheme of unity. This attitude was of course quite in accord with the preliminary nature

of the Conference; but it was something like a damper to us who had come fresh from Lambeth.

The second subject of formal discussion was: What is the place of the Bible and of a Creed in relation to re-union? The discussion of this lasted several days. All were agreed as to the position of the Scriptures. All were prepared to accept the Lambeth declaration concerning them, as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith. But the discussion of the second half of the question revealed wide divergence of views. Some, the great majority perhaps, held with the Lambeth Conference, that the Nicene Creed should be accepted as the sufficient statement of the Faith; others, particularly those inclined to the Modernist position, objected to any Creed beyond acknowledging the Lordship of Christ and insisted on the right and duty of the Church in every age to re-interpret if not to supplement the Creed. As stated, however, the great majority seemed to hold that some Creed, and the Nicene Creed as the best and most authoritative, was a necessity or else there could be no unity or continuity.

#### CONTINUATION COMMITTEE

When the formal discussions had been concluded, it was decided to appoint a Continuation Committee which was "charged with the duty of carrying on the work of preparation for the World Conference, or Conferences of Faith and Order, correspondence and co-operation with the Commissions of the various Communion, fixing the time and place of a Conference and performing all such other duties as may be necessary to arrange for the Conference." With the appointment of the Continuation Committee the work of the Preliminary Conference came to an end.

#### CONCLUDING IMPRESSIONS

The result of what I heard and saw at the Conference may be summed up under five heads:

1. The fact that the Conference assembled at all marks a new era in the history of Christendom. For centuries the process of drifting apart has been going on. Now the contrary movement towards unity has started; and though its progress may be slow, yet it will gather strength as the years roll on, for unity is of God and the prayer of Christ that all His people "may

be one" is bound to be fulfilled.

2. The Anglican Communion appears to be far in advance of all others both in its conception of unity and its willingness to make concessions for the sake of unity.

3. None of the other Communion had apparently thought out any plan or scheme that might form a basis for unity or indeed had corporately considered what were the essentials of a scheme of world wide unity of the Church.

4. There is therefore a long way yet to travel before there can be world wide unity of the Church.

5. The most practical thing now to do is to follow the suggestion of the Greek Church, i.e., to cease from proselytizing and to seek for the re-union of those Communion which have natural affinity with each other and thus eliminate the less important differences.

Finally let me add that notwithstanding the great diversities of language, race, nationality, history, opinions and outlook, the atmosphere of the Conference was eminently Christian and brotherly and such as might be expected from people assembled for such a purpose and guided by the Holy Spirit.

(Sgd) DAVID HURON

There have been several communications from the Conference of Faith and Order which ought to be at least considered. There is apparently a shortage of funds for continuing the work which has been so well begun and carried on for some years. An appeal is made to all the Churches, which have shown any interest in the matter, to assist with contributions. How this is to be met your Committee does not know, but it seems only right that the Church in Canada should do more than pass resolutions in favor of the movement. If it is to accomplish anything it must be generously supported by the Church at large and not left to a few in the American Church to shoulder all the expense. And your Committee feels that unless the Church in Canada is prepared to pay its fair proportion of the necessary expense it cannot in self respect continue to be represented on its Councils.

The suggestion of a week of prayer for Union has been to some extent followed, but if it is to have the effect desired some action should be taken by the Synod to insure a universal and united observance of the date assigned. Perhaps these two things could be combined and if a week or a day of Prayer be appointed, collections might be taken up.

The appeal of the World Conference is appended.

January 4, 1921.

The preliminary Conference held at Geneva, August 12th to 20th, 1920, in preparaton for the World Conference on Faith and Order issues the following request, to which we beg your prompt and generous attention:

The meeting separates, recognizing that difficulties in the way of Christian unity still exist, but convinced that the Holy Spirit will guide us to overcome them, and we go home, each resolved to do all that is in his power to carry the new message of hope to all his friends and neighbors. A Continuation Committee has been appointed charged with the duty of furthering the movement and of preparing for another and even greater conference.

But to reach the whole world requires money. So far, almost all the expense of the World Conference movement and of the meeting at Geneva has been met by the gifts of two generous and far-seeing Americans, father and son. It is not well that a world movement should be supported by only a few individuals, or by one Church or by one nation.

The Continuation Committee has been provided with money enough to begin its work. It remained in session at Geneva for a few days to plan and start its work. But its plan will be only tentative until it is assured of money enough to carry them out fully, and the money in hand will provide only for the first six months. Pamphlets must be printed and letters written in many languages and sent to every quarter of the globe. Large sums will be needed for that and for office expenses, for postage and for travelling expenses. It is estimated that \$60,000, or about 17,000 pounds sterling a year, will be needed from the start, and that when the time comes for the first session of the World Conference that sum will need to be multiplied.

The estimates for the first full year's work are: Sa'ary of Assistant Secretary and clerks \$6,500; office rent \$800, translations \$1,500; postage and office sundries \$10,000; printing \$10,000; salaries of travelling secretaries, contingencies and travelling expenses of Committees (including those of the Continuation Committee who will come from all over the world) total \$60,000.

We therefore ask for immediate and generous gifts, hoping that every Church in every land, however distressed it may be, will wish to have some share in this great undertaking.



Money may be sent to the United States Trust Company assistant to the Treasurer, 45 Wall st., New York City, U.S.A. Please state that the gift you send is for the World Conference Continuation Committee.

CHARLES H. BRENT,  
*Chairman*

ROBERT H. GARDINER  
*Secretary.*

All of which is respectfully submitted.

CLARE L. NOVA SCOTIA,  
*Chairman.*

## XX. REPORT OF REVISION COMMITTEE BOOK OF COMMON PRAYER

*To the General Synod of the Church of England in Canada:*

Your Committee beg to submit the following report.

(1) The Resolution of General Synod under which your Committee has acted is as follows: "That a small Revision Committee, together with the Secretary, be appointed to settle any details overlooked by the General Synod." The Primate appointed the following committee: The Primate, the Bishop of Huron (Convener), the Bishop of Ottawa, Rev. Dr. Abbott Smith, Very Rev. Dean Coombes, Rev. Dr. Cayley, Mr. Chancellor Worrell, Mr. Chancellor Davidson, Mr. C. Jenkins, and the Custodian of the Book of Common Prayer. (p. 191 Journal, VIII Session.)

(2) "The Book of Common Prayer, according to the use of the Church of England in the Dominion of Canada," being the Book approved by the General Synod of 1914, amended by the General Synod of 1918, and approved as the Book Annexed to Canon XII, has been printed by the Cambridge University Press, and will be presented to the General Synod by the Primate in due course.

The members of General Synod have been presented with copies of the Book in its final and complete form by the Cambridge University Press.

(3) In compliance with the request of the General Synod, the Cambridge University Press, shortly after the approval of the Book, issued an edition from their Press for the purpose of enabling Church people to become familiar with the new book. This edition, although prepared with great care, contained a number of mistakes and printer's errors, as for instance: "the blessed Virgin Mary" instead of "our Lady," p. XLVIII; in the Prayer for Workmen, p. 56; "Assuage we humbly beseech thee," instead of "We humbly beseech thee to put away"; the expression "the Lord" instead of "his Lord," p. 258; the omission of "with all my mind," p. 324, etc. There were also a number of errors in dates, as for instance, St. Matthias and St. Matthew, p. XLVIII; and in the Tables p. LX-LXIII, there were sixteen errors in the seven hundred dates provided. There were also mistakes in printing, sometimes in the upper case, sometimes in the lower, and of punctuation as well.

(4) Some of these the Custodian of the Book was empowered to deal with, such as misprints and obvious errors. But there were some matters not quite so obvious. All such matters, as intended by the General Synod, were referred to and considered by the small Revision Committee appointed together with the Secretary, by the General Synod of 1918, "to settle any details overlooked by the General Synod." (Journal p. 191.)

These matters, however, were not in any sense new material, but adjustments and corrections that undoubtedly would have been made at the General Synod of 1918 had the errors been discovered. They are details obviously overlooked in the rush of the Synod's business.

(5) Your Committee has made every possible effort to present a Book as free from errors as human work can be, and has endeavoured to fulfil the purpose for which it was appointed.

On the completion of our work the Cambridge University Press prepared a new edition to be ready for the meeting of the General Synod and for immediate sale. This edition numbers 10,000 copies. In this edition about 2,500 copies will have the baptismal formulae as first printed, as they had been already bound.

(6) The following corrections have been made in the text, under the powers given to the Committee by the resolution of the General Synod.

1. The alteration on p. v of the date 1915 to 1918.
2. The alteration on p. vii of the date 1915 to 1918.

3. The rearrangement of several lessons in the Table of Lessons, p. xxxiii, and the substitution of others to prevent confusion with the Epistles and Gospels, viz: the Evening Lessons for Rogation Tuesday, for James v, 1 to 18, read 1 to 15; and in the Lessons Proper p. 1, Rogation Tuesday Morning, for James iv, 13 to end, and v, 1 to 8, read Luke v, 1 to 11 and Evening for James v, 8 to end, read James v, 1 to 15.

4. The substitution of "Services appointed for" for "Services for," p. LIX.

5. The correction of the dates p. LXII, for Septuagesima and Ash Wednesday.

1964, Jan. 26 for Jan. 25; Feb. 12 for Feb. 11.

1968, Five for Four; Feb. 11 for Feb. 10; Feb. 28 for Feb. 27.

1972, Jan. 30 for Jan. 29; Feb. 16 for Feb. 15.

1976, Feb. 15 for Feb. 14.

1980, Feb. 3 for Feb. 2; Feb. 20 for Feb. 19.

1984, Feb. 19 for Feb. 18.

1988, Jan. 31 for Jan. 30; Feb. 17 for 16.

1992, Feb. 16 for Feb. 15.

1996, Four for Three; Feb. 4 for Feb. 3; Feb. 21 for Feb. 20.

2000, Feb. 20 for Feb. 19.

6. The deletion of the words "to us" in the 4th line of the prayer ¶ For the Parish, p. 52.

7. The formulae in the Baptismal Services all made uniform and consistent throughout. pp. 298, 302, 309, 317, 320.

8. The alteration of the words, p. 595, "the Book" to "this Book of Common Prayer."

9. The substitution of the words "The Collect of the Day shall be that appointed for" instead of "The Collect of the Day shall be the Collect for," p. 676.

10. The substitution of the prayer For Missions, p. 49, for the second prayer, p. 690, "Almighty God, who by thy Son Jesus Christ," etc., in order to avoid the repetition of the same phrases in the second prayer, p. 691.

11. The substitution of the words "Service appointed for" instead of "Service for" in the 2nd rubric; and of "Collect of the Day" instead of "appointed for" in the 4th rubric, p. 723.

12. The substitution of the word "Jesu" for "Jesus" in the prayer at the top of p. 728, in order to have a consistent use throughout the Book.

13. The addition of the words "At the New Year" to follow "For a Birthday" and the substitution of "Collects appointed for" instead of "Collects for" under the heading For the Church, p. 737.

W. J. ARMITAGE,  
*Secretary*

DAVID HURON,  
*Chairman.*

September 19th, 1921.

## XXI. REPORT OF THE EXECUTIVE COMMITTEE THE ANGLICAN FORWARD MOVEMENT

The Forward Movement represents the greatest and financially the most successful effort hitherto made by the Church in Canada. The supreme financial effort reached its climax in the week beginning February 9th, 1920; the other aspects of the Movement are still in process of achievement, some Dioceses having already carried out considerable efforts to extend and to realize the spiritual objectives of the Movement, while others are preparing to do so during 1921, 1922 and 1923.

The Movement originated in a combination of motives. (1) For some years, owing to the withdrawal of the C. M. S., there had been looming up larger and larger above the horizon of the Church in Canada the burden of the maintenance of the Indian Schools and Missions. Ten years before, the C. M. S. had given notice of its intended withdrawal. In 1921 the C. M. S. would finally withdraw and leave the responsibility upon the Church in Canada. The Church could not repudiate that responsibility, without indelible disgrace and therefore the Board of Management in 1918 took practical steps to meet the situation created by the withdrawal of the C.M.S. in 1921.

(2) The self-sufficient and strong part which Canada had taken in the war re-acted upon our outlook generally. In the war, Canada, instead of being helped, was helping the Motherland with men, material and money. The feeling was strong that the time had come when ecclesiastically we should also be independent. It was felt that the time had come for us to cease looking for "remittances from home," and that we could do in

the Church what we were doing on an immense scale in the war. There was, also, a strong feeling that at a time when the Motherland was fighting for its existence, the strongest of its daughters, well able to look after herself, should not come home begging for help.

(3) There had been growing a strong conviction that some worthy and unselfish effort should be made by the living to honour the memory of the glorious dead. The wonderful response to the appeal for this purpose made through the Sunday Schools revealed the strong feelings that were surging up and seeking expression.

(4) Then there was widespread thankfulness to God for the many blessings which had come to us even in the midst of the war—for the security and peace of our homes, for the immunity of our women and children from all the hardships and horrors which are incident to countries in a state of war, for the extraordinary commercial prosperity which had come to us instead of the leanness which we dreaded at the beginning of the war, and above all for the final breaking of the enemy offensive, and the commencement of the Allied march to victory. For all these it was universally felt that some tangible thank-offering was due from us for such great blessings.

These four motives acted strongly on the Board of Management in 1918. So that its members were hopeful, courageous, and in the right mood to assume great responsibilities, and to do great things.

The Deputation appointed in 1916 to make a survey of the whole field of Indian and Eskimo work, recommended the assumption of full responsibility by the Church in Canada on certain conditions. One condition was: "that on account of the financial responsibility involved and the indeterminate character of the period over which the whole or a large part of it must be carried by the Board, it is a necessary condition of the assumption of such responsibility that the principal of an endowment fund, the amount being determined by the Board, be secured and invested under such conditions as the Board may direct, the proceeds thereof being applied to the benefit of the work in question."

The Board of Missions, under the fourfold impulse already mentioned, passed the following resolutions, which historically mark the origin of the Forward Movement.

(1) "That upon the acceptance of the foregoing" (recommendations of the Deputation of 1916) "by the several Dioceses concerned, the Board of Missions assume full responsibility for

the Indian and Eskimo Missions and Schools in the Missionary Dioceses of Canada."

(2) "That whereas, in the opinion of the Board of Missions" the action taken in affirming our readiness to undertake the responsibility of taking over the obligations so long carried by the C. M. S. in connection with the work amongst the Indians and Eskimo presents an opportunity for making an appeal to the whole body of the Church in Canada, which, if allowed to pass, may never come again.

Therefore, be it resolved that we do affirm our faith in the ability and willingness of our own people in Canada to accept and carry these obligations and that His Grace, the Primate, be asked to name a special Committee to work out a plan in co-operation with the Executive Committee of the M. S. C. C., by which an appeal may be made to the whole Canadian Church to rise to the opportunity thus presented."

It is worthy of note perhaps that the second of the above resolutions, which ultimately led to the Forward Movement, was moved by G. B. Nicholson, Esq., M.P., and seconded by R. W. Allin, Esq., M.A.

The Laymen of the General Synod, under the Chairmanship of F. F. Miller, Esq., who was then a member of the Executive Committee of the M. S. C. C., met to consider how best to carry out the appeal contemplated in Mr. Nicholson's Resolution. While in conference, the Laymen's vision became enlarged, and it was decided to extend the scope of the appeal, and to make a "survey of the total financial needs of the Church." The Laymen submitted a list of persons to serve on the Committee provided for in Mr. Nicholson's resolution, together with a suggested outline of the scope and method of operation of the Committee. The Primate appointed the persons submitted, who, arranged by Dioceses, were as follows:

Nova Scotia . . . . .	A. B. Wiswell, D. M. Owen.
Fredericton . . . . .	Dr. Carter, Chancellor Teed.
Quebec . . . . .	W. H. Wiggs, J. G. Brock.
Ottawa . . . . .	Chancellor Orde, G. A. Stiles.
Ontario . . . . .	F. F. Miller, John Elliott.
Toronto . . . . .	Thomas Mortimer, R. W. Allin.
Niagara . . . . .	G. C. Copley, J. P. Bell.
Huron . . . . .	E. G. Henderson, W. F. Cockshutt.

Algoma . . . . .	Chancellor Boyce.
Moosonee . . . . .	G. B. Nicholson, M.P.
Keewatin . . . . .	J. A. Kinney.
Rupert's Land . . . . .	Chancellor Machray, J. G. Dagg.
Qu'Appelle . . . . .	Chancellor Gordon, Mr. Justice Bigelow.
Saskatchewan . . . . .	H. G. Dawson, George Hazen.
Calgary . . . . .	E. J. Fream, H. P. O. Savary.
Edmonton . . . . .	Chancellor Ford, A. H. Petch.
Kootenay . . . . .	Fred. Irvine.
New Westminster . . . . .	A. McC. Creery, J. H. McGill.
Columbia . . . . .	F. A. Blankenbach.

The Laymen also submitted the following report:

"Suggested scope of the work of the Committee appointed by the Primate in connection with the Forward Financial Movement among the Laity of the Church."

(1) "To make an immediate survey of the total financial needs of the Church for work coming under the supervision of the General Synod in consultation with the Executive Committee of the M.S.C.C. and with the standing Committees of the General Synod.

(2) To arrange for such organization—which shall include a Bishop, lent by the House of Bishops, and the General Secretary of the M. S. C. C.—as is considered necessary by the Committee to secure the amount required.

(3) The Committee as appointed by the Primate to have power:

(a) To appoint an Executive Committee consisting of the most eminent laymen of the Anglican Church, not necessarily members of this Synod, who shall complete a nation-wide organization to "carry on."

(b) To secure the release of one of the Bishops from Diocesan duties, who shall devote the whole of his time to this effort.

(c) To appoint a first-class paid Organizing Secretary for this special work.

N.B.—It is understood that no financial obligation shall be laid upon the General Synod in the organization and conduct of the proposed Forward Movement, but that the General Synod shall pass a special resolution commending the movement to the whole Church."

The Synod thereupon passed the following resolution:

"That the Report of the Committee of Laymen on the General Finances of the Church is received with deep appreciation and is heartily endorsed by this Synod."

This concluded what may be called the first stage of the Forward Movement.

The second stage begins after the adjournment of the General Synod and is mainly occupied with:

I. The creation of a central organization or headquarters staff.

II. The fixing of the objectives.

III. The preparation of the ground.

IV. The completion of a Dominion wide organization for the final canvass.

I.—*The creation of a central organization.* The Committee appointed by the General Synod met in joint session with the M. S. C. C. Executive Committee with a view to carrying out the reference of the General Synod, and to follow the "method of operation" suggested in the Laymen's Report. Joint meetings were held on October 15th, October 25th and December 18th, 1918. By that time it had become clear

(a) that the "Diocesan Bishop who shall give his whole time to this effort" could not be released from his Diocesan duties, and

(b) that "the first-class paid Organizing Secretary, for this special work" could not be found.

At the joint conferences, therefore, it was decided to work out along other lines than those suggested by the Laymen's Committee. The first requisite was to have a definite organization, to call into being as it were a headquarters staff. For this purpose, the Rev. Canon Gould was requested to accept the position of Organizing Secretary, subject to the consent of the Executive Committee of the M. S. C. C. On his acceptance, further steps were taken by the appointment

(a) of the Bishop of Huron "to act as Chairman of the Executive Committee," that was to be appointed.

(b) of the Rev. Dr. Taylor "to act as Publicity Secretary."

(c) of an Executive Committee out of the Joint Conference, with power to add to their numbers.

The full organization at headquarters finally developed



into the following:

*Patron*—His Excellency, the Duke of Devonshire, K. G., Governor General of Canada.

*President*—The Archbishop of Rupert's Land, Primate of all Canada.

*Vice-Presidents*—The Archbishop of Caledonia, the Archbishop of Algoma, and the Archbishop of Nova Scotia.

*Executive Committee*—The Bishop of Huron (Chairman); The Bishop of Montreal, Chancellor J. A. Worrell, K.C. (Hon. Treasurer), The Hon. Mr. Justice Hodgins, The Rev. R. A. Hiltz, The Rev. C. W. Vernon, S. Casey Wood, Esq., W. C. Brent, Esq., Col. W. F. Cockshutt, M.P., G. C. Copley, Esq., G. B. Nicholson, Esq., M. P. R. W. Allin, Esq., J. P. Bell, Esq., J. Elliott, Esq., L. A. Hamilton, Esq., W. H. Wiggs, Esq., Stuart Strathy, Esq., F. F. Miller, Esq., Mrs. H. D. Warren.

*Secretaries*—Rev. Canon Gould, Organizing Secretary; Rev. Dr. Taylor, Publicity Secretary; Mrs. Willoughby Cummings, D. C. L., Women's Organizing Secretary.

With the completion of the headquarters organization, the real and active work of the movement began.

Here it must be stated quite frankly that too much praise cannot be given to Dr. Gould, who, at the cost of an immense addition of labour to himself, and without salary from the Movement, threw himself into the work with conspicuous ability and earnestness, with enthusiasm for the general objects, combined with sympathy in dealing with local needs and conditions. His great ability, courage and persistency were simply invaluable at this stage of the Movement.

II. *The fixing of the objectives.* This subject had been discussed more or less at all the meetings. Since the General Synod, the tide of victory had been flowing strong for the Allies, and then came final victory and the Armistice with all their delirious joy. Mindful of the greatness of God's goodness to us, it was felt that our aims should be on a bigger scale than at first intended, and that all should form on the one hand a worthy monument to the heroic dead, and on the other of our appreciation of God's goodness, and be of the nature of a thankoffering for victory and peace. The Executive Committee, before fixing definitely either what the objectives should be or what amounts should be asked for each, consulted each Department or Committee in charge of the Church general activities, so that the members of the Committee might

have the benefit of the knowledge and advice of those responsible for carrying on the work.

The Executive Committee also consulted with the Beneficiary Funds Committee of the General Synod as to the amount of the objective that would be required for that purpose. After repeated meetings the Beneficiary Funds Committee passed 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; and

4. "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.

The Executive Committee therefore placed the sum asked among the objectives.

The Objectives were not finally determined until the return of the Rev. Canon Gould, who, in the spring of 1919, had made a visitation of the Dioceses both east and west, in the interest of the Movement. On his return, he strongly urged the addition of a Diocesan Local Needs Objective, which the Committee added to those already agreed upon.

The Objectives as finally settled, and the minimum amount to be asked for each objective was as follows:

#### 1. MISSIONARY.

(1) War Memorial Endowment Fund for work

	among Indians and Eskimo . . . . .	\$300,000
(2)	Settlers' Church Extension Fund, including medical and itinerating Missions . . . . .	\$150,000
(3)	Indian and Eskimo; reorganization, equipment, and contingencies fund . . . . .	\$100,000
(4)	Foreign Missions, including buildings, \$150,000, equipment, extension, contingencies, and work among Orientals in Canada \$40,000	\$190,000
(5)	Women's Auxiliary; extension and equipment fund . . . . .	\$150,000

## 2. GENERAL—

(1)	Primacy expenses (Endowment) . . . . .	\$ 50,000
(2)	Executive Council of General Synod Expenses (Endowment) . . . . .	\$100,000
(3)	Board of Religious Education: Five year extension . . . . . \$25,000 Text Books and Literature . . . . . \$25,000	\$ 50,000
(4)	Council of Social Service: Five year extension . . . . . \$ 25,000 Literature . . . . . \$ 25,000	\$ 50,000
(5)	War Service Commission and Contingencies (including the Brotherhood of St. Andrew)	\$ 10,000

## 3. BENEFICIARY FUNDS—

..... \$250,000

## 4. DIOCESAN LOCAL NEEDS—

..... \$600,000

Total . . . . . \$2,500,000

(a) Having determined the objectives and the amounts to be asked for each, the next work was to allocate the total to the various Dioceses. What should be the basis of allocation? The fairness of the M.S.C.C. basis had been questioned in some quarters. So after much deliberation and enquiry the Committee adopted a new basis, founded mainly upon the latest civil Assessments and the civil Census of 1911. In compiling them the Committee assumed

(1) that the Anglicans share *per capita* equally with the

members of other Communions in the assessed wealth of each province or Diocese.

(2) that the civil census returns, though differing from the Church returns, are proportionately correct all over the Dominion as regards the numbers of the Anglicans. It was found however, in applying this principle, that according to the civil assessments, the wealth of the West *per capita* was so much greater than that of the East as to place upon the West an apportionment which was, in the opinion of the Committee, altogether beyond its giving power. Therefore the Committee made the following variations:

(1) The *per capita* wealth of the East was adopted as the standard for the whole Dominion.

(2) When even this rate involved, what appeared to the Committee, too large an apportionment to particular Dioceses in the West and to some in the East, the apportionments in question were reduced accordingly, and Dioceses in the East were asked to assume the amounts of the reductions thus made.

(3) The amounts of these reductions were assumed, mostly, by the Dioceses of Toronto, Huron, Montreal and Niagara, whose apportionments were therefore correspondingly increased.

As finally adjusted the allotments made to the several Dioceses will be found in Table A.

(b) The Executive Committee believing that people would give more freely if they knew clearly beforehand how the financial returns would be applied, laid down the following conditions to govern the payments from the response to the Financial appeal.

(1) "That, after the payment in full of the organization expenses account, the funds provided in the A.F.M. Appeal for Indian and Eskimo work and for Diocesan Local Needs, be paid in full out of the total amount (other than designated contributions) received in response to the A.F.M. Appeal; and, further, should the amount received in response to the Appeal be less than the total asked for, then the remaining funds included in the Appeal shall share *pro rata* in the net sum available, after payment in full of the funds mentioned above."

(2) "That every Diocese exceeding the amount of its allotment, under the Financial Appeal of the Anglican Forward Movement, shall receive a refund of two-thirds of the amount of such excess, the same to be at the disposal, unconditionally, of the respective Diocesan authorities; and that the remaining one third of such excess shall be applied by the Executive Committee of the Movement to the benefit of the several funds mentioned in the

Appeal."

(3) "That the sum to be allocated to each Diocese" (out of the Diocesan Local Needs) "shall be in proportion to the total contribution of the Diocese to the Grand Objective, but no Diocese shall receive more than \$75,000. This limitation is added in order to secure a balance with which to help the weaker Dioceses."

Thus by the first of these resolutions, it was hoped to safeguard the primary objectives; by the second, to provide a stimulus to all Dioceses so as to secure if possible a larger response for all objectives; and by the third, to secure some margin for distribution among the weaker Dioceses, in addition to what such Dioceses might earn for themselves through the Diocesan Local Needs Objective. It is interesting to note the fact that, under the third resolution, only two Dioceses qualify, i.e., leave any margin for distribution among the weaker Dioceses, viz. Toronto (\$57,000) and Huron (\$3,000).

N.B.—Though not forming directly a part of the A. F. M. organization, three other items must be added to the sums mentioned in the foregoing Table, because they form indirectly a part of the ultimate Missionary Objective as viewed by the Executive Committee of the Forward Movement.

(a) The Sunday Schools' War Memorial for work among the Indians and Eskimo. The originator of the proposal was the Rev. C. Saddington, then Rector of Almonte, Ont. This effort was carried out mainly under the direction of the Rev. Dr. Taylor, and was a complete success. The original objective of this was \$50,000, but a total of over \$55,000 has been received.

(b) The W. A. special effort for the Indian and Eskimo Endowment Fund, undertaken by the W.A. concurrently with the S.S. War Memorial Fund. This effort also was a complete success and resulted in a total of \$31,324.46.

(c) The Church Missionary Society's donation. The C. M. S. in appreciation of the courage of the Church in Canada in assuming the large burden involved in the assumption of full responsibility for all the Indian and Eskimo work, and of the wisdom of our plan to provide an Endowment Fund to safeguard the work and to ease the strain upon the current revenue, determined to include in their great Peace Thankoffering, the sum of £25,000, to be given as a final gift to the Church in Canada and to form part of the Endowment Fund that was to be raised through the Forward Movement. For this purpose they asked the loan of one or two Bishops from Canada to help in their campaign. The two Bishops who found it possible to accede to their request were

the Bishops of Yukon and Athabasca, the latter giving his services for the greater part of a year. Thus though not directly under the control of the Canadian organization yet through the work of the two Bishops, and in its final destination, it formed part of the great whole. The sum promised was paid in full in September, 1920, by the Secretary of the C.M.S., the Rev. Canon Bardsley, who came over to present it personally to the Primate as Chairman of the Board of Management, the presentation thus forming an important part of the celebration of the Centenary of the Church in Rupert's Land.

III. *The Preparation of the ground.* This covers what may be considered the Publicity Department. The first thing to be settled was the name by which the effort should be known. Fortunately the Laymen in their Report to the General Synod had supplied us with a name which could not be improved upon, viz. Forward Movement. But, as there were Forward Movements being carried on by other Communions, ours was named in contradistinction "The Anglican Forward Movement," abbreviated into A. F. M.

The Committee was convinced that the objects of the Synod could not be realized without a large amount of education. The Church public had to be instructed, not only in the immediate aims of the Forward Movement, as represented by the action of the General Synod; but also in the motives which impelled it. Essentially the Forward Movement represented the response of the Church to the call of God through the experience of the war: an endeavor on the part of the Church to advance along those lines by which, during four stressful years, God had been leading us to a higher realization of Christian life, and to a better fulfilment of the Church's Mission in the world. Thus the more the Committee studied the situation the more clearly did the spiritual aspects of the Movement come into view. The Committee therefore, putting "first things first," determined to lay the chief stress upon the spiritual objectives. This note was sounded clearly in the Primate's call to the Church, at the beginning, and was kept steadily in sight in all our efforts. The greater part of the literature was devoted to this object—in fact all, except those pamphlets and leaflets dealing specifically with outward organization.

Several questions had to be faced by the Committee:

(1) How could we educate the great mass of Church people in the nature and aims of the Movement?

(2) Could there be formed a general public opinion convinced of the importance of the Movement?

(3) How could we get the material for the education of the Church public?

(4) How could we meet the expenses of the preparatory work?

(1) The first of these problems was solved in a two-fold manner.

(a) By the creation of a Special Mailing List, by means of which literature was sent direct by mail to over 76,000 Church families or detached and independent Church members, distributed all over the Dominion. The immense labour involved in the compilation of this List is difficult for the ordinary man to realize. But, the Committee is convinced that this direct link between the Central Executive Committee and the members of the Church in the most distant parts of Canada contributed largely to ultimate success.

(b) By the co-operation of the Woman's Auxiliary of the M.S.C.C. As so large a share of the grand financial objective went to the M.S.C.C. and as \$150,000 of it was particularly earmarked for the W.A., there was sufficient reason for this action of the W.A., even apart from the well-known readiness of the women to support all enterprises for the good of the Church, and the glory of God. At the invitation of the Executive Committee, the Dominion Board of the W.A., through its Executive, cordially endorsed the Movement and unreservedly used the machinery of the Auxiliary for the organization of the whole womanhood of the Church behind the Movement, Mrs. Willoughby Cummings being appointed Organizing Women's Secretary, under whose able direction the women of the Church were most efficiently organized as follows:

*Provincial Presidents.*

Nova Scotia.....	Mrs. Cunningham.
New Brunswick.....	Miss Scovil.
Quebec.....	Mrs. Ferrabee.
Ontario (East).....	Mrs. H. D. Warren.
Ontario (West).....	Miss Wolverton.
Manitoba.....	Miss Hillyard.
Saskatchewan.....	Mrs. E. Matheson.
Alberta.....	Mrs. Melrose.

British Columbia . . . . . Mrs. Godfrey.

*Diocesan Presidents.*

Nova Scotia . . . . .	Mrs. Cunningham.
Fredericton . . . . .	Miss Scovil.
Quebec . . . . .	Miss Pope.
Montreal . . . . .	Mrs. Wallace Stroud.
Ottawa . . . . .	Mrs. F. Anderson.
Toronto . . . . .	Mrs. Cuttle.
Niagara . . . . .	Miss Slater.
Huron . . . . .	Mrs. C. R. H. Warnock.
Moosonee . . . . .	Mrs. G. B. Nicholson.
Keewatin . . . . .	Mrs. Cannif.
Rupert's Land . . . . .	Miss Hilliard.
Qu'Appelle . . . . .	Mrs. Peverett.
Saskatchewan . . . . .	Miss Newnham.
Calgary . . . . .	Miss M. E. Cox.
New Westminster . . . . .	Mrs. Van Nostrand.
Caledonia . . . . .	Mrs. DuVernet.
Kootenay . . . . .	Mrs. Applewhaite.
Columbia . . . . .	Mrs. Schofield.
Yukon . . . . .	Mrs. Stringer.

The women of the Church were organized, under these Presidents, into 2,026 Committees—a committee for almost every Parish and Mission station throughout the Dominion. These Committees pledged themselves especially

(a) To engage in intercession for the Movement.  
 (b) To distribute, from house to house, supplies of literature.

(c) To co-operate in securing the whole objective, working under the general direction of the central organization.

(2) The second problem was how to create a general public opinion convinced of the importance of the Movement.

Early in 1919 when we began the work in earnest, we found that other Communion were working towards a goal similar to ours—each Communion working by itself. Some of these Communion had had much more experience than we in launching campaigns such as we were entering upon. The question natur-



ally arose: Would it not benefit *all* if we could make our several appeals simultaneously and co-operatively, instead of at different times and independently?

(a) Undoubtedly the impact upon the public opinion of the country as a whole would be enormously greater if all struck together unitedly, than by each Communion striking separately and alone.

(b) Moreover the expense of advertisements, Press notices, etc., in all the newspapers throughout Canada would be all but prohibitive if each Communion had to undertake it separately, while unitedly the cost would be by no means prohibitive.

(c) In arranging Conventions, also, if each Communion worked alone there would be some risk of failure from poor attendance, and Conventions to be impressive must have numbers: unitedly, great and inspiring conventions were assured.

(d) And finally, we were then near enough to the war to appreciate the value of Unity, and sufficiently in touch with the sentiments of the Canadian people to know that a united appeal by the great Reformed Communions would be welcomed universally and be in itself a great commendation of the Movement, and thus would help to create a general atmosphere of goodwill towards it.

Influenced by these motives, the Executive Committee decided to co-operate with the Presbyterians, Methodists, Baptists and Congregationalists; and so there was formed the United Executive Committee for the National Campaign, of which the Chairman of our own Executive Committee, the Organizing Secretary and the Publicity Secretary, W. C. Brent, Esq., and S. Casey Wood, Esq., K.C., were members.

The United Campaign had charge mainly of

(a) Advertisements and preparation through the secular Press.

(b) The arrangement of Provincial and District Conventions.

(c) The fixing of the date of the Canvass.

Each Communion, however, was absolutely free.

(a) to fix its own objectives according to its own needs and to have entire control of its own finances.

(b) to follow its own system and organization in the arrangement of its committees and agents.

(c) to appoint its own canvassers.

(d) to conduct its own spiritual preparation in its own way.

The result, we believe, was such as to justify our action completely. Through the United Campaign, the public realized that the Forward Movement was a big thing. It became the universal topic of conversation wherever people met. The expense of advertisements and press work, etc., was reduced enormously to each Communion, and the conventions were great and inspiring. The fact which stands out clearly as we look back is this: that the biggest thing achieved by each and all of these Communions throughout their history in this country was achieved by them when united together in brotherly co-operation.

(3) The third problem was how to secure the material for information.

The whole Church is indebted to a multitude of writers—all of them from the ranks of the Clergy—all except the mover of the original resolution which resulted in the Movement—Mr. G. B. Nicholson, M.P., who wrote the pamphlet on "Christian Stewardship." So that apart from their sermons and addresses to their own people, the whole Church stands their debtor in this Dominion-wide effort. The attractive preparation and effective distribution of the literature for the Movement we owe to Rev. Dr. Taylor, as Publicity Secretary. He also designed the Anglican posters, and he got together the Committees which produced the Litany and Call to Prayer, and the Cycle of Prayer, this last being perhaps the most popular of all the literature issued, and likely to have a permanent place in the devotional life of the Church.

Some idea of the magnitude of the work of the Publicity Department may be obtained from the fact that *over three million*, nearly three million and a half, copies of the various pamphlets, leaflets and posters were printed and distributed throughout Canada, the vast majority of them going directly to the homes of our people by mail or by the agents of the Woman's Auxiliary.

Following is a classified list of the literature printed, with the number of each printed.

A.	SPECIAL:	To names on Special Mailing List.	No. of Copies
	Why a Forward Movement?	No. 1.....	40,000
	Church Extension in Western Canada.	No. 2.....	60,000
	Efficiency.	No. 3.....	70,000
	The Support of the Mission Clergy.	No. 4.....	75,000
	Religious Education	No. 5.....	75,000
	Our Social Service Program.	No. 6.....	80,000
	Pension Funds.	No. 7.....	80,000

A Debt we Owe. No. 8.....	80,000
Foreign Missions. No. 9.....	80,000
B. GENERAL: <i>To Women's Committees in 2026 Parishes or Areas</i>	
Folder No. 1—The Anglican Forward Movement..	150,000
Small Posters, No. 1 (reduced).....	130,000
Message from the House of Bishops.....	165,000
Inserts.....	60,000.
40 Questions and Answers.....	238,000
Inserts.....	125,000.
Some Spiritual Aspects of the A.F.M.....	210,000
Stewardship.....	225,000
Christmas Message.....	200,000
Around the World with the A.F.M.....	202,000
Why the Money Must be Raised.....	331,000
C. DEVOTIONAL:	
Prayer for the A.F.M.....	150,000
Cycle of Prayer.....	125,000
Litany and Call to Prayer.....	10,000
Litany.....	45,000
Personal Reminder Card.....	215,000
Prayer Cards (for Churches).....	10,000
D. HAND BOOKS:	
No. 1 Reports and Organizations.....	45,000
No. 2 Material for Sermons.....	15,000
No. 3 Diocesan Organization.....	5,000
No. 4 Parish Organization.....	10,000
Speakers' Manual.....	10,000
What, How and Why of the Information men..	5,000
E. THE CANVASS	
Information and Instruction in the Financial Cam- paign to Diocesan Organizers.....	11,000
Final Steps for the Every Member Canvass.....	25,000
F. POSTERS	
No. 1 The Call.....	3,000
No. 2 The Call to Prayer.....	5,000
No. 3 Epiphany Poster.....	3,200
No. 4 Sunday School Poster.....	3,000
No. 5 The Every Member Canvass.....	3,120

## G. SUNDAY SCHOOLS

Sunday School Catechism.....	75,000
Sunday School A.F.M. Programme.....	10,000

H. SLIDE LECTURES ON THE A.F.M.....	300
Posters.....	5,000

N.B. One hundred and twenty-five sets of lantern slides sixty-six in each set, were prepared and used widely in every Diocese, except those in the extreme North.

## SUMMARY

A Special.....	640,000
B General.....	2,016,000
C—H.....	763,420
Total number of copies.....	3,419,422

IV. *The Question of Finance.*—Early in 1919, we were faced with a very serious problem as regards finances. The printing of the necessary literature was a costly business, especially in view of the vast increase in price both of printing and paper. The expense of advertisements and articles and notices in the public press throughout Canada, though far less costly than if we were "ploughing a lone furrow," was, nevertheless, a heavy item. Besides these expenses, the salaries had to be met monthly. Where was the Executive Committee to get the money for all these purposes? The other communions had no difficulty in the matter of money because their general Departments and ultimately the General Assembly of the Presbyterians, and the General Conference of the Methodists stood pledged behind their representatives, and their credit was good; but in our case the General Synod itself had cut the ground from under our feet by passing the following rider to the report of the Laymen's Committee:

"N.B.—It is understood that no financial obligation shall be laid upon the General Synod in the organization and conduct of the proposed Forward Movement, but that the General Synod shall pass a special resolution commending the Movement to the whole Church."

That resolution prevented us from receiving at the banks the credit which the representatives of the other Communions received, and for a time tied us up and threatened us with disaster.

If the Movement was to be financially the success that we hoped, considerable sums of money had to be spent in the preparation of the Church public through literature, through the Press, and through Conventions. Altogether we needed a credit at the Bank of about \$90,000,—for the preparatory expenses were likely to reach that sum. Truly the Executive Committee seemed to have been given the task of making bricks without the necessary straw.

The required credit was at last secured through the faith in the Forward Movement shewn

(1) by the Executive Committee of the M.S.C.C., which pledged the Victory Loan Bonds received from the S. S. War Memorial Fund to the amount of \$25,000.

(2) by the following persons who either lodged cash or pledged their personal credit to the Bank for various sums amounting in all to about \$35,000, and whose names deserve to be gratefully remembered by the General Synod, for having given aid to the Church in its time of need—aid without which the Executive Committee could not have "carried on."

(a) Cash subscriptions lodged as guarantee at the Bank of Commerce for overdraft:

M.S.C.C. Loan.....	\$25,000
G. C. Copley.....	2,500
W. H. Wiggs.....	1,000
G. B. Nicholson.....	3,000
Hon. Justice Hodgins.....	100
	\$31,600

(b) Joint guarantee lodged as security for overdraft:

F. Gordon Osler.....	\$ 5,000
Geo. C. Copley.....	\$ 5,000
Mrs. H. D. Warren.....	5,000
W. C. Brent.....	2,500
S. Casey Wood.....	2,500
L. A. Hamilton.....	2,500
Hon. Justice Hodgins.....	1,000
Col. W. F. Cockshutt.....	5,000
	\$ 28,500
	\$ 60,100

IV. *The fourth problem was the completion of a Dominion-*

*idme organization for the canvass.* The work through the Press, through the literature and through conventions would all fall flat and fail of results, unless there was effected an organization of men extending directly from the centre to the remotest corner, prepared to interview and canvass the individual members of the Church. How could this be done?

1. We had before us the example of the Victory Loan Organizations by Civil Provinces and Municipalities. It was tempting to imitate that plan, which was the plan followed also by the Y.M. C.A. in their campaigns. This, we believe, was the original idea of the Laymen at the General Synod, and finally this was the plan that commended itself first to the Executive Committee of the United National Campaign.

But when it came to applying that plan in practice, the disadvantages of it were many and important. The analogy of the Victory Loan organization was fallacious. There was no money for anybody in this organization—it was all voluntary. Then organization by civil provinces and municipalities introduced a wholly new kind of organization, which cut across the existing ecclesiastical organization of all the Communions concerned, and so tended to confuse rather than help. In the Anglican Church at any rate, the Committee felt that any plan which ignores the Diocesan system is foredoomed to failure.

2. So it was decided to use the existing form of organization which everybody understood—in our case, organization by Dioceses, Rural Deaneries and Parishes,—the Bishop being the head and centre of the organization in each Diocese. As a matter of fact, the Bishop is the head of the Diocesan organization for temporal as well as spiritual purposes. He is invested in both respects with authority to which obedience, more or less, is accustomed to be given within the Diocese. It was fitting that the Bishops, therefore, should be regarded as ultimately responsible, with such help as could be given by the Central Executive Committee, both for the spiritual preparation of their people and for the proper organization of their Dioceses for the canvass. It is a pleasure to report that they all nobly fulfilled what was expected of them.

(3) The Organizing Secretary, Rev. Canon Gould, visited all the Dioceses except those in the far north with a view to

(1.) Having a uniform resolution endorsing the Movement passed by all the Synods.

(2) Forming the nucleus of a Diocesan organization and the appointment of Diocesan organizers. The uniform resolution was as follows:

That this Synod resolves:

(a) To give its hearty support to the Anglican Forward Movement.

(b) To secure under the leadership of the Bishop, the required preparation, spiritual and educational, with the appointment in every Parish or Mission of the necessary Committees for canvassing the whole membership of the Church in the Diocese.

The passing of this resolution committed the Dioceses formally and officially to the Movement, and again we feel it to be only due to the Rev. Canon Gould to state that besides initiating definite Diocesan organization, his visitation of the Dioceses gave an immense impulse to the Movement.

After consultation with the Bishop, in each case, the following Diocesan Organizers were appointed:

British Columbia, A. R. Merrix, Esq.

New Westminster, Archdeacon Heathcote, Rev. G. H. Webb, J. A. Birmingham, Esq., F. W. Sterling, Esq.

Caledonia, Rev. Canon Rix.

Calgary, Archdeacon Hayes, Sydney Houlton, Esq.

Kootenay, Rev. H. A. Solly, Rev. F. G. Graham, Rev. Field Golland.

Saskatchewan, Rev. H. Sherstone.

Qu'Appelle, Archdeacon Burgett.

Rupert's Land, Rev. W. M. Loucks.

Huron, Verv Rev. L. N. Tucker (Dean), Rev. Canon Carlisle, Rev. W. J. Doherty.

Niagara, Rev. Dr. Renison, Archdeacon Perry.

Toronto, Rev. Dr. Seager.

Ontario, Rev. Canon Bedford-Jones.

Ottawa, Rev. Franklin Clarke.

Montreal, Archdeacon Robinson.

Quebec, Archdeacon Balfour.

Fredericton, Archdeacon Crowfoot, Rev. Canon Armstrong.

Nova Scotia, Rev. E. B. Spurr.

Algoma, Archdeacon Gillmor.

Athabasca, Rev. W. Minshaw.  
Keewatin, Canon J. Lofthouse.  
Moosonee, Archdeacon Woodall.  
Yukon.  
Mackenzie River.

It was the duty of the Diocesan Organizers, under the Bishop, to secure the formation of Committees of Laymen

- (1) for the Diocese.
- (2) for each Rural Deanery, where possible.
- (3) for every Parish.

It was the function of the first and second of these Committees to present the Movement to the people, to conduct campaigns of instruction in the nature and aims of the Movement and help to organize and instruct the Parochial Committee. The Parochial Committee was mainly responsible for the local canvass. Thus there was enlisted for service a whole army of Laymen, who spoke on public platforms and in Churches, and served on Committees and did magnificent work, many of whom had previously taken but little part in Church work.

An important stage in the work of preparation is marked by the great Conference which was held in Toronto on September 11th, 1919, during the sessions of the Board of Management of the M.S.C.C., when Clergy and Diocesan Organizers and workers in the Movement from all over the Dominion were assembled under the presidency of the Primate. The Conference, besides giving its endorsement to the work hitherto done by the Executive Committee, and suggesting to the Executive Committee to include "the work of the Brotherhood of St. Andrew among the Financial objectives," resulted in much clearing of the air, in formulation of methods, and general understanding of the work before us.

A fair idea of the Conference may be obtained from the programme which is hereby given.

Programme of the A.F.M. Conference

September 11th, 1919.

At St. James' Parish Hall, Toronto.



I. *The A.F.M. Origin, Ideals and Relationships.*

- (1) In connection with the General Synod The Primate.
- (2) In connection with each Diocese. The Bishop of Huron.
- (3) In connection with each Parish. Rev. Dr. Seager.
- (4) In connection with the Laity. Mr. G. B. Nicholson.
- (5) In connection with the United National Campaign. Mr. S. Casey Wood.

II. *The A.F.M. Organization and Publicity.*

## A.—ORGANIZATION:

- (1) The A.F.M. up to date. Canon Gould.
- (2) The women of the Church. Mrs Willoughby Cummings, D.C.L.
- (3) Regional Reports.
  - (i) The Far West. Archdeacon Heathcote.
  - (ii) Rupert's Land. Rev. Canon Jeffrey.

On motion it was agreed that the Conference be continued in the evening.

The meeting then adjourned and re-assembled at 8.00 p.m.

## THE A. F. M. PROGRAMME.

2. *The A. F. M. Organization and Publicity.—(Cont.)*

## i.—ORGANIZATION.—Continued.

- (3) Regional Reports.—Continued.
  - (iii.) How we are organizing the Diocese of Niagara. Mr. G. C. Copley.
  - (iv.) The East. Rev. Canon Armstrong.

## B.—PUBLICITY.

- (1) The A.F.M. literature and its uses.
- (2) The Publicity Plans of the United National Campaign. Dr. W. E. Taylor.

III. *The A.F.M. Financial Campaign.*

- (1) The Special Subscription List. Mr. J. P. Bell.
  - (2) The Every Member Canvass. Mr. R. W. Allin.
  - (3) Contribution Form.
  - (4) Reports of Contribution:
    - (i.) Parochial to Diocesan Headquarters.
    - (ii.) Diocesan to Central Office. Mr. W. C. Brent.
  - (5) Collection of Contributions. Rev. Canon Gould.
- IV. *The A.F.M.*  
Its Time Table. Rev. Canon Gould.
- V. *The A.F.M.*  
Its Reflex and Permanent Results upon the Church and its work. The Very Rev. L. N. Tucker.

As a result, partly of publicity and organization, but chiefly of the good will of the Church people of Canada, and of their gratitude to the thousands of heroic men who laid down their lives to keep this country free, and to God our Father, who inspired all the heroism, skill, and endurance in the field and at home, and who made Victory possible, the canvass which took place from February 9th, 1920, to February 14th, succeeded beyond the most sanguine expectations of the Committee. Before the week was closed the total objective of \$2,500,000 had been considerably over subscribed, the total number of subscribers being over 110,000.

The completion of the canvass, and the final report of Canon Gould as organizing Secretary, presented to the Executive Committee on February 24th, marked what may be called the end of the second stage of the Forward Movement.

The third stage is concerned chiefly with

A. The collection of the subscriptions to the Forward Movement, and the payments to be made to the respective objectives.

B. The continuation of the effort to promote the moral and spiritual objectives.

A. I. The Collection of subscriptions.

(1) The Committee was unanimously of the opinion that it was necessary to have one capable man in supreme charge of the collection of the subscriptions; and because, in some Dio-

ceses, the canvass had not been quite completed or had partially broken down, thereby necessitating further action from the Central Executive, it became obvious that the man selected would have to be more than an accountant, and able to deal tactfully with local and Diocesan authorities, not only in the collection of subscriptions already promised, but, also, in gathering up whatever fragments there might remain unworked in the great week of the canvass. Therefore, the Executive Committee resolved that Mr. Evelyn Macrae, well-known for his work with the Brotherhood of St. Andrew, "be asked to serve for the purpose of the collection of the Anglican Forward Movement Funds during the period of the collection, Mr. Macrae to be called the 'Commissioner of the Anglican Forward Movement'".

(2) At the same time, the Executive Committee resolved that a Sub-committee of this Executive be appointed, with Canon Gould as Chairman, in order to advise with Mr. Macrae in his work, the members being: The Bishop of Huron, Canon Gould, Dr. J. A. Worrell, Dr. W. E. Taylor, S. Casey Wood, Esq.; R. W. Allin, Esq., Evelyn Macrae, Esq.

(3) Upon Mr. Macrae's acceptance of the position; his first work was to organize an office staff for the collection of the subscriptions due March 15th, 1920. But, owing to the fact that the time available between February 24th and March 15th was insufficient to get the Head Office into working order, and to the further fact that many Parishes throughout Canada had failed to make full returns, as required, in time for the work to be tabulated, it became evident that the first instalments, due March 15th, 1920, could not be collected as at first intended by the Head Office. It was therefore resolved:

"That the Executive Committee urgently request the Local Diocesan Organizers to secure the first payments to the Anglican Forward Movement through the Diocesan Agencies." It is a pleasure to place on record how splendidly every Diocesan Organizer responded to this appeal of the Committee, giving the necessary time so unexpectedly called for, involving, literally, weeks of strenuous work.

(4) As already stated, the original intention was that, after the pledges had been sent in, the subscriptions should be largely collected from the Head Office. For many reasons this was found to be impracticable in application. The Commissioner was, therefore, instructed to visit the Dioceses throughout the Dominion, find out the conditions at first hand and arrange for the collection of all future payments. With characteristic energy

and tact the Commissioner carried out this instruction taking with him a tentative plan the essence of which was co-operation between the Head Office and the Diocesan Centres, for the collection of the payments falling due November 15th, 1920, March 15th, 1921 and November 15th, 1921. The Diocesan Organizers, with the approval of their Bishops, all accepted the proposed plan, with slight variations, in some cases, to meet local conditions. Niagara, British Columbia, Quebec, Ontario and Calgary undertook to do all the collection within their Dioceses.

The plan as modified entailed an unexpected burden on many, both among the Clergy and the Laity, who had thought that their local work was entirely over when the canvass was finished. The exigencies of the case, however, made this the only course to pursue if the best results were to be obtained.

The Church owes a debt of gratitude to the men who are serving it in this capacity.

(5) The following is a list of the Diocesan Representatives who are now acting for the collection of the balance of subscriptions due from their respective Dioceses:

- Algoma, Ven. Archdeacon Gillmor.
- Athabasca, Rev. W. Minshaw.
- Caledonia, Rev. Canon Rix.
- Calgary, Sidney Houlton, Esq.
- British Columbia, A. R. Merrix, Esq.
- Edmonton, Rev. Canon R. T. Ingram-Johnson.
- Fredericton, J. H. A. L. Fairweather, Esq.
- Huron, Rev. Canon Doherty.
- Kootenay, Charles W. Busk, Esq.
- Keewatin, Rev. Canon J. Lofthouse.
- Mackenzie River, Rt. Rev. The Bishop.
- Montreal, Ven. Archdeacon Robinson.
- Moosonee, Ven. Archdeacon Woodall.
- New Westminster, Ven. Archdeacon Heathcote.
- Niagara, Edward Kenrick, Esq.
- Nova Scotia, Rev. Canon Harris.
- Ontario, Rev. Canon J. W. Jones.
- Ottawa, Rev. Franklin Clarke, Ralph K. Sampson, Esq.  
(Hon. Treasurer).

Qu'Appelle, E. A. Matthew, Esq.  
Quebec, Ven. Archdeacon Balfour.  
Rupert's Land, Rev. Canon W. M. Loucks.  
Saskatchewan, Rev. H. Sherstone.  
Toronto, Rev. Canon Seager, F. V. Philpott, Secretary.  
Yukon, Rt. Rev. The Bishop.  
Cariboo, Rev. H. M. Akehurst.

## II. Payments on Objectives.

This has been the most pleasant part of the Committee's work, and yet a part not altogether free from difficulty. In all its work, but especially in this part of it, the Committee found a tower of strength in Dr. Worrell, whose sound judgment and knowledge of law and investments were placed unreservedly at the Committee's disposal.

(1). The Executive Committee adopted the rule of making payments as soon as sufficient funds were in hand. In the Appeal, three of the objectives had been made a first charge on the receipts after organization expenses had been paid. These were the Indian and Eskimo Endowment Fund, \$300,000, the Indian and Eskimo Equipment Fund \$100,000, and the Diocesan Local Needs \$600,000, and may be called the Preferred Objectives.

(2) On March 25th, 1920, the receipts were found to be sufficient

(a) to pay all organization expenses,

(b) to pay to the Treasurer of the M.S.C.C. the full amount of the two Indian and Eskimo Funds.

(c) to set apart the full amount required to meet the Diocesan Local Needs.

(d) to pay  $12\frac{1}{2}$  per cent. on the remaining objectives in the Appeal. The Committee ordered these payments to be made accordingly. By this time (September 1, 1921,) 80 per cent. has been paid on these latter objectives. See Table B.

(3) Note on Diocesan Local Needs.

The whole sum of \$600,000, allocated for this object, was at once earmarked and partly invested. Its ratio was practically 24 per cent. of the total objective. That ratio was adopted as the ratio on which payments should be made back to the Dio-

ceses under this heading. Therefore, on all payments made by a Diocese to the Head Office, 24 per cent. was paid back to it for the Diocesan Local Needs, together with interest on the balance, which was due to it under this heading, but which would not be paid to it in full until it had "earned" it, i.e., until it had paid its objective in full, or, if the Diocese were one which had fallen short of its objective, until it had made its last payment on its subscription list. This was in accordance with the terms of the Resolution constituting this objective.

For Diocesan Allotments and payments thereon, see Table

A.

For payments on all objectives see Table B.

For payments on the excess above objectives, see Table C. column I

For payments to weaker Dioceses out of Diocesan Local Needs surplus earned by Toronto and Huron, see Table C, col. II.

For balance on hand and statement of securities, see Table

D.

For S.S. War Memorial, W.A., and C.M.S. contributions, see Table E.

The financial statements as given in Tables A, B, C, and D, are now being audited and the Report of the Auditors will be given to the Synod.

B. The continuation of the effort to promote the moral and spiritual objectives.

A sub-committee of the Executive Committee called the Continuation Committee, was appointed of which the Bishop of Montreal was elected Chairman and the Rev. Dr. Taylor, Secretary.

The Continuation Committee, with the approval of the Executive Committee issued

(a) the Cycle of Prayer in a new and enlarged form as a Manual of Prayer, and had it distributed, largely through the efforts of the W. A.

(b) The Prayer authorized by the Primate for the continuation of the Forward Movement.

In the meantime, enquiries were sent to the Bishops and others, concerning Diocesan and local plans for continuing the Forward Movement and inviting suggestions. As a result, it was decided;

"That a general programme of continuation work, based upon the suggestions received from various Dioceses, be prepared in the form of a Resolution, to be brought before the House of Bishops and the Executive Council of the General

Synod at their coming meetings in Winnipeg."

The various suggestions which have come before the Committee may be divided into two groups, viz.:

I. Those which can be easily carried into effect, regard being had to local circumstances, by each Diocese acting as a Diocese.

II. Those which can be most effectively carried out by the adoption by the House of Bishops or the General Synod of a concerted plan for the whole Church.

I. In the first group your Committee would place the following:

1. A campaign for increasing Church attendance and recruiting for the various parochial activities.

2. The endeavour to cultivate the prayer-life of the Church, including the effort to encourage Family Prayer and the wide use of the A.F.M. Prayer Cycle.

3. Retreats and quiet days for the clergy, and when possible for the laity as well.

4. Evangelistic efforts and parochial missions with special emphasis on teaching.

The committee also submitted a "suggested outline programme for continuing the Forward Movement in a Diocese." Thus:

1. Autumn, 1920—A campaign for increasing Church attendance and recruiting volunteers for Church work.

2. Spring, 1921—An effort to cultivate the prayer life of the Church, including Family Prayer following the use of the Prayer Cycle, and the plan of the General Board of Religious Education.

3. Autumn, 1921—Retreats for the clergy (which might well be annual). Retreats for the laity are also of great value and have been carried out with great success.

4. Such retreats to be followed by parochial missions in the same season or the Spring of 1922.

Your Committee believes that Diocesan adoption of some such programme (easily variable) would be of great benefit to the Church and would give time for the assimilation of the fruit of each effort.

II. In Group II. we would place those suggestions which, in the judgment of your Committee, can best be dealt with by the House of Bishops or General Synod adopting a well considered policy for the whole Church.

Your Committee is of the opinion that this Federal Policy of the Church should concern itself with five matters of vital importance:

1. The whole question of securing an adequate supply of the most promising youth of our country for the ministry of the Church. The Church in Canada has never formulated a well considered policy for the whole Church on this subject. The adoption of such a policy would have important results. To-day, more than ever, the Church needs to give to this matter the most careful consideration.

2. The need of appealing for, and enlisting through the Church, the Sunday School and the home, candidates for the mission field, and the social and educational work of the Church.

3. The writing, printing and circulation of pamphlet literature to help the Church to teach the Truth, and meet the propaganda of alien systems. The Oxford Movement used such literature with great effect. The enemies of the Truth are doing it in Canada with pernicious results.

4. The encouragement of the clergy in regular courses of study, the creation of specialist teachers and lecturers in many Dioceses, and in view of the increasing cost of books, plans to assist many of the clergy in procuring books, and where possible, the bringing of isolated clergy to town-centres for a short period each year.

5. Your Committee also begs that the House of Bishops should most carefully consider whether matters of this sort, and indeed all the Federal policies adopted from time to time by the General Synod, would not be greatly furthered by the appointment of a permanent Executive Secretary who could devote his whole time to the effective carrying out of the carefully determined policies of the Church in Canada. Such an Executive officer would of course be assisted by a small Executive Committee of the General Synod.

Both parts of the above report were unanimously adopted by the House of Bishops, except Clause 5 of part ii., and the Primate was asked to embody the approval in a letter to the whole Church.

The Continuation Committee considered further the clauses of Part II. which had received the sanction of the House of Bishops. Impressed with the fact that action under the four clauses would



have to be taken by different Departments of the General Synod acting independently of each other, and, therefore, always uncoordinated and sometimes more or less in opposition, the Committee is of the opinion that in relation to such matters as are covered above by this report, a definite need exists, and we suggest the following as a basis of discussion:

1. The appointment of a Joint Executive Body or Committee having the necessary authority and means enabling it to act in matters referred to it and representing, perhaps—

(a) The House of Bishops.

(b) The Executive Council of the General Synod.

(c) The three General Synod Departments—the M.S.C.C., with its Woman's Auxiliary, the G.B.R.E., and the C.S.S.

2. That the Primate be placed in a position in which he may have more time for his administrative functions.

3. The adoption of some methods of presenting the corporate responsibilities and needs of the Church which would facilitate the development of a stronger and more sustained campaign of information and education than is, at present, possible, your Committee suggests that a system of apportionments and grants for all the work under the General Synod, prepared by the General Synod Departments concerned, drafted upon a triennial basis and approved and adopted by the General Synod might prove one means leading to the end in view.

4. Your Committee, finally, is of the strong opinion that a great immediate need exists in the Church for the gathering together of its men for service in some Dominion-wide and inclusive form of organization. We believe that advantage should be taken of the session next October of the General Synod, of calling representative laymen together in a preliminary conference, on the day preceding the meeting of the General Synod, with a view to the discussion of the whole Post-Forward-Movement Church conditions, and in the hope that a strong laymen's organization covering all departments of work under the General Synod would be the result. Such a meeting, if carefully and adequately organized, we are convinced, would be both possible and successful.

Summing up, the Executive Committee submits that there is ample ground for great joy and thanksgiving to God for all that has been already accomplished: for the larger vision and sense of stewardship given for the time being to our people, for the be-

ginnings of a spiritual awakening: for the great army of workers that took part in the intensive preparation and canvass: for the loyalty and love of the Church revealed through it all, and for the willingness of the people to give freely of their substance for the support and extension of God's Kingdom. For all this we thank God and take courage. As the result of the financial canvass, all the great departments of the Church's activities will move more easily, new ground can be occupied and greater usefulness developed. The burden of the Indian and Eskimo work, though still heavy, will not be crushing. A comprehensive scheme of pensions has been made possible. By the Endowment Funds for the expenses of the Primate and the Executive Council, it is hoped that provision has been made whereby in this land of magnificent distances the Church may have a working Executive. By the Diocesan Local Needs Fund, every Diocese in the Dominion has received substantial benefit. The whole result fully warrants the words of the original resolution which led to the Forward Movement, wherein "we do affirm our faith in the ability and willingness of our own people in Canada to accept and carry these obligations."

It now remains for the General Synod to complete the work thus far carried on. The Executive Committee, therefore, recommends:

(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.  
All of which is respectfully submitted.

Signed on behalf of the Executive Committee,

DAVID HURON, Chairman.

Sept. 23, 1921.

TABLE A.

Statement shewing the original objective, the total amount subscribed, and the total amount paid up to August 31st, 1921.

Diocese	1. Allotment	2 Pledged	3. Cash and Bonds Rec'd to Aug. 31
Algoma.....\$	35,000 00 \$	60,695 73 \$	48,700 64
Athabasca.....	10,000 00	1,297 68	1,297 68
Columbia.....	31,000 00	31,000 00	31,000 00
Caledonia.....	10,000 00	4,421 00	4,040 83
Calgary.....	70,000 00	63,388 65	34,951 83
Cariboo.....	10,000 00	4,584 00	3,514 95
Edmonton.....	25,000 00	6,995 50	5,214 88
Fredericton.....	90,000 00	131,044 06	98,969 70
Huron.....	325,000 00	442,463 25	340,609 62
Keewatin.....	10,000 00	4,188 25	3,147 45
Kootenay.....	25,000 00	34,012 45	24,777 62
Mackenzie River....	1,000 00	2,050 00	1,962 50
Montreal.....	275,000 00	322,016 59 2	261,965 29
Moosonee.....	25,000 00	43,724 35	18,256 95
Niagara.....	180,000 00	309,169 54	234,308 62
Nova Scotia.....	180,000 00	197,910 40	137,100 30
New Westminster....	95,000 00	142,235 19	105,802 06
Ontario.....	90,000 00	148,339 69	110,235 88
Ottawa.....	125,000 00	242,837 00	190,560 33
Qu'Appelle.....	90,000 00	76,954 45	77,597 95
Quebec.....	90,000 00	201,646 77	168,911 75
Rupert's Land.....	180,000 00	208,511 47	139,485 42
Saskatchewan.....	80,000 00	50,284 29	31,259 64
Toronto.....	550,000 00	738,646 17	587,213 22
Yukon.....	5,000 00	2,585 60	2,657 70
Special Gifts.....	.....	606 76	606 76

Sundries Account . . . . .	42 50
<div style="display: flex; justify-content: space-between;"> <span>\$2,607,000 00</span> <span>\$3,471,608 84</span> <span>\$2,664,192 07</span> </div>	

TABLE B.

Payments made to August 31st, on Account of Financial Objectives.

	Objective	Amount Paid	Paid in Full
Endowment, Indians & Eskimo . . . . .	\$ 300,000 00	\$ 300,000 00	Paid in full.
Settlers' Church Extension . . . . .	150,000 00	120,000 00	80% Paid.
Indian & Eskimo contingencies . . . . .	100,000 00	100,000 00	Paid in full
Foreign Missions— General . . \$150,000			
Oriental Work B.C. \$ 40,000	190,000 00	152,000 00	80% Paid
Woman's Auxiliary . .	150,000 00	120,000 00	"
Primacy Expenses (Endowment Fund)	50,000 00	40,000 00	"
General Synod Executive Council's Endowment . . . . .	100,000 00	80,000 00	"
G. B. R. E. . . . .	50,000 00	40,000 00	"
Council of Social Service . . . . .	50,000 00	40,000 00	"
War Service Commission and Contingencies . . . . .	10,000 00	8,000 00	"
Beneficiary Funds . .	750,000 00	600,000 00	"
Diocesan Local Needs Returned to the Dioceses exceeding their objectives two-thirds of excess . . . . .		168,783 53	Paid in full

TABLE C.

The following Table shews in Column I., the amounts re-  
paid to Dioceses which have overpaid their objectives, and re-  
presents two-thirds of the excess. Column II, shews the amounts  
already paid to "Weaker Dioceses" out of the Diocesan Local  
Needs' Surplus above \$75,000 earned by Toronto and Huron.

	I Excess 2-3	II. Weaker Dio- ceses
Algoma.....	\$ 8,136 52	\$ 2,845 70
Athabasca.....		2,587 00
Caledonia.....		3,326 16
Calgary.....		923 95,
Cariboo.....		1,108 71
Edmonton.....		2,217 43
Fredericton.....	5,250 77	
Huron.....	8,470 71	
Keewatin.....		1,478 28
Kootenay.....		1,663 07
Ma ckenzie River.....	577 50	2,254 39
Moosonee.....		1,478 29
Niagara.....	29,574 49	
New Westminster.....	6,056 53	
Ontario.....	11,491 29	
Ottawa.....	42,773 00	
Qu'Appelle.....		4,250 07
Quebec.....	47,218 20	
Saskatchewan.....		4,011 70
Toronto.....	9,234 62	
Yukon.....		1,855 25
	\$ 168,783 53	\$30,000 00

TABLE D.

Balance on hand in Bank, August 31st.....	\$ 80,331 74
Dominion of Canada Victory Bonds.....	11,100 00

Securities X.....	79,335 17
	\$ 170,766 91
X Securities on hand August 31st, 1921.	

PARTICULARS	Face Value	Price Paid.
County of Lincoln Debentures.....	\$ 20,000 00	\$ 19,657 40
City of Kingston.....	26,100 00	25,065 62
Province of New Brunswick.....	35,000 00	34,012 15
	\$ 81,100 00	\$ 79,335 17

F. G. LAMB,  
Accountant.

#### TABLE E.

Shewing the amounts given by S. S. War Memorial, W. A. Special, and the C. M. S. contribution to the Indian and Eskimo Endowment Fund of the M. S. C. C.

(1) S. S. War Memorial.....	\$55,000 00
(2) W. A. Special.....	31,324 36
(3) Church Missionary Society's Donation.....	£25,000

## II. MEMORIALS, PETITIONS AND COMMUNICATIONS

### 1. Re Revised Prayer Book.

(a) Provincial Synod of Canada

Montreal, November 20th, 1920

Ven. Archdeacon Ingles,  
Toronto, Ont.

My Dear Archdeacon—At the meeting of the Provincial Synod of Canada, held in Montreal in November last (1919) the following resolutions were passed and ordered to be communicated to General Synod:

1. PRAYER BOOK REVISION. It was moved by Dr. G. Abbott-Smith, seconded by the Very Dean Llwyd,

"THAT the Book of Common Prayer, as revised at the last session of General Synod and remitted to this Synod for its approval, be now by this Synod approved." Carried in the Lower House. The Upper House concurred.

Moved by Rev. H. M. Little, seconded by Canon Scott, "THAT this Synod desires to point out to the General Synod that in the matter of the Lectionary in the reading of the Lessons in the daily sequence of the 1st Epistle to the Corinthians, Chapter VII, v 25 to end and XI, 2-17, have been omitted, and it respectfully requests that these omissions be rectified."—Carried in the Lower House. The Upper House concurred.

Moved by Canon Scott, seconded by Archdeacon Patterson-Smyth, "That the Synod respectfully requests the General Synod to, order that in the New Prayer Book the three longer Exhortations in the Communion Office be printed at the end of that office." Carried in the Lower House. The Upper House concurred.

G. ABBOTT-SMITH

Hon. Clerical Sec.

(b) Provincial Synod of Rupert's Land

Ven. Archdeacon Ingles,

408 Brunswick Ave.,

Toronto, Ont.

My Dear Archdeacon Ingles—I am sending you by today's mail a copy of the Journal of the Provincial Synod of Rupert's Land. On page 37 of which you will find a record of the following resolution which was passed in both Houses:

"That Canon XII of the General Synod as amended by the Synod in September 1918, be accepted by the Synod of the Province and that the Revised Book of Common Prayer as adopted at the same meeting be approved for use in the Province."

Yours sincerely,

R. B. McELHERAN,

Hon. Clerical Sec.

(c) The Provincial Synod of Ontario

The Ven. Archdeacon Ingles, M.A.,

Secretary, General Synod.

My Dear Archdeacon,—The Secretaries of the Provincial

Synod beg to forward to you a copy of the Resolution adopted at the last Session, of the Provincial Synod, held in Ottawa, September 1919. The Resolution is found in the Journal of the Synod, 1919, Page 21.

Resolved, That Canon No. XII of the General Synod passed in the Eighth Session of the General Synod of the Church of England in the Dominion of Canada, and relating to the Book of Common Prayer, be and the same is hereby accepted by the Synod of the Province of Ontario.

GEORGE ALGOMA,  
President of Synod

W. J. BRAIN  
Hon. Clerical Secretary

JAMES NICHOLSON  
Hon. Lay Secretary

(d) Copy of Resolution adopted by the Synod of the Diocese of Algoma—June 3rd, 1920

“That this Synod accept the Revised Prayer Book as adopted by the General Synod, but in doing so records its solemn protest against the way in which that Synod has dealt with the Athanasian Creed.”

Certified Correct Copy.

CHARLES PIERCY,  
Hon. Clerical Sec. Synod of Algoma

27-5-21.

(e) Synod of the Diocese of Caledonia

To the Bishops, Clergy and Laity of the Church of England in Canada in General Synod assembled.

The Memorial of the Synod of the Diocese of Caledonia humbly sheweth:

That your memorialists respectfully request the Confirmation of Canon XII on “The Book of Common Prayer” at this session of the General Synod and would strongly deprecate any action which might nullify what was accomplished at the last session of the General Synod in the way of the enacting of this Canon.

And your memorialists will ever pray.

Signed on behalf of the Synod of the Diocese of Caledonia,



this tenth day of June, nineteen hundred and twenty-one.

F. H. CALEDONIA,

President

WALTER A. GRAY,

Secretary

(f) Synod of the Diocese of Kootenay

The Ven. Archdeacon Ingles,

Hon. Clerical Sec. (General Synod)

408 Brunswick Ave.

Toronto, Ont.

My Dear Archdeacon Ingles,

It is my pleasure to inform you that at the sixteenth Session of the Synod of the Diocese of Kootenay, held in Nelson, British Columbia, on Wednesday and Thursday, the fifteenth and sixteenth days of June in the year of our Lord, one thousand nine hundred and twenty-one, the following Resolution was moved by the Archdeacon of Kootenay, seconded by Mr. Chancellor Hamilton:

"That this Synod of the Diocese of Kootenay adopts and approves of the Book of Common Prayer as approved by the General Synod of Canada, and as approved by the Anglican Provincial Synod of British Columbia, subject strictly to the terms and provisions of Section 4 of the Constitution of the Anglican Provincial Synod of British Columbia.

The motion was carried unanimously by the Clerical Order.

The motion was carried unanimously by the Lay Order.

The motion was assented to by his Lordship, the Bishop.

Yours faithfully,

FRED. H. GRAHAM

Hon. Clerical Secretary

Synod of the Diocese of Kootenay

## 2. Re Divinity Degrees

Provincial Synod of Canada

Ven. Archdeacon Ingles,

Toronto

My Dear Archdeacon—At the meeting of the Provincial Synod

of Canada, held in Montreal in November last (1919) the following resolution was passed and ordered to be communicated to General Synod.

**DIVINITY DEGREES.** It was moved by the Clerical Secretary (seconded by Chancellor Campbell, "THAT whereas Canon 20 of the Provincial Synod of Canada on Divinity Degrees was repealed at the Session of 1912, said repeal not to take effect until such time as General Synod should have secured the necessary legislation to make operative a similar Canon of General Synod, this Synod do now memorialize General Synod and request that all possible steps be taken without more delay to obtain the necessary legislation for this purpose." Carried.

Yours faithfully,

G. ABBOTT-SMITH

Hon. Clerical Sec.

### 3. Re Name of Church.

(a) Synod of the Diocese of Fredericton

The Ven. Archdeacon Ingles, M.A.

Toronto.

Dear Archdeacon—The matter of the "Name of the Church" was brought before the Diocesan Synod of Fredericton at its meeting held in St. John, on Tuesday, April 29th, 1919.

The following action was taken:

It was moved by Mr. F. E. Neale, and seconded by Mr. J. B. H. Storer and resolved unanimously

"That it is the opinion of the Synod of the Diocese of Fredericton, that it is not desirable that there should be any change in the present name of "The Church of England in the Dominion of Canada."

Very sincerely,

Archdeacon O. L. NEWNHAM,

Secretary of Synod

(b) Synod of the Diocese of Montreal

To the Secretaries,

Montreal, April 26, 1920

General Synod of Canada,

Toronto, Ont.

Dear Sirs—The following is a copy of a resolution passed by the Synod of the Diocese of Montreal at its recent session:

“That the representatives of the Church of England in Canada, resident in the Diocese of Montreal and now in Diocesan Synod assembled, place on record their opposition to any change in the name of the Church.”

Yours very truly,

WILLIAM ROBINSON,  
Clerical Secretary

#### 4. Re Registration, etc.

Synod of the Diocese of Huron

The Venerable, Archdeacon Ingles,

Toronto, and

F. H. Gisborne, Esq.,

Ottawa,

Hon. Secretaries of the Lower House,

The General Synod.

Dear Sirs—We beg to enclose herewith Memorials to the General Synod passed by the Synod of the Diocese of Huron at its Session held in London, Ont., May 13th to 15th, 1919.

Yours truly,

R. J. M. PERKINS,  
Hon. Clerical Secretary

R. E. DAVIS  
Hon. Lay Secretary

That this Synod memorialize the General Synod of the Church of England in Canada to request the Dominion Parliament to make the following enactments:

(1) That all persons over fifteen years of age, resident in or entering Canada be required to register and to carry identification and registration certificates.

(2) That all males between the ages of thirteen and twenty-four be given physical training.

(3) That all persons between the ages of twelve and twenty-four be subject to medical inspection.

(4) That all immigrants be able to speak and write the English language before receiving the franchise.

### 5. Re Dual Language.

(a) Moved by Rev. E. Appleyard and Seconded by the Very Rev. The Dean:

That the Synod of the Diocese of Huron hereby endorses the policy of the Legislature of Manitoba in so amending its Public School Act that first, it has repealed Section 258, which provided for Bilingual education, and second, has made the teaching of English obligatory in every Public School in the Province.

Moreover, we are convinced that it is in the interests of this Dominion of Canada, in our own interests, and in the interests of those who have come, and are about to come here, to make their homes with us with the purpose of becoming a part of the nation, that all children attending our Public Schools in all our Provinces, except Quebec, should be compelled to learn the English language, that English should be the language of instruction and all examinations conducted in English.

Also that the Secretary of this Diocese be instructed to send a copy of this resolution to the Minister of Education of each of the Provinces of the Dominion, except Quebec.

Also, that we memorialize the General Synod in this matter and respectfully request that body to give it their earnest consideration with a view to further action at their next meeting.

(b) Synod of the Diocese of Huron

The Venerable Archdeacon Ingles, M.A.,  
Toronto, Ont.

Dear Archdeacon Ingles—We beg to enclose herewith a copy of a Resolution passed at the Annual Session of the Synod of Huron, held in the City of Brantford, May 10th-12th, 1920.

Yours very truly,

R.J.M. PERKINS  
Hon. Clerical Secretary

R. E. DAVIS  
Hon. Lay Secretary

Inasmuch as a certain propaganda is now being made in this country in order that the teaching of French may become obligatory in all our Public Schools; this Synod reaffirms the principle of the motion passed at the Synod of the Diocese of

Huron last year, that English only should be the language of instruction in all our public schools, except in Quebec Province, and that all examinations should be conducted in English, and that the General Synod be urged to take action as memorialized in the motion of last Synod.

### 6. Re Lambeth Appeal.

Synod of the Diocese of Huron

The Venerable Archdeacon Ingles, M.A.,

and Francis H. Gisborne, Esq.,

Hon. Secretaries.

The General Synod of the Church of England in Canada,

408 Brunswick Avenue, Toronto, Ont.

Dear Sirs.—We beg to forward to you the following Memorial Resolution passed at the Annual Session of the Synod of the Diocese of Huron held in London, Ontario, May 10th and 11th, 1921:

“The Synod of the Diocese of Huron would respectfully memorialize the General Synod at its next Session to pass such legislation as will put into effect the letter and spirit of the Lambeth Appeal on Unity.”

R. J. M. PERKINS

Hon. Clerical Secretary

R. E. DAVIS

Hon. Lay Secretary

### 7. Re Clergy Pensions Institutions.

Diocese of Qu'Appelle

Synod House, Regina Sask., Dec. 9, 1918

Rev. & Dear Sir.—I am desired to communicate to you the following resolution, passed by the Synod of the Diocese of Qu'Appelle:

“That the Synod of the Diocese of Qu'Appelle regrets that the Clergy Pensions Institution, while recognizing work as Chaplains on the Continent of Europe, does not recognize services in the colonies as qualifying for augmentation of pensions.”

Believe me,

Yours obediently,

EDWIN H. KNOWLES  
Secretary of Synod

### 8. Re Church Union.

Memorial from the Diocese of Saskatchewan

The Ven. Archdeacon Ingles, Hon Clerical Secy. of the General Synod.

Dear Sir,—I am instructed by the Synod of the Diocese of Saskatchewan to forward to you the following resolution:

“That this Synod of Saskatchewan now in session urges the General Synod of the Church of England in Canada meeting in October 1921, to take steps leading to a Conference, with power to act, between a Committee of the General Synod and leaders of other Denominations in Canada, with the aim of introducing such a measure of Church Union as is consistent with the fundamentals of Christian Doctrine, as presented and preserved in our Prayer Book.

HENRY WALLACE,  
Secretary

### 9. Re Headquarters of the Church.

To the General Synod of the Church of England in Canada:

(The humble petition of the Synod of the Diocese of British Columbia humbly sheweth:

“That the Synod of the Diocese of British Columbia prays that the permanent Headquarters of the Church of England in Canada be transferred from Toronto to Winnipeg.”

And your Petitioners will ever pray.

Signed on behalf of the Synod of the Diocese of B. C. this 29th day of July A.D. 1921.

CHARLES COLUMBIA,  
Chairman

### 10. Re Expenses to Lambeth Conference, etc.

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

The Memorial of the Synod of the Diocese of British Columbia humbly sheweth:

That at the Annual Meeting of the Synod held February 3rd, 1921, the following resolution was passed:

“That this Synod memorialize the General Synod requesting

that, if not otherwise provided for, provision be made for the payment of the travelling expenses of the Canadian Bishops attending Lambeth Conference and the expenses of the members of the Executive Council of the General Synod when attending its meetings by including the amount required in the triennial Assessments on the Dioceses."

And your Memorialist will ever pray.

Signed on behalf of the Synod of the Diocese of British Columbia this 29th day of July A.D. 1921.

CHARLES COLUMBIA,  
Chairman

## 11. Re Divorce.

The Synod of the Diocese of Ottawa

### RESOLVED:

That, in view of the increase of divorce in Canada and the levity with which the marriage tie is regarded by many, it is desirable that the Church should again draw attention in the most solemn emphatic manner—

1st. To the fact that marriage was instituted by God Almighty that man should have assistance and companionship, and that marriage is not to be undertaken hastily or carelessly, for caprice or for any improper motive, but only after prayer, each party believing and having reasonable cause to believe that they will be able and willing, as loving and life long companions, to assist one another in the journey to the Heavenly Kingdom;

2nd. To the importance of celebrating the marriage service, called by the Church the "Form for the Solemnization of Matrimony", in the House of God in the most public, solemn and impressive manner, in the presence as far as may be possible of the kinsfolk and friends of the parties, Our Blessed Lord Himself having taught His Church the value and blessings of marriage ceremonies and rejoicings by being present with His disciples and performing the miracle at the marriage feast at Cana;

3rd. To the fact that when God blesses the union with children that the purity and happiness of the home life have a commanding influence upon the upbringing and future of these little ones, concerning whom our Saviour, in solemn warning, bids us take heed that we put no cause of stumbling in their

way, and that therefore every effort should be made to raise the standard of domestic life by family prayer, by reading of God's Word and by the example of the parents, and to prevent as far as may be anything that will discredit or degrade the relations of husband and wife or parent and child, whether it be in literature or in art, whether it be in the daily press or in the drama, in advertisements in public places or in moving pictures;

And 4th. To the fact that, marriage being, according to God's institution to which our Saviour Christ recalls us, the union of one man with one woman to the exclusion of all others so long as they both shall live, the Church of England in Canada has by a canon of the General Synod provided that no clergyman of the Church shall marry a divorced person while the other partner is living.

It is therefore the duty of all members of the Church, by example, conversation and influence, to use every means within their power to maintain the Christian standard of home life, to promote personal purity, and to oppose every effort for facilitating divorce or the declaring of any marriage null for any insufficient or improper reason.

A true copy of a resolution passed unanimously by the Synod of the Diocese of Ottawa on the second day of June in the year of our Lord, one thousand nine hundred and twenty-one.

W. H. STILES

Clerical Secretary

## 12. RE WORK AMONG SEAMEN

### Diocese of New Westminster

TO

The Primate, the Archbishops and Bishops of the Upper House and the Clergy and Laity of the Lower House of the General Synod of the Church of England in Synod assembled:-

At a Meeting of the Executive Committee of the Diocese of New Westminster, held August the 31st, it was RESOLVED—  
 "THAT a Memorial be presented to the General Synod, praying that the Social Service Commission be instructed to support the work of the Church among Seamen in the same manner as it now maintains the Chaplains of Ports."

**This Memorial respectfully sheweth:**

THAT WHEREAS there are in the Dominion of Canada



several large Ocean Ports, to wit; Halifax, St. John, Quebec, Montreal, Vancouver and Victoria;

AND WHEREAS the Spiritual and social needs of the Seafaring population call aloud for the ministry of the Church, thereby laying a solemn responsibility upon it;

AND WHEREAS the Church of England in Canada has already undertaken work at the Ports amongst Immigrants, a work supported by the whole Church to the benefit of all;

AND WHEREAS the Committee appointed by the Executive of the Diocese of New Westminster to report have recommended, THAT the Synod of New Westminster take over the work of the Seamen's Institute, in the city of Vancouver, as a Diocesan charge and responsibility; and THAT advantage should be taken of an offer of a suitable building for the work of the Institution;

THEREFORE the Executive Committee of the Diocese of New Westminster beg respectfully to request that the General Synod of the Church of England in Canada arrange with the Council of Social Service to give the aid of the whole Church to the support of Diocesan work among Seamen in the great Ports of Canada; and that in the case of Vancouver a grant of \$1000.00 per annum be made to the Synod of New Westminster

Signed, R. Seymour.

Hon. Lay Secy. of Synod.

## ADDRESS

TO THE VENERABLE ARCHDEACON ARMITAGE, SECRETARY OF THE REVISION COMMITTEE OF THE BOOK OF COMMON PRAYER.

We, the members of the Upper and Lower House of the General Synod of the Church of England in Canada feel that we cannot allow this memorable occasion, on which the Revised Book of Common Prayer of the Church of England in Canada has been formally confirmed and authorized for use throughout the Church in Canada, to pass without due acknowledgement of the great services which you, as Secretary to the Revision Committee, have rendered to our Church. We realize that only a man of extraordinary zeal and devotion, combined not only with a very rare capacity for the mastering of the numerous and intricate details which such a work involves, but also with an indomitable perseverance in overcoming formidable difficulties, could have brought this work to such a successful issue, while at the same time administering a large Parish with its inevitable demands upon both time and energy. You richly deserve, and have obtained the gratitude of every member of our Church, and you have the reward, which we know that you will prize highly, that your name will always be inseparably connected with this Book. It is our intention to present you with a special copy of the Canadian Revised Book of Common Prayer, which we hope will serve both as a memento of your labours, and a token, however inadequate, of our gratitude for the conspicuous ability and unsparing toil with which you have conducted and brought to a successful completion this most important work.

## MATTERS REFERRED

## I. TO COMMITTEES:

## A. The Executive Council:

(1) *That* the Executive Council be requested to prepare a suitable 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.

(2) *That* the report of the Committee on "Faith and Orders" 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.

(3) *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.

(4) *That* the Executive Council of the General Synod be requested to take such steps as are necessary to amend the Canon 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.

(5) *That*, 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. 219 of the Journal, 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.

(6) *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. (See page 512)

(7) *That* 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.

(8) *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.

(9) *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 be made for the coordination 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.

B. To the M.S.C.C.

(a) To the Board of Management.

(1) "*That* the Board of Missions recommend 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."

(2) "*That* the Board of Missions, believing that such information would be of great value in raising funds for the 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."

(3) *That* the Board of Management be recommended to approve generally of an agreement with the Canadian Churchman

along the lines indicated in the correspondence between the Directors of the Company and the General Secretary, and that the Executive Committee be directed to continue the negotiations and authorized to complete an agreement satisfactory to it, the amount of the annual payment to be set by agreement with the Executive Committee.

And further that the Executive Committee be authorized to enter into negotiations with the Canadian Churchman where by it will be possible to purchase the rights and interests of the present owners at a price to be agreed upon if, after further investigation by the Executive Committee, it is found advisable to do so.

(b). To the Executive Committee of the M.S.C.C.

(1) *That* the Board of Missions recommend 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.

(2) *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

C. To the General Board of Religious Education.

(1) *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 the Synod 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 a definitely outlined, and as regularly fol-

lowed 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.

(2) *That* an examination be set on each part of the 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, 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.

(3) *That* the Synod 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.

(4) In view of the fact that the General Synod is not officially informed as to the work and needs of the Educational Institutions carried on under the auspices of the Church of England in Canada, and is thus precluded from intelligently encouraging, dealing with, discussing, advising upon or assisting in this vital and necessary work of religious education which members of this church have initiated and carry on to Her great benefit.

And in view of the fact that on account of the foregoing this General Synod is in a less advantageous position in regard to assisting the religious education of her own people in her own institutions than other religious communions in Canada.

Be it resolved that His Grace the Primate be respectfully requested to appoint a commission of three or more members of this Synod, who shall be requested to supply to the next General Synod the following information so far as it is obtainable:

(1) The number of Schools for Boys carried on under the auspices of this Church; numbers in attendance during five past years; course of religious instruction.

(2) The number of Girls' Schools carried on under C. of E. auspices; numbers in attendance during five past years; course of religious instruction.

(3) Number of Women's Colleges carried on under C. of E. auspices; number as in attendance, religious instruction.

(4) Number of Theological Colleges; number proceeding to 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

#### D. To the Council for Social Service

To the Executive Committee.

(1) The following was referred back to the Executive Committee of the C.S.S. for further investigation and to report thereon, if necessary, at the next Synod:

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.

(2) *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.

(3) *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.

(4) *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.

(5) *That* the memorial from the Diocese of New Westminster (See page 514) in reference to the Missions to Seamen be referred to the Executive Committee of the Council for Social Service.

(6) *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.

(7) 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 to be made to the next Session of this General Synod.

#### E. To the Committee on Beneficiary Funds

(1) *That* 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.

(2) 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.

#### F. To the Committee on the Revision of the Book of Common Prayer:

(1) To consider the propriety of printing the exhortations at the beginning or end of the Communion service instead of in the present place.

(2) *That* the following alterations and additions, suggested by Proposals for the Revision of the Book of Common Prayer as



Approved by the Convocation of Canterbury, February 1920, Pamphlet No. 533, be incorporated in the Revised Canadian Prayer Book. As will be seen from the date of this pamphlet, this is the first opportunity of bringing them before General Synod.

(1) That when the shortened form of Morning Prayer is used, and at any time in Evening Prayer, the following form of Confession and Absolution may be used.

#### CONFESSION

O Almighty Father, Lord of heaven and earth, we confess that we have sinned against Thee in thought, word, and deed. Have mercy upon us, O God, after Thy great goodness; according to the multitude of Thy mercies, do away our offences; wash us thoroughly from our wickedness and cleanse us from our sin; for Jesus Christ's sake. Amen.

#### ABSOLUTION

May the Almighty and merciful Lord grant you pardon and remission of all your sins, time for true repentance, amendment of life, and the grace and comfort of the Holy Spirit. Amen.

(1) Omit from the Litany that portion commencing "O Lord, deal not with us after our sins" down to "Graciously hear us, O Lord Christ," and print it under the following heading:

#### A SUPPLICATION IN TIME OF WAR OR OTHER DISTRESS

To be used after the Lord's Prayer in the Litany. And amend the third Rubric as follows:

"When the Litany is immediately followed by the Holy Communion, the Minister shall omit the Lord's Prayer and all that followeth, except "The grace of our Lord Jesus Christ etc."

(3) Alternative Epistle and Gospel for Christmas Day:

Epistle: Titus II. 11-14 (The grace of God . . . . . works)  
Gospel; St. Mathew I. 18-25 (Now the birth . . . . . he called his name Jesus).

(4) Alternative Epistle and Gospel for Easter Day:

Epistle: Heb. XIII. 20, 21 (Now the God of peace . . . . .  
for ever and ever. Amen.)

Gospel: St. Mark XVI. 1-7 (When the Sabbath was passed . . . . . as he said unto you).

(5) Insert All Soul's Day in the Calendar, with following

Collect, Epistle and Gospel:

Collect: We commend into thy hands of mercy, most merciful Father, the souls of all the faithful departed, beseeching Thine infinite goodness to give us grace to live in Thy fear and love, and to die in thy favour; that when the judgement shall come, which Thou hast committed to Thy well-beloved Son, both they and we may be found acceptable in Thy sight. Grant this, O merciful Father, for the sake of Jesus Christ, our only Saviour, Mediator and Advocate. Amen.

(6) Holy Communion. The Ten Commandments to be printed and recited in the following form:

- I. As now.
- II. Omit all after "worship them."
- III. Thou shalt not take the name of the Lord thy God in vain
- IV. Omit all after "but the seventh day is the Sabbath of the Lord thy God."
- V. Omit all after "mother."
- VI. As now
- VII. As now.
- VIII. As now.
- IX. Omit "against thy neighbour."
- X. Thou shalt not covet.

In the second rubric after the Offertory sentences, insert after the words "Bread and Wine" putting thereto, if he think fit, "a little pure and clean water." After the words "shall think sufficient" the rubric to read "The Priest here may bid special prayers and thanksgivings. After which the Priest shall say." Remove the two long Exhortations to the end of the Office.

The Proper Preface for Easter Day shall be used till Ascension Day, amending the Rubric as follows: "Upon Easter Day and throughout Eastertide till Ascension Day." Amend the Proper Preface for Whitsunday to read as follows: "Through Jesus Christ our Lord; who, after that he had ascended up far above all the heavens, and was set down at Thy right hand, did as at this time pour forth upon the children of adoption thy holy and life giving Spirit, that through his glorious power the joy of the everlasting Gospel might come abroad into all the world; whereby etc."

Add the following Proper Preface:

Upon All Saint's Day, and (except when the Proper Preface of any of the great Festivals is appointed to be said) upon the Festivals of Apostles and Evangelists, and the Nativity of St.

John Baptist—"Who in the righteousness of Thy Saints hast given us an example of godly life, and in their blessedness a glorious pledge of the hope of our calling, that, being compassed about with so great a cloud of witnesses, we also may run with patience the race that is set before us, and with them receive the crown of glory that fadeth not away

The following changes of order to be made, or at least permitted to be used:

(1) The Prayer of Humble Access to be moved so as to follow immediately after the comfortable Words.

(2) In the Prayer of Consecration the following words to be added after the Words of Institution:

"Wherefore, O Father, we Thy humble servants, having in remembrance before Thee the precious death of Thy dear Son, his mighty resurrection and glorious ascension, looking also for his coming again, do render unto thee most hearty thanks for the innumerable benefits he hath procured unto us. And we pray Thee of Thine Almighty goodness to send upon us and upon these Thy gifts Thy holy and blessed Spirit, who is the Sanctifier and the Giver of life, to whom with thee and thy Son Jesus Christ be ascribed by every creature in earth and heaven all blessing, honour glory, and power, now, henceforth, and for evermore. Amen.

(3) The Lord's Prayer to be placed after the Prayer of Consecration, prefaced by the words:

"As our Saviour Christ hath commanded and taught us, we are bold to say:

*Then shall the people join with the Priest and say:*

Our Father.....for ever and ever.  
Amen."

7. The Catechism. Print the Ten Commandments in the same shortened form as in the Order of Holy Communion.

Insert the following question and answer immediately after the Ten Commandments:—

"What does our Lord Jesus Christ teach about these Commandments?"

"Our Lord Jesus Christ teaches that there are two great Commandments. Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength. this is the first Commandment. And the second is, Thou shalt love thy neighbour as thyself."

The next question to read:

"What then dost thou chiefly learn etc." In the Answer to

"Duty towards God" insert "with all my mind" after "with all my soul."

8. In the Burial Service, either add 2 Cor. iv. 11 to end as an alternative Lesson, or insert a Rubric permitting 1 Thess. 4. 13 to be read as an alternative. (N.B. This Lesson is already printed as one of the Lessons at the burial of baptized children.)

9. A Communion. In the Exhortation, omit "Instead whereof . . . . wished" and insert "Wherefore, lest by disuse of the said discipline God's judgment upon sin be lightly regarded."

The Bishop of Ontario will also move that his Grace the Primate be respectfully asked to appoint a Committee to draw up a Form of a Simplified Office for the Ministrations of Public Baptism of Infants, to be incorporated eventually in the Book of Common Prayer.

#### G. To Special Committees:

On a communication from the Executive Committee of the National Committee of the A.L.M.M.

*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.*

#### H. To Individuals:

To the Honorary Treasurer.

(1) To pay all expenses necessarily incurred in connection with holding this Session of the Synod.

(2) *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.*

(3) *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 de'legates attending the Session of Synod and that the Executive Council be authorized to appropriate the in-*

come of the endowment fund to that purpose, and that any balance not so provided be paid by an annual assessment of the Dioceses.

*That* the receipts from Royalties 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.

I. TO PROVINCIAL SYNODS:

(a) To the Provincial Synod of Ontario.

The letter from the Equal Franchise Club of Brantford, (See page. ).

(b) To all the Provincial Synods:

(1) "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.

(2) 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. The General Synod recommends the issue of a similar Questionnaire in all the Provinces, and a definite and well-planned campaign based thereon.

J. To Diocesan Synods:

(a) *Re* Statistics.

(1) *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."

*(b) Re Religious Instruction:*

2. *(a)* The great practical question in Ontario at present is to get clergy and laity, throughout the Province, working locally without delay. The General Synod recommends, 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 the Synod thinks it would be well if the Bishop of each Diocese would 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 a'long the 'ines mentioned above.

*(b)* 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. The Synod thinks this course might well be followed in the other provinces.

*(c)* The Synod further recommends 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.

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## CONSTITUTION AND RULES OF ORDER

### SOLEMN DECLARATION

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

We, the Bishops, together with the Delegates from the Clergy and Laity of the Church of England in the Dominion of Canada, now assembled in the first General Synod, hereby make the following Solemn Declaration:—

We declare this Church to be, and desire that it shall con-

tinue, in full communion with the Church of England throughout the world, as an integral portion of the one Body of Christ composed of Churches which, united under the One Divine Head and in the fellowship of the one Holy Catholic and Apostolic Church, hold the one Faith revealed in Holy Writ, and defined in the Creeds as maintained by the undivided primitive Church in the undisputed Ecumenical Councils; receive the same Canonical Scriptures of the Old and New Testaments, as containing all things necessary to salvation; teach the same Word of God; partake of the same Divinely ordained Sacraments, through the ministry of the same Apostolic Orders, and worship one God and Father through the same Lord Jesus Christ, by the same Holy and Divine Spirit Who is given to them that believe to guide them into all truth.

And we are determined by the help of God to hold and maintain the Doctrine, Sacraments, and Discipline of Christ as the Lord hath commanded in His Holy Word, and as the Church of England hath received and set forth the same in "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the Use of the Church of England; together with the Psalter or Psalms of David pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons;" and in the Thirty-nine Articles of Religion; and to transmit the same unimpaired to our posterity.

### FUNDAMENTAL PRINCIPLES

We declare that the General Synod when formed does not intend to, and shall not, take away from or interfere with any rights, powers, or jurisdiction of any Diocesan Synod within its own territorial limits as now held or exercised by such Diocesan Synod.

We declare that the constitution of a General Synod involves no change in the existing system of Provincial Synods, but the retention or abolition of the Provincial Synods is left to be dealt with according to the requirements of the various Provinces as to such Provinces and the Dioceses therein may seem proper.

### BASIS OF CONSTITUTION

1. (a) The General Synod shall consist of the Bishops of the Church of England in the Dominion of Canada and of Dele-

gates chosen from the Clergy and the Laity.

(b) The Delegates shall be chosen by the several Diocesan Synods according to such rules as they may adopt, or, in a Diocese which has no Synodical organization, may be appointed by the Bishop, such Delegates to be in all cases resident in the Diocese from which they are elected or appointed; provided that, until circumstances permit of its being otherwise ordered by the General Synod, the Bishops of the Dioceses of Moosonee, Yukon, Mackenzie River, Athabasca and Caledonia, and such other Dioceses as may be formed out of them, be permitted to elect or appoint non-resident Delegates to the General Synod, provided only that the said Delegates be resident within the bounds of the Ecclesiastical Province of Rupert's Land, or the Civil Province of British Columbia respectively. Provided further that until 1896 these Dioceses may elect their Delegates from any Diocese whatever. Provided also that the Chancellor of a Diocese shall be eligible for election as a representative of the Diocese of which he is Chancellor, wherever he may be resident.\*

(c) The representation shall be as follows: 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†

2. (a) The Synod shall consist of two Houses; the Bishops constituting the Upper, and the Clergy and Laity together the Lower House. The two houses shall sit separately except by the consent of both Houses.

(b) The Clergy and Laity shall vote by Orders if required: and if the proposition be carried in the negative it shall be conclusive; but if in the affirmative any six Delegates (two from each of three different Dioceses) may then demand a vote by Dioceses, when, if the proposition be carried in the negative, it shall be conclusive, the vote of each Diocese being determined by the majority of the delegates of that Diocese. And in case of

\*Amended at Ninth Session, (See Journal, page 159)

†Amended at Ninth Session. (See Journal, page 178)



equality in the votes of the Delegates from any Diocese, such Diocese shall not be counted.

(c) When both Houses sit together, each House shall vote separately.

3. (a) There shall be a Primate who shall be elected by the House of Bishops from among the Metropolitans or Bishops of Dioceses not in any Ecclesiastical Province. He shall be styled the Primate of all Canada, and Archbishop of the See over which he presides. He shall be President of the General Synod.\*

(b) The Primate shall hold office for life, or so long as he is Bishop of any Diocese of the General Synod; nevertheless he may, resign at any time 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.†

4. The General Synod shall have the power to deal with all matters affecting in any way the general interests and well-being of the Church within its jurisdiction. Provided that no Canons or resolutions of a coercive character, or involving penalties or disabilities, shall be operative in any Ecclesiastical Province, or in any Diocese not included in any Ecclesiastical Province until accepted by the Synod of such Province or Diocese, and that the jurisdiction of the General Synod shall not withdraw from a Provincial Synod the right of passing upon any subject falling within its jurisdiction at the time of the formation of the General Synod.

5. The following, or such like objects are declared to be within the jurisdiction of the General Synod:

- (a) Matters of doctrine, worship and discipline.
- (b) All agencies employed in the carrying on of the general work of the Church.
- (c) The general missionary and educational work of the Church.
- (d) The adjustment, with the consent of the Dioceses, or of the Province (in the case of the Province of Rupert's Land), of the relations between Dioceses in respect of Clergy, Widows' and Orphans' and Superannuation Funds.
- (e) Regulations affecting the transfer of Clergy from one Diocese to another.

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\*Amended at Second Session, 1896, (Journal, page 57).

†Amended at Ninth Session. (See Journal page 173)

- (f) Education and training of Candidates for Holy Orders.
- (g) Constitution and powers of an Appellate Tribunal
- (h) The erection, division, or re-arrangement of Provinces, with the consent of any existing Provinces affected; but the erection, division or re-arrangement of Dioceses, and the appointment and consecration of Bishops within a Province shall be dealt with by the Synod of that Province.

6. Nothing in this Constitution shall affect any Canons or enactments of any Provincial or Diocesan Synods now in force.

7. For the expenses of the Synod, including the necessary travelling expenses of the members, there shall be an annual assessment of the Dioceses proportionate to the number of licensed Clergymen in them (Dioceses having less than ten Clergymen being exempt); provided, however, that the expenses of any member of the Synod not attending during the whole Session of the Synod shall be paid *pro rata*, and such proportionate part thereof as his attendance bears to the whole time the Synod is in Session; and that a Standing Committee be appointed who shall fix and determine the amount at any time to be paid hereunder; such Committee, however, to have a discretionary power to allow a greater proportion in case of absence from illness or any other good cause arising during the sitting of the Synod.

8. All Canons dealing with matters of doctrine, worship and discipline shall require to be passed at two successive meetings of the General Synod before coming into force.

9. The words "Ecclesiastical Province" shall mean any group of Dioceses under the jurisdiction of a Provincial Synod.

Given in the city of Toronto in the month of September in the year of our Lord one thousand eight hundred and ninety-three.

[N.B.—No change in the Basis of Constitution shall be considered unless a majority of each Order is present and no change shall take place unless unanimously adopted by both Houses or until affirmed by a two-thirds majority of the Upper House and a two-thirds majority of each Order of the House of Delegates, and in the latter case it shall stand over for confirmation till the next meeting of Synod, when it must be affirmed by similar majorities.—See pp. 46 and 49 Journal of First Session.]

## I. CONSTITUTION

1. (a) The General Synod shall consist (1) of the Bishops

of the Church of England in of Canada holding Sees therein, or executing by due authority the Episcopate as Assistant, Coadjutor, or Missionary Bishop appointed to any Diocese outside of Canada under the provisions of any Canon of this Synod; or any such Bishop, who having resigned his See is residing in the Dominion of Canada and not engaged in any work, other than Episcopal; but Bishops who have resigned their jurisdiction shall not have the right to vote in the Upper House, and (2) of the Delegates chosen from the Clergy and Laity of the said Church. All Lay Delegates shall be communicants and their credentials shall state them to be such.\*

2. The Synod shall consist of two Houses; the Bishops constituting the Upper, and the Clergy and Laity together, the Lower House. And when both Houses sit together, each House shall vote separately. And each House shall hold its sittings in public or in private at its own discretion.

3. The Clerical and Lay Delegates shall be chosen by the several Diocesan Synods, according to such rules as they may adopt; and, in a Diocese which has not any Synodical organization, they may be appointed by the Bishop of such Diocese.

4. The representation by Clerical and Lay Delegates shall be as follows:†

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. And the Delegates shall be in all cases resident in the Dioceses from which they are elected or appointed; provided that until circumstances permit of its being otherwise ordered by the General Synod, the Bishops of the Dioceses of Moosonee, Yukon, Mackenzie River, Athabasca, and Caledonia, and such other Dioceses as may be formed out of them, be permitted to elect or appoint non-resident Delegates to the General Synod, provided only that the said Delegates be resident within the bounds of the

\*Amended, see pages 97 and 125 Journal Sixth Session, 1911.

†See pages 40, 41 and 47, Journal of Third Session, 1902

Ecclesiastical Province of Rupert's Land or the Civil Province of British Columbia respectively. Provided also that the Chancellor of a Diocese shall be eligible for election as a representative of the Diocese of which he is Chancellor, wherever he may be resident.\*

5. The election of the Clerical and Lay Delegates shall be certified under the hand and seal of the Bishop of the Diocese which they represent, or, in the absence of the Bishop, the Chairman of the Synod, and such certificate shall be final and conclusive, which certificate shall be forwarded by the Secretaries of the Diocesan Synod to the Secretaries of the Lower House of the General Synod within fourteen days after the said election. And in case any of the said Delegates mentioned in such certificate shall be unable to attend, a certificate signed by the Bishop, or in his absence by the Secretaries of the Diocesan Synod, that (A.B.) being a Clerical or Lay Delegate from the Diocese is unable to attend, and that (C.D.) is authorized by vote of the Synod of that Diocese to fill his place as Delegate, shall be final and conclusive, whether presented before or during the Session of the General Synod.

5. (a) There shall be an Executive Council of the General Synod, consisting of the Bishops of the Upper House, the Prolocutor of the Lower House and of one Clerical and one Lay Delegate from each Diocese, nominated respectively by the Clerical and Lay Delegates of each Diocese and elected by the General Synod on the fourth day of meeting. It shall be the duty of the Executive Council to represent the General Synod between Sessions, to carry out the decisions of the General Synod in unprovided cases, to act as a tribunal of reference between the different departments of work organized by the General Synod, to consider and report upon any matters referred to it by the General Synod, and to prepare for submission to the General Synod such matters as it may deem necessary for the general well-being of the Church. The Council shall meet at least once a year. The quorum shall be twenty-five, and Bishops, Clergy and Laity must be present. The Primate shall be *ex officio* chairman, and in his absence the senior Archbishop or Bishop present. When a member ceases by death or otherwise to represent his Diocese, his place on the Council shall be filled by the Prolocutor from among the last elected delegates of the Diocese which the former member

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\*Amended Ninth Session. (See Journal p. 178)

represented.\*

6. The Primate of all Canada, elected in the manner provided by the Basis of Constitution, shall be the President of the Synod, but in case of his absence from any cause, the Archbishop, senior by appointment or election, or, if no Archbishop be present, the Bishop elected as President of the Upper House, shall be and act as President of the Synod.†

7. The Primate shall be the President of the Upper House; and, in case of the absence of the Primate, the Bishops shall elect one of their own number to preside.

8. (a) The Lower House shall be presided over by their Prolocutor, or Deputy Prolocutor, who shall be elected by ballot and shall continue in office until the election of his successor.

(b) Any member of the Lower House may be nominated for the office of Prolocutor, or Deputy Prolocutor,‡ and the nominee receiving a majority of the votes cast in any ballot shall be elected.

(c) In the event of no nominee receiving a majority of the votes cast in any ballot, the name of the nominee receiving the least number of votes shall be dropped in the succeeding ballots.\*\*

9. The Synod shall meet on the second ††Wednesday in September in every third year, or oftener at the discretion of the Primate or on the requisition of any five Bishops.‡‡ Provided always that in case of a special general session having been held the time of meeting of next session may be computed from the date of such special general session.\*\*\* The place of meeting of each Session of Synod shall be decided upon at the preceding Session, but such place of meeting may, for reasons deemed by them sufficient, be changed by any five Bishops, unless the Primate expresses his disapproval of and dissent from such change.†††

10. The Session of the Synod shall be preceded or commenced by Morning Prayer and the administration of the Holy Communion, and also, if so ordered by the Primate or other presiding Bishop, by a sermon.

11. The business of each day shall be commenced by prayer

\*Amended, pages 139, 148, Journal Seventh Session, 1915.

†See page 78, Journal of the Third Session, 1902.

‡Amended, see pages 114 and 152, Journal Sixth Session, 1911.

\*\*See page 76, id.

††See pages 107 and 132, Journal of Sixth Session, 1911.

‡‡See page 31, Journal of Third Session, 1902.

\*\*\*Amended, pages 171, 172, Journal Seventh Session, 1915.

†††See page 50, Journal Third Session, 1902.

for the Divine guidance and blessing, according to a form authorized by the House of Bishops.

12. A quorum of the Synod shall consist of not less than a majority of the Bishops, and not less than a majority of the members of each Order of the Lower House.

13. Each House shall appoint a Secretary or Secretaries, who shall keep regular accounts of all proceedings in their own House, and record them in books to be kept for that purpose, preserve memorials and other documents under the direction of the President and Prolocutor, attest all public acts of the Synod, and deliver over all records and documents to their successors. And two or more copies of the printed Journal of each session, with a statement attached to each mentioning the numbers of pages, and certifying the same to be a true copy of the original minutes and proceedings of which it is the printed copy, signed by the Prolocutor and the two Secretaries of the Lower House, shall be kept on record by the Secretaries.

13. \*(a) In the event of a vacancy occurring in the office of Secretary of the Upper House, by death or otherwise, the vacancy shall be filled by the Primate, or in case of a vacancy in that office, by the Senior Bishop.

13. (b) In the event of a vacancy occurring in the office of Clerical or Lay Secretary of the Lower House, by death or otherwise, while the Synod is not in Session, the vacancy shall be filled by the Prolocutor, or in the event of a vacancy in that office, the Deputy Prolocutor, and in the event of a vacancy in both offices,† by the Primate or Senior Bishop.

14. Each House shall establish its own Order of Proceedings and Rules of Order, and may publish such of its proceedings as it may deem advisable.

15. The Clergy and Laity shall vote by Orders, if required. And if the proposition be decided in the negative, it shall be conclusive but if in the affirmative, any six Delegates (two from each of three different Dioceses) may then demand a vote by Dioceses, when, if the proposition be decided in the negative, it shall be conclusive; the vote of each Diocese being determined by a majority of the Delegates of that Diocese. And in case of equality in the votes of the Delegates from any Diocese, such Diocese shall not be counted.

16 Either House may propose to the other any business it

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\*Amended, page 192 Journal, Ninth Session.

†Amended, pages 114 and 152, Journal Sixth Session, 1911.

may desire to have treated of or decided. It shall be incumbent on the Lower House to take up and dispose of any business submitted the Message from the Upper House immediately after the subject under consideration shall have been disposed of for the time being.

17. The Upper House may direct the Lower House to appoint a Committee to report to the Upper House on any subject on which they may desire the judgment of the Lower House, or to appoint their portion of a Joint Committee, or may summon the Lower House to a Conference.

18. Messages from the Upper House shall be delivered by an officer of the Upper House to the Prolocutor, who shall communicate them to the Lower House immediately on receipt, but not necessarily to the interruption of a speaker; and the House may by its vote, without discussion, decide on proceeding to the consideration of such a Message at once.

19. The Lower House may present to the Upper House any matter which they conceive to be a grievance or to require amendment, even when they have no proposition to make on the same; and the Upper House shall thereupon place it in order for consideration, with the view of providing a remedy; and shall, before the conclusion of the Session, declare to the Lower House the result.

20. The Prolocutor shall have the right of admission personally or by Committee to the Upper House, to communicate the desire or decisions of his House; and in such case he shall ascertain by Message when he or the Committee can conveniently received in the Upper House, and act accordingly.

21. It shall be competent to the Lower House to request a Joint Committee or Conference on any special object, beyond those submitted to it by the Upper House, or to propose for discussion any specific measure; to which request an answer shall be given; but it shall be at the option of the Upper House to accede to their request or not.

22. When either House shall desire a Conference with the other, or a Joint Committee, the reason for either shall be agreed to by the House desiring it, and communicated in writing to the other; the Prolocutor personally or by Committee in either case proceeding to the Upper House, either to deliver or to receive such reasons.

23. When either House shall have come to a decision upon any subject in which the other House is concerned, it shall communicate its decision to the other.

24. If the Lower House should not concur in a decision of the Upper House, they shall state their reasons for such non-concurrence; and may either propose an amendment, or request the Upper House to suggest an amendment to meet their reasons or request a Conference.

25. If the Upper House should not concur in a resolution or decision of the Lower House, they may, in stating their non-concurrence, either state their reasons or not; and may either propose an amendment, or request the Lower House to prepare an amendment, or appoint a Conference, to which the Lower House shall always give attention.

26. A conference may be either by deputation from both Houses, or by deputation from the Lower House, or by open conference, as the Upper House may think fit; and the place shall be appointed by the President.

27. No proposition shall be considered as sanctioned by the Synod, until it has received the separate sanction of both Houses, which shall be declared by the President in writing in the Schedule of prorogation.

28. Committees, whether of either House, or of the two Houses, may hold their meetings either during recesses in the Session, or during the prorogation of the Synod.

29. All Canons of Synod shall be fairly transcribed in a book to be kept for that purpose immediately after they are passed, and be attested by the Primate or other presiding Bishop, the Prolocutor, and the Secretaries of both Houses.

30. The expenses of the Synod, including the necessary travelling expenses of the members, shall be provided for by an assessment of the several Dioceses, represented in the Synod, proportioned to the number of licensed Clergymen in them; Dioceses having less than ten Clergymen being exempt; provided, however, that the expenses of any member of the Synod not attending during the whole Session of the Synod shall only be paid *pro rata*, and such proportionate part thereof as his attendance bears to the whole time the Synod is in Session; and that a Standing Committee be appointed who shall fix and determine the amount at any time to be paid hereunder; such Committee, however, to have a discretionary power to allow a greater proportion in case of absence from illness or other good cause arising during the sitting of the Synod. And such assessment shall be paid to the Treasurer of this Synod, who shall manage and administer the same.

31. All Canons dealing with matters of doctrine, worship,



and discipline, and all alterations of such Canons, shall require to be passed at two successive meetings of the General Synod before coming into force; but all other enactments of the Synod shall come into operation as soon as passed, subject to the provisions adopted in regard to the Basis of Constitution. (See note on p. 62, Journal of 1893.) And no alteration shall be made in the Basis of Constitution except as provided in the said note, which is as follows:

"No change in the Basis of Constitution shall be considered unless a majority of each Order is present, and no change shall take place unless unanimously adopted by both Houses or until affirmed by a two-thirds majority of the Upper House and a two-thirds majority of each Order of the House of Delegates, and in the latter case it shall stand over for confirmation till the next meeting of Synod, when it must be affirmed by similar majorities.

See page 46 and 49, Journal of First Session.

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

## II.—PERMANENT ORDER OF PROCEEDINGS AS ADOPTED BY BOTH HOUSES

1. The General Synod shall meet (notice being previously given by the Primate, or, in the event of his inability to act, by the Metropolitan next senior by consecration, of the time and place of meeting), the Bishops and Clergy attired in their proper robes and shall proceed to the Cathedral or other Church appointed by the Primate for Divine Service, on which occasion the Holy Communion shall always be administered. The preacher shall be appointed by the Primate, and special prayer shall be made for the Synod. The collection shall be applied to the current expenses of the Synod, unless otherwise ordered by the Primate.

2. At an appointed hour after Divine Service, the members of the Synod shall assemble at the place of deliberation, the Bishops being habited in their robes and the Clergy in gowns and hoods, where the President, after he has taken his seat, shall inform the Lower House with regard to their place of meeting and

direct them to elect their Prolocutor.

3. When the Prolocutor has been elected, he shall be conducted to the Upper House, accompanied at discretion by any members of the Lower House, and his election announced to the President.

4. The President shall then state to him the business on which the Upper House desires to engage the attention of the Lower House, specifying, when necessary, the order in which they desire it to be taken up.

5. On his return, a Deputy Prolocutor shall be elected by the Lower House in like manner as the Prolocutor to act in his absence or at his request, or during a vacancy in the office and the Prolocutor shall\* introduce to the House the business on which the Upper House desires them to engage themselves.

6. On every day of meeting after the first, the Synod shall meet at 9.30 a.m., and shall proceed at once, before any business is announced, to Morning Prayer at the Cathedral or other appointed place, and after Prayers proceed to business.

7. The Synod when assembled for business, shall be prorogued by the Primate or President of the Upper House, after a resolution fixing the time of prorogation has been agreed upon by both Houses; and the President, with the consent of the Upper House, shall issue a Schedule declaring the state in which each matter of business stands which has been brought before the Upper House, and shall promulgate the same to the Lower House, and shall then at the hour agreed upon prorogue the Synod.

8. The Prolocutor, on receiving the schedule of prorogation, shall at the first opportunity communicate it to the Lower House.

N.B.—The Primate, on receiving the names and post office addresses of the Delegation from the Church in the United States, shall forward to the Prolocutor the names, etc., of the Clergy and Laymen, and shall appoint one or more of the Bishops to care for the Bishops on the Delegation. The Bishop, or Bishops, thus appointed by the Primate, shall be responsible:

1. For meeting, either in person or through another, on their arrival the Bishops entrusted to their care, and escorting them to the place in which they are to be entertained.

2. For accompanying them to the Upper House and introducing them to the Primate, and generally promoting their satisfaction in attending the General Synod as its guests.†

\*Amended pages 114 and 152, Journal Sixth Session, 1911.

†See pages 39 and 47, Journal of Fourth Session, 1905.

### III.—ORDER OF PROCEEDINGS OF THE LOWER HOUSE

1. On the first day of meeting, after Prayer, the Clerical and Lay Secretaries shall call the roll of their respective Orders.

2. A quorum being present, the Prolocutor, elected at the previous Session of Synod, shall take the chair, or, in the event of his death, or of his not being a member of the House, or not being present, a temporary Chairman shall be elected by open vote.†

3. After Prayer by the Prolocutor, or temporary Chairman, the election of a new Prolocutor shall be proceeded with by ballot after nomination.†

4. On his election the Prolocutor shall proceed to the Upper House accompanied by his nominators.†

5. On his return from the Upper House, a Deputy Prolocutor shall be elected in like manner as the Prolocutor,† and the Prolocutor shall nominate two assessors.†

6. The following officers, to hold office until the appointment of their successors, shall be elected by open vote.\*

(1) Two Secretaries—one Clerical and one Lay—by the Clergy and Laity respectively.

(2) A Treasurer.

(3) Two Auditors.\*\*

(7) The Roll of Members as called by the Secretaries shall be referred to the Committee on Election and Credentials.†

(8) After this the daily Order of Business shall be as follows:

(1) Reading, correcting, and approving the Minutes of previous meeting.

(2) Appointing Committees.

(3) Presenting, reading and referring Memorials or Petitions.

(4) Presenting Reports of Committees, of Treasurer, of Auditors.

(5) Giving Notices of Motion.

(6) Taking up Unfinished Business.

\*See pages 39 and 47, Journal of Fourth Session, 1905.

†See page 77, Journal of Third Session, 1902.

‡Amended pages 114 and 152, Journal Sixth Session, 1911.

\*\*See page 77, Journal of Third Session, 1902.

- (7) Consideration of Motions.
- (8) Orders of the Day.
- (9) Before the final adjournment of the Synod, reading, correcting and approving the Minutes of the last day's proceedings.

#### IV.—RULES OF ORDER FOR THE LOWER HOUSE

1. The Lower House shall meet on the day and at the hour and place appointed by the Primate or President, and, unless otherwise ordered by the House, on each succeeding day at ten o'clock; and the mid-day adjournment shall be from one o'clock to half-past two p.m.; and the business except the work of the Committees, shall conclude at six p.m., at which hour the House shall proceed to the Cathedral for Evensong. When the Prolocutor has taken the Chair, every member shall remain uncovered.

2. The Prolocutor shall preserve order and decorum, and shall have power to appoint Assessors to aid him in so doing, and he shall decide all questions of order, subject to an appeal to the House, to be decided without debate; and when called upon to decide a point of order, he shall state the rule applicable to the case, without argument or comment.

3. As soon as conveniently may be after the calling of the Rolls and Election of Officers the following Standing Committees shall be appointed:

- (1) On Statistics and State of the Church.
- (2) On Amendments to the Constitution.
- (3) On Canons.
- (4) On Rules of Order.
- (5) On Elections and Credentials.
- (6) On Finances and Expenses.
- (7) On Memorials to Deceased Members.
- (8) On Unfinished Business and Printing.

Such Standing Committees shall be appointed upon the recommendation of a Nominating Committee to consist of one Clerical and one Lay Delegate from each Diocese, named by the Prolocutor; and any matter having any relation to the work of any such Standing Committee may, upon its coming before the House, be referred without debate to the proper Committee for consideration and report.

4. When any member wishes to speak, he shall rise and address the Chair.

5. When two or more members rise at the same time, the Prolocutor shall name the party first to speak.

6. A member called to order while speaking shall sit down, unless permitted to explain.

7. No motion or amendment shall be considered as before the House unless seconded and reduced to writing.

8. No member, save the mover of a resolution, who, as mover, is entitled to reply, shall speak more than once, except by the permission of the House.

9. A member may rise to explain, if permitted by the Chair.

10. No original motion, except motions of course, shall be received without notice, except by permission of the House.

11. When a resolution has been moved and seconded, any member may require the previous question to be put, whether the motion so made shall be put or not, and that question shall be decided without debate.

12. When a motion has been read to the House by the Prolocutor, it cannot be withdrawn without the consent of the House.

13. When a question is under consideration, no other motion shall be received except

- (a) To adjourn.
- (b) To lay it on the table.
- (c) To consider it clause by clause.
- (d) To postpone it to a certain time.
- (e) To postpone it indefinitely.
- (f) To refer it to a Committee.
- (g) To amend it, or
- (h) To divide upon it;

And motions for any of these purposes shall have precedence in the order named. . . No more than one amendment to a proposed amendment of a question shall be in order.

14. A motion to adjourn shall always be in order.

15. Motions to adjourn or to lay on the table shall be decided without debate.

16. A motion to suspend a Rule of Order shall take precedence of all other motions, and shall be decided without debate; and no Rule or Order shall be suspended except upon the vote of two-thirds of the members present.

17. A member, if not interrupting a speaker, may require

any motion in discussion to be read for his information, at any time during the debate.

18. When amendments are made to any motion, the amendments and the original motion shall be put in order the reverse of that in which they were brought forward.

19. When a question is finally put by the Prolocutor, either an original motion or an amendment, no further debate shall be allowed; the Prolocutor first declaring that the question is finally put.

20. When the Prolocutor is putting a question, no member shall rise from his seat; and every member present, when a question is put, shall be required to vote on the same, unless excused by the House.

21. In voting, those who vote in the affirmative shall first rise, and then those who vote in the negative; and in case of an equality of votes the question shall be decided by the casting vote of the Prolocutor, who may also vote on the motion.

22. When required by two Clerical and two Lay Delegates, the vote of the House upon any question may be taken by Orders voting separately; and in that case a majority of both Orders shall be necessary to an affirmative vote.

23. On a division, the names of those who vote for or against a question shall be recorded in the minutes, if required by three members.

24. A question being once determined shall not again be drawn into discussion in the same Session, without the unanimous consent of the House.

25. Committees shall not be appointed without notice, excepting Standing Committees, Committees of the Prolocutor to the Upper House, and Committees of course, such as those which follow upon the adoption of a resolution which requires a Committee.

26. When a separate Committee of this House has been named, whose function is deliberative, the Prolocutor shall direct what number of its members do form a quorum, unless the quorum is fixed by the resolution under which the Committee is appointed.

27. When a Committee is appointed, the appointment shall contain the name of a Convener, and if no Convener be named the member of the Committee whose name is first on the list shall be the Convener. The Committee shall appoint its own Chairman as its first order of proceedings.\*

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\*See page 63, Journal of Third Session, 1902.

28. Reports of Committees shall be in writing, signed by the Chairman, and shall be received in course, but a motion may be made for re-committal.

29. Motions with reference to Reports from Committees shall take precedence of other motions on the paper.

30. Whenever it shall happen that members appointed on Committees are not re-elected to the Synod, the Prolocutor may appoint others from the same Diocese or Dioceses to fill their place; and in order thereto a copy of the certified lists of Clerical and Lay Delegates sent to the Secretaries shall be sent by them to the Prolocutor within ten days after they shall have received the same.

31. It shall be the duty of the Secretaries to arrange a list of all business, and all notices of motion sent to them by members to be brought before the Synod, according to the order in which they are received; and, under the direction of the Primate, to cause a printed copy of the same to be sent to every member of the Synod twenty-one days before its meeting; which business and notices shall stand first on the order of the day.

32. The Standing Committee on Unfinished Business and Printing shall arrange for each day the order of precedence of the several motions of which notice has been given, and have them printed.

33. In any unprovided case resort shall be had to the Rules of Order of the House of Commons in Canada for guidance.

34. No Canon originating in the Lower House shall be enacted unless the same has been transmitted by the Secretaries of the Lower House to the members of the Synod at least three weeks before the Meetings of the Synod, or unless the same has been left over as unfinished business, and printed in the Journal of the previous Session.

# Canons of the Synod

## CANON I.

### THE SUPREME COURT OF APPEAL

[Passed Session II (Journal p. 40), 1896; Amended Session III (Journal pp. 51, 65), 1902. Passed a second time Session IV (Journal pp. 20, 35), 1905]

The General Synod of the Church of England in the Dominion of Canada enacts as follows:

1. There shall be a final Court of Appeal for the Church of England in Canada, hereinafter referred to as "The Supreme Court," which shall be called The Supreme Court of Appeal for the Church of England in the Dominion of Canada.
2. Subject to the limitations hereinafter prescribed, the Supreme Court shall have jurisdiction to hear and determine appeals from the judgments or decisions of the Court of any Ecclesiastical Province, whether sitting as a Court of Appeal or as a Court of original jurisdiction, and from the judgment or decisions of any Diocesan Court or of the Bishop of any Diocese.
3. An appeal shall lie to the Supreme Court only when the decisions appealed from affect the subjects of Doctrine or Worship, or where a Bishop has been tried and a decision adverse to him has been arrived at.
4. The Supreme Court shall, at the request of any Diocesan or Provincial Synod or the House of Bishops of any Province, or of the General Synod or either House thereof, have authority to determine whether any Canon passed by the Synod of any Province or Diocese is constitutional or *ultra vires*.
5. The Supreme Court shall, at the request of any Diocesan or Provincial Synod or of the House of Bishops of any Province or of the General Synod or either House thereof, have authority to determine the proper construction of any Canon passed by any Diocesan or Provincial Synod, or any question of Ecclesiastical Law which may be submitted for its consideration.
5. (A) The Supreme Court shall, at the request of the General Synod or of either House thereof, have authority to determine whether any Canon passed by any Provincial or Diocesan Synod has been repealed, amended, suspended or otherwise affected by any Canon of the General Synod, and to determine to



what extent such Canon of the Provincial or Diocesan Synod has validity, force or effect.

6. There shall be no appeal to the Supreme Court on questions of fact, except when the facts are contained in or evidenced by written documents, and except in the case of an appeal from a decision arrived at on the trial, of a Bishop.

#### CONSTITUTION OF THE COURT

7. The Supreme Court shall be composed of all the Bishops of the Church of England in Canada who have a right to sit in the General Synod, and of five assessors to be appointed in the manner hereinafter provided. The functions of the Court may be exercised by a Judicial Committee consisting of the Primate and Metropolitans, and of a sufficient number of other Bishops to be selected by the House of Bishops to make up the number of the Committee to not less than seven. Should any member of the Committee be unable to act, or should it be deemed by the Committee undesirable that any particular member should act, his place shall be filled by another Bishop to be selected by the Primate or Senior Bishop, member of such Committee. The judgment of the Committee shall be regarded as the judgment of the full Court, except in cases involving any question of doctrine, in which cases no decision shall be valid or binding unless and until a copy of such decision and the reasons therefor shall have been sent to all the Bishops, and the concurrence of two-thirds of the Bishops in the decision shall have been obtained in writing. Should two-thirds of the Bishops fail to concur in the conclusion arrived at by the Committee, the judgment appealed from shall not be enforced, and shall not be regarded as affirming or denying any doctrine.

8. The duty of presiding in the Court of Appeal shall belong in the first place to the Primate; next, to the Metropolitans in the order of seniority; next, to such Bishop as may be elected President by the Bishops sitting on the Appeal.

#### ASSESSORS

9. There shall be five Lay Assessors, resident in Canada communicants of the Church of England in good standing, judges of some Court of Law in the Dominion or Barristers of at least ten years' standing at the Bar of any of the Provinces. At each regular Session of the General Synod, the Upper House shall send

down the names of five persons qualified as aforesaid to the Lower House. If any of these be not accepted, the Upper House shall send down another name or other names as may be required. Should this second nomination not be accepted, the Upper House alone shall appoint; but no person shall be appointed who has been rejected by the Lower House. The Assessors so appointed shall continue to be Assessors until they shall have been replaced or re-appointed. Should a vacancy occur between two Sessions of Synod by death, resignation, or disqualification, such vacancy may be filled by the Primate and Metropolitans.

10. The Assessors shall advise the Court on all questions which may be submitted to them by the Court for their consideration, and shall have the right to sit as members of the Court during the hearing of an appeal. They shall not, however, be members of the Court for the purpose of giving judgment. The Court shall sit with at least three Assessors. In case any of the Assessors shall be unable to attend on the hearing of an appeal, an Assessor, *ad hoc*, duly qualified as hereinbefore provided, may be appointed by the Court to sit in his stead for the hearing of the appeal.

11. Any party to a cause or matter which is appealable to the Supreme Court may appeal.

12. No appeal shall lie for error or defeat in form in any proceeding or judgment.

13. The Supreme Court may sit in any Diocese at such time and place as the President of the Court may order and direct.

14. Written notice of appeal from any judgment or decision proposed to be appealed from must be given within three calendar months from the time of pronouncing such judgment or decision. Such notice shall be given to such persons and in such manner as shall be prescribed by the rules of procedure to be framed under the provisions of this Canon.

15. Every appeal shall be heard and disposed of by the Supreme Court within two years from the time the judgment or decision appealed from was pronounced.

16. The Supreme Court shall have power to award costs to any of the parties to an appeal to be paid by the other or others, and to make orders for the giving of security for the costs of any appeal or matter brought before it for its consideration.

17. The Supreme Court, or a Committee of the members thereof, shall, from time to time, make all necessary rules or orders with respect to the officers of the Court and their mode of appointment, the fees to be paid the officers, the mode in which

interlocutory applications shall be heard, the procedure in the Court, and all other matters necessary for the effectual carrying out of the provisions of this Canon, and in so doing shall be assisted by the Assessors or some of them. Such rules or orders may be altered from time to time as may be necessary. They shall be prepared within three months from the passing of this Canon, and shall be printed in the Journal of the General Synod as an Appendix thereto.

18. The time for taking any proceeding under the provisions of this Canon or the rules of procedure may be extended in such manner as the rules may provide.

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## CANON II

### THE MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN THE DOMINION OF CANADA

[*Passed Session III (Journal pp. 29, 33), 1902. Passed a second time Session IV (Journal pp. 21, 35), 1905. Amended Eighth Session (Journal pp. 234 and 247)*]

The General Synod of the Church of England in the Dominion of Canada enacts as follows:

1. There shall be a Society for the general missionary work of the Church, to be known as "The Missionary Society of the Church of England in Canada."

2. The Society shall consist of all members of the Church.

3. The work of the Society shall be under the charge of a Board of Missions, which shall be styled, "The Board of Missions of the Church of England in Canada."

4. The Board shall consist of all the members of the Upper House and all the members of the Lower House, and the members of the Board of Management as hereinafter described, with power to add to their number. The Primate shall *ex officio* be chairman, and in his absence the senior Archbishop or Bishop present shall preside.

The third day of each session of the General Synod shall be devoted to the work of the Missionary Society aforesaid.

5. The executive work of the Board shall be entrusted to a Board of Management composed of the Bishops of the Upper House and two Clergymen and two Laymen elected by each

Diocesan Synod at each regular meeting thereof (or where there is no Diocesan Synod, by the Bishop of the Diocese), and the officers of the Society. Such Board shall meet at least once\* a year at such time and place as it may determine. Special meetings may be summoned by the Primate on the written requisition of any two Bishops or of two Clergymen and two Laymen members of the Board, or at his discretion. Ten shall be a quorum. The Board shall report to each Diocesan Synod, and to each Provincial Synod, and to the General Synod, at their regular meetings. The Primate shall be *ex officio* Chairman of the Board (and in his absence the senior Archbishop or Bishop present shall preside). If no Bishop is present the Board shall elect a Clergyman or a Layman to preside. The Board shall appoint a General †Secretary and such other officers and Committees, and make such By-Laws as may be found necessary.

The Board shall meet for the first time on the 5th day of September, 1902, in Montreal, at 8 o'clock p.m.

The Board shall appoint an Executive Committee consisting of three Bishops, three Clergymen and three Laymen, and the officers of the Society, who shall meet at least once in each month, excepting July and August, and promote the work and interest of the Society in every way open to them under the powers and instructions which may be given to them from time to time by the Board of Management.

The Executive Committee shall meet at such time and place as they may determine, and shall report to the Board of Management at each meeting.

6. All funds raised under this Canon in any Diocese for Mission work beyond its own borders shall be forwarded to the Treasurer, and any of such funds not appropriated by the donors shall be distributed by the Board of Management.

7. The Board of Management shall publish annually a statement of the missionary needs and resources of each Diocese receiving or seeking aid, indicating in particular the definite sums required to meet the needs for first, Home Missions, or missions among the settlers in rural districts; and, secondly, Indian and heathen missions in the Dominion.

8. The Board of Management shall also publish annually a statement of the needs of such Foreign Missionary work as has been undertaken by the Church in Canada.

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\*Amended, pages 140, 148, Journal Seventh Session, 1915.

†Amended, pages 51, 144, Journal Seventh Session, 1915.

9. In order to secure a clear statement of the Church's needs, the Bishop or Secretary of the Executive Committee of each Diocese receiving or seeking aid, shall, on or before the 31st day of January in each year, submit to the Board of Management a description of existing missions and fields needing to be occupied in his Diocese, giving details of the extent, population and prospects of each.

There shall also be furnished a full and detailed statement of all moneys received from Missionary Societies, private benefactions or Government grants, for the work being carried on; and, further, a full and detailed statement of the expenditure of all funds so received.

The Board of Management may issue such appeals and bulletins of information as may from time to time be found necessary, and such appeals shall be signed by the Primate and General Secretary on behalf of the Board.\*

10. A deputation, as arranged by the Executive Committee, shall be sent, under the authority of the Bishop of each Diocese, to every Parish or Mission annually, to give missionary information and procure help for the work of the Board; and each Clergyman shall, in addition to reading the appeal or appeals annually preach, or have preached by a Clergyman representing the Board, to each congregation under his charge, a Missionary Sermon; then subscriptions and donations shall be solicited for the general missionary work of the Church. The Executive Committee shall make arrangements for the exchange of deputations between the east and west when found desirable.

11. Funds in answer to these appeals shall be raised by collections in churches, and at meetings, and by soliciting subscriptions and donations, and an application shall be made to each Diocese, or, if found practicable, to each Parish, for a definite sum.

12. Six months previous to the beginning of each year the Board of Management shall inform each Diocese seeking or receiving aid of the sum which it is expected will be granted to the Diocese for the coming year; but such grant shall be subject to reduction by the Board of Management if found necessary.

13. The appropriation of all funds not previously appropriated by the donors shall be made by the Board of Management; and it shall present to the Board of Missions a statement of all receipts, disbursements and expenditures, duly audited by two audi-

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\*Amended, pages 51, 144, Journal Seventh Session, 1915.

tors, who shall be appointed at each Session of the General Synod.

14. The General\* Secretary, when required to devote his whole time to the work of the Board of Management, may be paid his travelling expenses and a salary to be fixed by the Board of Management.

15. The present members of the Board of Management of the Domestic and Foreign Missionary Board of the Ecclesiastical Province of Canada shall represent their respective Dioceses on the Board of Management provided for in this Canon, until such time as the Dioceses shall have elected new members.

Until the Synods of the Province of Rupert's Land and the Dioceses of British Columbia or in the case of Dioceses having no Synods (including Algoma), the Bishops thereof, shall have appointed representatives, the present Delegates to this Synod shall be members of the Board of Management. In the case of the Diocese of Rupert's Land, the two of each Order first on the list shall act.

\*16. Before any Diocese, which may require assistance from the funds of the Society, has been constituted after the first day of January, 1919, evidence shall be submitted to the Executive Committee of the creation of an endowment, sufficient in the opinion of the Committee, to furnish an adequate Episcopal income, and an estimate of the amount which shall be required for its missionary work within the said Diocese, shall be submitted to the said Committee.

†17. Unless the requirements of the preceding section have been complied with and arrangements made towards providing for such estimated needs, to the satisfaction of the Executive Committee, the Board of Management may refuse to make any grants to the New Diocese from the funds of the Society.

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### CANON III.

#### OF CERTAIN MARRIAGES FORBIDDEN TO BE SOLEMNIZED BY THE CLERGY OF THE CHURCH OF ENGLAND IN CANADA

*[Passed Session III (Journal pp. 57, 59), 1902]*

1. The Table of Degrees prohibiting certain marriages set

\*Amended, pages 51, 144; Journal Seventh Session, 1915.

†Amended, pages 239, 247, Journal Eighth Session, 1918.

forth by authority in the year of our Lord 1563, and usually annexed to or included in the Book of Common Prayer, is hereby adopted by the General Synod.

2. No Clergyman within the jurisdiction of said Synod shall knowingly solemnize a marriage within the degrees prohibited by such table.

3. A copy of said Table of Prohibited Degrees shall be placed in the Vestry Room and near the entrance of every Church within the said jurisdiction, in some place where it may conveniently be read.

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#### CANON IV.

##### REGISTRAR OF THE GENERAL SYNOD

*[Passed Session III (Journal pp. 78, 91), 1902. Passed a second time Session IV (Journal pp. 77, 82), 1905, amended Sixth Session Journal pp. 111 and 148, 1911]*

1. There shall be an officer of the General Synod to be designated: The Registrar of the General Synod.

2. The Registrar of the General Synod shall be elected by the Lower House and his election shall be concurred in by the Upper House.

3. The Journals, files, papers, reports and all other documents, shall be committed, when not otherwise expressly provided for, to the keeping of the Registrar.

4. It shall be the duty of the Registrar to preserve all such Journals, files, papers, reports, and other documents now in existence; to arrange, label, file, index, and otherwise put in order and provide for the safe keeping of the same and all such others as may hereafter come into his possession in some safe and accessible place of deposit and hold the same under such regulations and restrictions as the General Synod may from time to time provide.

5. It shall be the duty of the said Registrar to procure a proper book of record and to enter therein a record of the Consecrations of all the Bishops of the Church of England in Canada, designating accurately the hour and place of the same, and the names of the consecrating Bishops and of all others present and assisting, to have the same authenticated in the fullest manner

possible, and to take care for the similar record and authentication of all future consecrations in the Church.

6. The Registrar shall present a report at each session of the General Synod.

7. The expenses necessary for the purposes of this Canon shall be provided for by the vote of the General Synod and discharged by the Treasurer.

\*8. It shall be the duty of the Registrar without fee to furnish certified copies of each General Synod Journal and send the same to the proper officer of each Ecclesiastical Province of Canada for preservation among the records of such Province.

\*9. It shall be the duty of the Registrar to keep a proper book of record and to enter therein all canons enacted by General Synod; each Canon so entered shall be certified under the hand of the Primate and of the Registrar and shall be sealed with the seal of the General Synod. Such book of Canons shall be deemed to be the original record of the Canons enacted by the General Synod of Canada.

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#### CANON V.

#### MARRIAGE AND DIVORCE

*[Passed Session IV (Journal pp. 25, 28), 1905]*

No Clergyman within the jurisdiction of the Church of England in Canada shall solemnize a marriage between persons either of whom shall have been divorced from one who is living at the time.

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#### CANON VI.

#### TRANSFER OF CLERGY

*[Passed Session IV (Journal p. 54), 1905]*

It shall be the duty of each Bishop to keep a register of the

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\*Enacted Sixth Session, 1911, see Journal pages 111 and 148.



Clergy of his Diocese, whether ordained by himself or received from another Diocese. After each name there shall be recorded the date of his ordination as Deacon and Priest, and the name of the Bishop who ordained him; his standing in his University, if any; also the date of his entering the Diocese and of his various appointments. There shall also be a record of his transfer from other Dioceses, if there be any such.

A Clergyman shall be regarded as subject to the Episcopal jurisdiction of the Bishop on whose register his name has been entered, until he has been removed from such register by transfer to another Diocese.

When a Priest or Deacon in good standing is desirous of leaving a Diocese, it shall be the duty of the Bishop to give him, on his request, the usual "Letters Testimonial" or "*Bene decesit*," but the Clergyman on receiving the same shall continue subject to the Episcopal jurisdiction of the Bishop till such "Letters Testimonial" shall have been presented according to their address, and accepted by the Bishop to whose Diocese the Clergyman wishes to be transferred. Provided always that, if they be not presented within three months after their date, they shall be void.

#### SCHEDULE A.

"Letters Testimonial" may be in the following terms:—

I hereby certify that A.B., who has signified to me his desire to be transferred to the Ecclesiastical authority of . . . . . is a Priest of . . . . ., in regular standing, and has not, so far as I know and believe been justly liable to evil report for error in religion or viciousness of life for the three years last past.

Witness our hand and seal this . . . . . day of . . . . ., 19..

Under the Canon this requires an answer.

#### SCHEDULE B.

*Form of Acceptance of "Letters Testimonial."*

##### DIOCESE OF A.

*To the Ecclesiastical authority of the Diocese of B:—*

The letters of transfer of the Reverend C.D. from the Diocese

of A. have been presented to us and have been accepted; and the date thereof is....., 19..

Witness our hand and seal this.....day.....19..

.....  
Bishop of.....

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## CANON VII.

### ON EDUCATION

[*Enacted Eighth Session, 1918, see pp. 232 and 244*]

#### GENERAL BOARD OF RELIGIOUS EDUCATION

1. For the purpose of unifying and developing the Educational activities of the Church, there shall be a General Board of Religious Education of the Church of England in Canada, which may be referred to, briefly, as the Board of Education.

2. The Board shall consist of the Primate *ex officio*, who shall be the President of the Board, the Bishops of each Diocese, two representatives of each order from the Lower House appointed by the Prolocutor at each Session of Synod and two clergymen and two laymen elected by each Diocesan Synod at each regular meeting thereof, together with any Executive officers who may be appointed by the Board.

In any Diocese where there is no Diocesan Synod the Diocesan representatives shall be appointed by the Bishop. The Board shall have power to increase the membership.

3. It shall be the duty of the Board to study the Educational needs and problems of the Church in respect of Primary and Secondary Education and of all Sunday School work, and to recommend such measures as it may deem advisable to advance the cause of Religious Education, and to provide, as far as possible, that the education of our youth shall be maintained in harmony with the principles of the Christian religion and in close connection with the faith and worship of the Church.

4. The Board shall meet at least once a year at such time and place as may be determined by by-law or resolution of the

Board.

5. The Board shall have power to fix its own quorum, to frame regulations for the orderly and convenient discharge of the business and duties entrusted to it, to appoint such officers as may be deemed expedient, to regulate the powers, duties, and emoluments, if any, of such officers.

6. The Board shall have power to associate with itself experts in different departments of educational work, who shall form consultative councils for the purpose of studying and reporting upon educational problems affecting the interests of the Church.

7. The Board may appoint an Executive Committee to conduct the business of the Board in the intervals of its meetings

8. The Executive shall meet at such times and places as it may determine, and shall report to the Board at each meeting thereof.

9. It shall be the duty of the Board to submit a Report to each Diocesan Synod, to each Provincial Synod, and to the General Synod at their regular meetings.

10. It shall be the duty of the Board to determine from time to time what money will be required for the work of the Board and to arrange for the raising of the same, either by agreement with the several Dioceses in Canada or otherwise, as may be determined by the Board.

11. The third Sunday in October shall be observed for and shall be devoted to the following purposes:

(i) Intercessions on behalf of the home, the Sunday School and other educational agencies of the Church.

(ii) Supplying information concerning the Church's Educational work.

(iii) Holding Special Services for children and adults.

(iv) Providing offerings in behalf of the work of the Board.

12. The Monday of the second week of the General Synod shall be devoted to the consideration of the Report of the Board.

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#### CANON VIII.

#### AN ECCLESIASTICAL PROVINCE FOR THE CIVIL PROVINCE OF ONTARIO

*(Enacted Session VI, Journal pp. 95 and 128)*

The General Synod of the Church of England in Canada

enacts as follows:—

1. On the Provincial Synod of Canada consenting hereto, the Dioceses of Toronto, Huron, Ontario, Niagara, Algoma and Ottawa, at present comprised within the Ecclesiastical Province of Canada, shall constitute a new Ecclesiastical Province, to be known as "The Ecclesiastical Province of Ontario," and shall cease to be under the jurisdiction of the Provincial Synod of Canada.

2. There shall be a Provincial Synod of the said Ecclesiastical Province of Ontario, which shall be known as "The Provincial Synod of Ontario," and shall consist of all the Bishops of the Church of England in Canada having Sees within the said Ecclesiastical Province, or executing by due authority the Episcopate as Co-adjutor, Suffragan, Assistant, or Missionary Bishop therein, and of delegates chosen from the clergy and laity thereof.

3. If at the date of the Provincial Synod of Canada consenting hereto the Metropolitan of Canada be the Archbishop of one of the Sees comprised in the Ecclesiastical Province of Ontario, he shall thereupon become Metropolitan of the Province of Ontario, but he shall also continue to exercise jurisdiction as Metropolitan of Canada until his successor in such Metropolitanacy be elected in accordance with the Canons of the Provincial Synod of Canada.

4. If at the said date the Metropolitan of Canada be not the Archbishop of one of the Sees mentioned in clause 3, the Bishops of the said Province of Ontario at the first session of the Provincial Synod thereof, (or at such other time and place as they shall at the First Session determine) shall elect one of their number to be the Metropolitan of the Province of Ontario, and until such election has taken place the Metropolitan of Canada shall continue to exercise jurisdiction in the Province of Ontario.

5. As soon as the said resolution of consent shall have been passed by the said Provincial Synod of Canada the Bishops and clerical and lay delegates present from the Dioceses comprising the Ecclesiastical Province of Ontario shall withdraw from the session of the said Provincial Synod, and as soon thereafter as conveniently possible shall assemble in session at the Provincial Synod of Ontario, under the presidency of the Metropolitan of Ontario, or there being no Metropolitan of Ontario present, under the presidency of the senior Bishop of Ontario present.

6. After consent as aforesaid the Bishops and clerical and lay delegates from the remaining Dioceses of the Ecclesiastical Province of Canada shall constitute the Provincial Synod of Can-

ada and shall continue to exercise all the powers thereof over all the said remaining Dioceses.

7. The constitution, order of proceedings and rules of order of the Provincial Synod of Canada *mutatis mutandis* shall be the constitution, order of proceedings and rules of order of the Provincial Synod of Ontario until the last mentioned Synod shall have adopted a new constitution, order of proceedings and rules of order.

8. All Canons of the Provincial Synod of Canada, so far as the same shall be applicable to the Province of Ontario, shall be deemed to be Canons of the Provincial Synod of Ontario until or unless the Synod shall otherwise enact.

9. When duly constituted the Provincial Synod of Ontario may enter into such agreements, and may make such arrangements as may be necessary with the Provincial Synod of the Province of Rupert's Land in respect of any territory situated in the civil Province of Ontario as may be comprised in any of the Dioceses of the said Province of Rupert's Land, (subject however to the concurrence of the Dioceses affected), and if the Province of Rupert's Land and the Dioceses affected as aforesaid consent, any territory as aforesaid may be transferred to and shall upon acceptance thereof by the Provincial Synod of Ontario become and constitute part of the Ecclesiastical Province of Ontario and be subject to the Provincial Synod thereof.

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## CANON IX.

### MISSIONARY DIOCESES AND BISHOPS

*(Enacted Session VI., Journal pp. 48, 50 and 117)*

The General Synod of the Church of England in Canada enacts as follows:

Whereas the Missionary Society of the Church of England in Canada in the furtherance of the general missionary work of the Church entrusted to their care under Canon No. 2 of this Synod, may find it necessary to assume the charge of defined districts in foreign lands and to provide Episcopal supervision for such districts, and it is expedient to make provision in regard to the same. Be it therefore enacted:

1. The Board of Missions of the Church of England in Can-

ada may by a resolution passed at any Triennial Meeting of the Board, or at any Special Meeting thereof called by the Primate at the request of the House of Bishops, with such notice as is required in the case of a Meeting of the General Synod, and specifying the purpose for which such meeting is called, establish a Missionary Diocese or Dioceses in Territories beyond the Dominion of Canada; provided that if the territory of any proposed Diocese be part of the territory under the jurisdiction or in charge of a Bishop or Bishops of the Church of England in Canada or of any Church in Communion therewith, the consent and approval of such Bishop or Bishops be first obtained, and in no case shall there be two Bishops of Churches in communion with each other exercising jurisdiction in the same territory.

2. No such resolution for the establishment of a Missionary Diocese shall be carried except by a two-thirds majority of those present at the meeting unless the same shall have been submitted to the Board of Missions and recommended by the Board of Management, in which event the resolution may be carried by a majority of those present.

3. On the adoption of a resolution for the establishment of a Missionary Diocese it shall be the duty of the Board of Management to take all such steps as shall be necessary to delimit the boundaries of the said Missionary Diocese, to provide the funds for establishing and maintaining the said Diocese and the Bishop thereof, and to make all such agreements and arrangements as shall or may be necessary with the Civil Government of the said territory and with the representatives of other Churches in communion with the Church of England in Canada carrying on missionary work in the said territory.

4. The said Board of Management, with a view to giving effect to the 24th resolution of the Lambeth Conference in 1897, as re-affirmed by the Lambeth Conference of 1908, shall give due notice of the resolution of the Society, and of the intention to proceed with the choice and consecration of a Bishop in accordance therewith, to the representative authorities of other independent Churches of the Anglican communion carrying on Missionary work in territories adjoining the proposed new Missionary Diocese, and shall make any adjustments and arrangements which may be necessary to ensure the maintenance of amicable relations with them.

5. On the Board of Management certifying to the House of Bishops that all matters referred to in the preceding section hereof have been duly complied with, and on the House of Bishops being

satisfied that due provision has been made for the income of the Bishop to be chosen in accordance with the said resolution, the Primate, or if there be no Primate, the Senior Archbishop or Bishop, shall summon a meeting of the Board of Management for the purpose of choosing a Bishop of the said Missionary Diocese, but such choice may be made at any regular meeting of the Board of Management, provided notice of the intention to make such choice shall have been given in the notice summoning the said meeting.

6. At such meeting there being not less than fifty present, the Board of Management shall by a vote of a majority of the members present and voting (which vote shall, if required by four persons in writing, be taken by ballot) nominate a Bishop or other clergyman in priest's orders to the House of Bishops for choice as Bishop of the said Missionary Diocese, and if such nomination be confirmed by the House of Bishops, and the person so nominated accepts, he shall be declared to be the chosen Bishop of such Missionary Diocese. If not so confirmed or if the person so chosen shall not accept, further names shall be submitted and so on until a choice shall be confirmed by the House of Bishops and the person so chosen shall accept.

7. On any voidance of a Missionary See, a successor to the Diocesan shall be chosen in like manner.

8. A certificate of the choice of the Bishop and of his acceptance of such choice shall be forthwith furnished by the Chairman and General \*Secretary of the Board of Management to the Primate, or if there be a vacancy in that office, to the Senior Archbishop or Bishop.

9. On receipt of the said certificate the Primate shall, within fourteen days thereafter, send formal notice of such election to all the Bishops within the Dominion of Canada.

10. Should any of the said Bishops desire to object to the consecration of the person so elected, if consecration be necessary, on the ground of canonical disability, as hereinafter defined, he shall make objection in writing, delivered to the Primate within thirty days from the date of such notification to him of such election, setting forth the special grounds of his objection.

11. On the receipt of any such objection in writing by the Primate, or in case the Primate himself objects to such consecration, he shall refer the said objection to the Supreme Court of Appeal for the Church of England in Canada, and the decision of the said Court, with reasons for said decision, shall be communicated in writing, without delay, to the chosen

Bishop and to the General \*Secretary of the Board of Management.

12. Thereupon if the objection be sustained, proceedings shall be taken with a view to the choice of another person to fill the office of Bishop.

13. Should no objection be made within the period specified, or, after the objection made should the same not be sustained by the said Court, the Primate shall, with all convenient speed, proceed to the consecration of the chosen Bishop, if necessary, and to that end shall summon two or more of the Bishops in the Dominion of Canada to assist him in such consecration, and it shall be the duty of such Bishops to attend at such time and place as the Primate shall appoint, and to assist in the consecration of the said chosen Bishop.

14. Before proceeding to consecrate, the Primate shall cause to be read in the church where the consecration is to be held a formal duly attested certificate of the choice of the said person to the office of Bishop, and that no Canonical impediment to his consecration exists, which shall thereupon be given to the Registrar for records, and it shall be the duty of the Registrar to keep a book of record of all consecrations under this Canon.

15. No Bishop who shall have made any Canonical objection as aforesaid shall be required to take part in such consecration, and if the Primate shall have made such objection the Senior Archbishop or Bishop, not having so objected, shall perform the duties of the Primate referred to in this Canon.

16. The following objections shall be considered Canonical, and none others:—

(a) That the person elected is not fully thirty years of age.

(b) That he is not a Priest in Holy Orders of the Church of England in Canada, or of some branch of the Church in full communion therewith.

(c) That he is deficient in learning.

(d) That he has either directly or indirectly secured, or attempted to secure, the office by improper means.

(e) That he is guilty of any other crime or immorality.

(f) That he teaches or holds, or has within five years previous to the date of his choice taught or held anything contrary to the doctrine or discipline of the Church of England in Canada.

17. The chosen Bishop shall, previous to his consecration, subscribe a declaration of submission to the Canons of the General Synod in the following form:

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\*Amended, pages 51, 144, Journal Seventh Session, 1915.



"I..... do willingly subscribe to and declare that I assent to and abide by the Constitution, Canons, rules and regulations, which have been or shall be from time to time passed by the General Synod of the Church of England in Canada."

"I.....do swear that I will pay true and canonical obedience to the Primate of all Canada, and to his successors in such Primacy as my Metropolitan in all legal and honest commands. SO HELP ME GOD."

18. The said declaration and oath shall be filed with the Registrar, whose duty it shall be to record and keep the same.

19. In case there shall be no Primate, or in case he shall be incapable of performing or unwilling to perform the duties in this Canon assigned to him, these duties shall be performed by the Senior Archbishop, and in case of his absence or incapacity by the next Archbishop or Bishop in seniority, and so forth.

20. Notice of every such consecration having taken place shall be sent by the Primate or senior Archbishop or Bishop, to the Metropolitans of Canterbury and York, the Primate of all Ireland, the Primus of Scotland, the Metropolitan of South Africa, the presiding Bishop of the Protestant Episcopal Church of the United States of America, the Primate of Australia, the Bishop of Newfoundland and to the Bishop of any other Diocese in communion with the Church of England in Canada that the Primate or Senior Archbishop or Bishop shall deem proper.

21. Any Bishop chosen and consecrated under this Canon shall be entitled to a seat on the Board of Management of the M.S.C.C. It shall not be lawful for him to accept election to the office of Bishop or Bishop Coadjutor or Assistant Bishop in any Diocese in the Dominion of Canada within five years from the date of his election.

22. The Board of Management with the concurrence of the House of Bishops shall have power at their discretion to transfer a Missionary Bishop from one Missionary Diocese to another, and, with a like concurrence of the House of Bishops, in case of the permanent disability of any Bishop, to declare his Diocese vacant.

23. The Bishop of every Missionary Diocese chosen and consecrated under this Canon shall be a member of the Board of Management of the Missionary Society of the Church of England in Canada, and shall be entitled to appoint two representatives (one Clerical and one Lay) of his Diocese on the said Board, to be nominated, chosen and appointed either by himself or according to any rules and regulations of his Council or other representative

Board of his Diocese, to the adoption of which he shall hereafter assent.

24. The Bishop of every Missionary Diocese shall exercise his Episcopal functions in his Diocese in conformity with the Constitution and Canons of the General Synod, so far as they can be made applicable to the conditions of his Diocese, and under such regulations and instructions not inconsistent therewith as are now in force, with the sanction of the Board of Management, or as the House of Bishops may from time to time prescribe.

25. Every Missionary Bishop shall report annually to the Primate his official acts and the state and condition of the Church within his Diocese, and also a similar report shall be sent by the Missionary Bishop to the General \*Secretary of the Board of Management, for submission to the Board of Management at its next ensuing meeting. Every such report shall state the amount (if any) contributed in each year by the said Missionary Diocese for Episcopal support and other Diocesan purposes.

26. There shall be annually appointed a Council composed of Clergymen and other Communicants within the Diocese who have attained the age of twenty-three years, who shall hold office until their successors be appointed.

One-half of the members of the Council shall be annually appointed by the Bishop and the other half elected by the Missionaries (men and women) of the Diocese.

The said Council shall act as advisers to the Bishop in the administration of the Diocese, and shall perform such duties as they shall be charged with by the Bishop.†

27. All regulations and resolutions of the said Council which are of general application within the Diocese shall be forthwith transmitted to the Primate, to be by him laid before the next ensuing meeting of the Board of Management, and the same shall be of no force or effect after three months from the date of such meeting unless approved of thereat.

28. Every Missionary Bishop shall keep a record of all his official acts, which record shall be the property of the Diocese and be transmitted to his successor.

29. Every Missionary Bishop shall nominate a Commissary on whom shall devolve the charge of the Diocese during the absence of the Bishop therefrom or on any voidance of the See, until the consecration of a successor therein.

\*Amended, pages 51, 144, Journal Seventh Session, 1915.

†.Amended, pp. 140, 149, Journal Seventh Session, 1915.

A certificate of the appointment of such Commissary under the hand and seal of the Bishop shall be furnished to the Primate and duly recorded by the Registrar.

30. Any Bishop elected or consecrated in Canada to a Missionary Diocese or Jurisdiction outside of Canada, before the passing of this Canon, shall be entitled to the same rights and privileges and be subject to the same liabilities and duties and the said Constitutions, Canons, regulations and instructions as if elected or consecrated after the passing thereof.

31. In the event of any Missionary Diocese forming part of a duly organized National Church in communion with the Church of England in Canada, Sections numbered 26, 27 and 29 shall not refer to any matter exclusively within the jurisdiction of the Diocesan Synod or Conference.\*

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## CANON X.

### DEGREES IN DIVINITY

*(Enacted Session VI, Journal pp. 68 and 134)*

Whereas it is deemed expedient that there should be a uniform standard of preparation and examination for Divinity Degrees throughout the Canadian Church;

Upon the following Church Universities and Theological Colleges, viz.:

The University of King's College, Windsor; the University of Bishop's College Lennoxville; the University of Trinity College, Toronto; Huron College, London; Diocesan Theological College, Montreal; Wycliffe College, Toronto; St. John's College, Winnipeg; the University of Emmanuel College, Saskatoon; the Anglican Theological College of British Columbia, ††Vancouver; St. Chad's College, Regina; ‡ voluntarily agreeing to accept the conditions hereinafter following for the regulation of Divinity Degrees within the jurisdiction of the General Synod of Canada:

The General Synod enacts as follows:

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\*Amended, pages 140, 149, Journal Seventh Session, 1915.

†Amended, pages 143, 144, Journal Seventh Session, 1915.

††Amended, page 177, Journal Ninth Session, 1921.

‡Amended, page 71, Journal Seventh Session, 1915.

## I. BOARD OF EXAMINERS

1. A Board of Examiners for Divinity Degrees and for a Preliminary Examination for Holy Orders within the jurisdiction of the General Synod shall be appointed as follows, viz.:—One representative from each of the Universities and Colleges already named, to wit: The University of King's College, The University of Bishop's College, The University of Trinity College, Huron College, Montreal Diocesan College, Wycliffe College, St. John's College, The University of \*Emmanuel College, St. Chad's College, Regina, † the Anglican Theological College of British Columbia. †† The representative shall in every case be a resident member of the regular teaching staff of the University or College which he represents. In the unavoidable absence of any duly appointed representative from any meeting of the Board, the University or College which also appointed such representative may send a substitute (who shall also be a resident member of the teaching staff of an associated University or College), provided that not more than one proxy shall be held by the members of any one University or College.

2. The Upper House shall at each session of the General Synod appoint one of their number, who shall be chairman of the Board of Examiners. The Board shall have authority to appoint a Vice-Chairman, to act in the absence of the Chairman, a Secretary and such other officers as may be required; also to make such regulations as may be necessary for carrying out the provisions of this Canon, and to alter and amend such regulations from time to time.

3. It shall be the duty of the Board to send to the Secretaries of the General Synod at least one month before each regular session of the Synod, a report for its information, embodying any regulations or amendments thereto made by the Board, the officers appointed and the results of all examinations held from time to time.

4. The Board of Examiners shall have power to appoint other persons to assist them in the work of examinations, from a list of names furnished by the Universities and Colleges, provided that every such examiner shall have taken a degree in course in Arts or in Divinity.

\*Amended, pages 143, 144, Journal Seventh Session, 1915.

†Amended, page 71, Journal Seventh Session, 1915.

††Amendee page 177 Journal Ninth Session, 1921.

5. Any other University or College upon agreeing to be bound by the provisions of this Canon, may be admitted by the Board to representation thereon, with the same privileges, duties and standing as the other members thereof, subject to the consent of the Universities and Colleges already associated, as provided in clause 6 below.

6. No regulation or amendment as aforesaid, and no resolution to admit a University or College on the Board shall become operative until it has been submitted to each of the associated Universities and Colleges and confirmed at a subsequent meeting of the Board, and in case objection is made to any such regulation, amendment or resolution by any one or more of the Universities or Colleges, a three-fourths vote of the Board shall be required for confirmation.

## II. DUTIES OF EXAMINERS

1. The Board of Examiners shall every six years issue a syllabus of subjects and selected works for the examinations.

2. In case the Board of Examiners find themselves unable to agree upon a text-book on any subject, they shall appoint two text-books as alternative subjects of examination.

3. The Board shall transmit a copy of such syllabus to each of the associated Universities and Colleges, and if within three months thereafter any of them shall state in writing disapproval of any text-book the Board shall either withdraw it or appoint with it an alternative text-book acceptable to the University or College making the objection.

4. Alterations made in the selected works shall not come into force until the annual examination next but one after the date of their announcement by the Board of Examiners. Text-books shall in all cases remain in force until the period above mentioned shall have elapsed from the date of the announcement of the new text-book by which they are severally replaced.

5. In subjects embraced in the schedule, on which selected works are not appointed, a list of books recommended by the Board of Examiners for study shall be announced.

6. The examination shall be conducted under the direct supervision and charge of at least one member of the Board of Examiners, or of some person appointed by the Chairman of the Board; and each University and Theological College aforesaid, and any other place selected by the Board of Examiners, shall be a centre for holding such examinations, which shall be held simul-

taneously in all centres, by means of written papers only.

The time of holding such examinations shall be determined by the Board.

7. It shall be the duty of the Bishop of the Diocese in which any such centre exists to appoint, when requested, one or more persons for such centre, to assist the examiner in charge in distributing papers and maintaining order during the examination. Either the examiner in charge or his assistant shall be present throughout the whole of such examination.

8. The head of any University or College forming such centre as aforesaid, or a deputy appointed by him, shall have the right of being present during such examination, but shall take no part therein unless he be a member of the Examining Board, or have been appointed an assistant examiner.

9. The examination papers shall be published annually, and copies sent to each of the associated Universities and Colleges.

### III. QUALIFICATIONS OF CANDIDATES

1. Candidates for the degree of B.D. must be either (1) Graduates in Arts of a recognized University in the British Dominions, or other University approved by the Board, or (2) Undergraduates in Arts of a recognized University who have completed two years of their course.

2. These requirements may, however, be dispensed with by the Board in special circumstances approved by a two-thirds vote of the whole\* Board, but every such candidate must be in Priests' Orders, and before presenting himself for the second examination for the B.D. degree shall submit University\* certificates equivalent to the work required in one of the aforesaid Universities in the second year in the following subjects:—Latin, Greek, English and either Logic or Philosophy; *provided that* in any Province where facilities are not obtainable for extra-mural University work, such equivalent may be accepted as shall be satisfactory to the Board of Examiners.\*

3. All candidates for the B.D. degree making application after April, 1917, shall be required to pass the examination in Hebrew in the preliminary examination, or else present certificates of having taken and passed in a University course at least equivalent to this examination; provided that all candidates now qualified under the present requirements who present themselves for the final B.D. examination within the next three years shall be accept-

ed without the requirement of Hebrew.

4. University certificates shall be accepted *pro tanto* for such parts of the Syllabus as may have been taken by candidates in University Courses.\*

5. Candidates for the degree of Doctor of Divinity must be Bachelors of Divinity of not less than five years' standing.

6. Any candidate for the degree of B.D., being qualified as required above in paragraph 1, shall be exempt from the first examination for the degree, upon submitting a certificate from his University or College that he has obtained at least 50 per cent. of the maximum marks of each annual examination of the prescribed course of theology in the same, provided always that such course shall first have been approved by the Board and placed upon its list of approved examinations for the purpose of this regulation.

#### IV. EXAMINATIONS

1. Candidates for any of the examinations, except the Preliminary Examination for Holy Orders, must at least three months before the date of the examination, send to the secretary notice of their intention to present themselves for examination, on a form of application to be obtained from him.

2. The application of a Candidate for the preliminary examination for Holy Orders from one of the associate Universities and Colleges must be signed by the Head of the Theological College or of the Faculty of Theology in the University to which the candidate belongs, and that of a candidate not belonging to a University or College must be signed by his Bishop. All applications must be sent in at least one month before the date of the examination.\*

3. Candidates have the option of taking the examinations at any of the Universities or Theological Colleges connected with the Church in the Ecclesiastical Province to which the candidate belongs.

4. The Board of Examiners shall transmit to the Metropolitan of each Ecclesiastical Province, and to the Registrar of each University and College, the names and marks of the successful candidates immediately after each examination.

5. The Registrar of the General Synod shall keep a record of all degrees conferred under the Board, the particulars of which shall be sent to him by the University at which such degrees are

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\*Amended, pages 70, 71, Journal Seventh Session, 1915.

conferred, or by the Metropolitan if conferred by him.

#### V. SYLLABUS OF SUBJECTS

See Journal of the VIIth Sesson, 1915, pp. 338 ff.

#### VI. PROCEEDING TO DEGREES.

Candidates passed by the Board of Examiners in accordance with the above regulations and standard may proceed to their degrees in one of the following ways: (a) at the University with which such candidate is connected, under the chartered power of conferring degrees enjoyed by that University; (b) at any College which possesses degree-conferring powers such as those given St. John's College, Winnipeg, by the University Act of Manitoba, under the powers possessed by such College.

(c) Under the power of conferring Degrees in Divinity exercised by the Primate, at the University or College to which the candidate belongs.

The Primate may, for the exercise of the powers vested in him as a Corporation sole for the conferring of Divinity Degrees, appoint a representative to act in his behalf, who in the case of a candidate from any University or College shall be the Head thereof.

Degrees may be conferred under this Canon on Candidates *in absentia*.

The hood for the certificate of the Preliminary Examination shall be of black stuff with a border of crimson stuff two inches wide.

The hood for the Degree of Bachelor of Divinity, shall be black silk, lined with black silk, with a thread of scarlet cord around the edge.

The hood for the Degree of Doctor of Divinity shall be scarlet cloth lined with black silk.

The shape of the hood shall be in all cases that in use in the University of Cambridge.

The Diplomas for Degrees in Divinity issued by the Universities shall have inscribed upon them the following statement from the Primate:

"The holder of this Diploma passed the Examination for the Degree of.....before the Board of Examiners recognized by the General Synod of the Church of England in Canada."

.....  
Primate.



The Diplomas issued by the Primate shall in each case specify the College in which the candidate has received his theological training, and shall be in the following form:

We, ....., by Divine permission, Archbishop of ....., and Primate acting by the powers conferred on us by the act of the Parliament of Canada, do hereby certify by these presents that the Rev. .... of ..... College, having passed the Examination recognized by the General Synod of the Church of England in Canada, for the Degree of ....., and having performed all the other exercises required by the Canon of the General Synod in this behalf, was duly admitted to his Degree on the ..... day of ....., in the year of our Lord .....

*Primate.*

#### VII. ON FEES.

The following are the fees for examinations payable to the Secretary of the Board of Examiners:

For first examination for B.D.....	\$5 00
For second examination for B.D.....	15 00
For examination for D.D.....	20 00
For examination for V.P.....	5 00
For a supplemental examination.....	2 00

The fees for degrees are to be paid in all cases to the Bursar of the University or College at which the candidate receives his degree, and are as follows:

For the degree of B.D.....	\$24 00
For the degree of D.D.....	40 00

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#### CANON XI.

#### AN ECCLESIASTICAL PROVINCE IN BRITISH COLUMBIA

(Enacted Sixth Session, Journal pp. 44 and 126)

The General Synod of the Church of England in Canada enacts as follows:

Whereas the Synods of the Dioceses of Columbia, New West-

minster, Caledonia and Kootenay have by Memorials petitioned the General Synod to erect an Ecclesiastical Province co-terminous with the Civil Province of British Columbia, and

Whereas a draft constitution embodied in the Memorial is the basis upon which these four Dioceses have agreed to enter into a Provincial Organization,

Be it therefore enacted:

1. The dioceses within the Civil Province of British Columbia, viz.: Columbia, New Westminister, Caledonia and Kootenay, and all other Dioceses at any time erected within the said Province shall constitute a new Ecclesiastical Province, co-terminous with the Civil Province, to be known as the Ecclesiastical Province of British Columbia.

2. Should any question arise between the Provincial Synod of British Columbia and the Provincial Synod of Rupert's Land as to territory, the matter shall be decided by the Synods of the Provinces concerned.

3. There shall be a Provincial Synod to be known as the Provincial Synod of British Columbia and shall consist of all the Bishops of the Church of England in Canada having Sees within the said Ecclesiastical Province, or executing by due authority the Episcopate as Coadjutor, Suffragan, Assistant or Missionary Bishop therein, and of delegates chosen from the Clergy and Laity thereof.

4. The draft Constitution embodied in the several memorials and agreed upon as a basis by the four Dioceses, shall form a part of the Constitution of the Provincial Synod of British Columbia until at any time amended by the said Provincial Synod.

5. In pursuance of the said draft constitution, contained in the schedule thereto, each of the four Dioceses and Synods shall elect at a regular session four clerical and four lay representatives to the Provincial Synod in accordance with the basis of representation mutually agreed upon by themselves.

6. Within six months after receiving a certified list of delegates elected by each of the four Dioceses, the senior Bishop by consecration in the Province shall call the other Bishops and these duly elected delegates together at some convenient place within the Province for the purpose of completing the organization of the Provincial Synod and proceeding to transact such business as may be deemed proper and he shall also act as chairman of the body thus called together until it be organized and under its own

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\*Amended, page 71, Journal Seventh Session, 1915.

Constitution.

“Provided always that the said Constitution shall contain the acceptance by such Provincial Synod of the Solemn Declaration prefixed to the Constitution of the General Synod of Canada and as set forth and contained in the Journal of said General Synod.”

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CANON XII.

THE BOOK OF COMMON PRAYER

*(Enacted Session VII, see Journal pages 130, 131)*

*(Re-enacted with amendment Session VIII.. See Journal p. 191  
Confirmed as amended Session IX. See Journal p. 175)*

The Bishops, Clergy and Laity of the Church of England in Canada in General Synod assembled enact as follows:—

1. The authorized Book of Common Prayer of the Church of England in Canada shall be the book hereto annexed, which was revised, adapted and considered by this General Synod, at the VIIth Session of the General Synod held in the City of Toronto in the year 1915, and amended and approved as amended at the VIIIth Session of the General Synod held in the City of Toronto in the year of our Lord 1918, and so amended was passed a second time and confirmed at the IXth Session held in the City of Hamilton in the year of our Lord, 1921, and the same is hereby adopted as the Book of Common Prayer of the Church of England in Canada.

2. Six official copies of the book shall be kept; one with the Registrar of the General Synod; one at the Department of Archives at Ottawa, and one with the Metropolitan of each Ecclesiastical Province, namely, one with the Metropolitan of the Province of Rupert's Land, one with the Metropolitan of the Province of Ontario, one with the Metropolitan of the Ecclesiastical Province of Canada, and one with the Metropolitan of the Province of British Columbia.

3. Each official copy shall be signed by the Primate on behalf of the General Synod.

4. This Canon is passed under and subject to Section Number 4 of the Basis of Constitution, and Section No. 31 of the Constitution, and under all other powers of the Synod, and it shall come into force on a day to be proclaimed by the Primate.

## CANON XIII.

*(Enacted Session VII, see Journal, page 175)*

## JOURNALS OF SYNOD

1. The Journal of the General Synod shall be printed under the supervision of the Clerical Secretary of the General Synod as soon as conveniently may be after each session of the General Synod. Two copies of the printed Journal after being carefully compared shall be certified by the Secretaries of the General Synod and shall be deposited with the Registrar, who shall certify the same and seal them with the seal of the Synod. Such copies so certified and sealed shall be deemed to be the authentic and original record of the said Journal, and one copy shall be preserved in the records of the General Synod by the Registrar and the other copy shall be preserved in such place and manner as the Primate of all Canada shall from time to time direct.

2. It shall be the duty of the Registrar without fee to furnish certified copies of each Synod Journal and send the same to the proper officer of each Ecclesiastical Province of Canada for preservation among the records of such Province.

3. The certified copies of the Journal of previous Sessions of the General Synod now on record with the Registrar and printed copies of the Journal of previous Sessions where there are no certified copies shall be certified and sealed by the Registrar and such copies so certified and sealed shall be deemed to be the authentic and original copies of the said Journal.

## CANON XIV.

## COUNCIL FOR SOCIAL SERVICE

*(Reenacted Eighth Session, see Journal, pages 230 and 246)*

1. The Social Service work of the Church shall be organized under the General Synod into a special department, which shall be known as the Social Service Council, hereinafter called "The Council."

2. The duty of the Council shall be to study social problems with a view to the solution of them in harmony with the spirit of the Lord Jesus Christ; to adopt such measures as may seem advisable to promote the care and training of immigrants in Canadian citizenship, the maintenance of just conditions of

living, the conservation of morals, health and life; and generally to promote the formation of a Christian public opinion upon social problems, and to take such action as may be necessary to make effective all directions in these matters which may be given by the General Synod.

3. The Council shall consist of the Bishops of the Upper House and of two clergymen and two laymen elected by each Diocesan Synod at each regular meeting thereof, and twelve women, members of the Church appointed by the several Provincial Synods each according to the number of Clergy in the Province: (*e.g.*—at present, British Columbia having 114 clergy would elect one, Rupert's Land having 416 would elect three, Ontario having 667 clergy would appoint five, and Canada having 415 clergy would appoint three), together with any Executive officers, who may be appointed by the Council. In any Diocese where there is no Diocesan Synod, the Diocesan representatives shall be appointed by the Bishop.

4. The Council, of which the Primate shall be ex-officio Chairman, shall meet at least once a year, at such time and place as it may determine, and have power to fix its own quorum, to frame regulations for the discharge of its duties, to appoint such officers as may be deemed expedient and to regulate the powers, duties and emoluments, if any, of such officers.

5. The Council shall appoint an Executive Committee, which shall consist of four Bishops, four Clergymen, four Laymen, and two women, together with the Chairman of the Council and the General Secretary and the General Treasurer thereof to promote the work and interest of the department in every way open to them under the power and instructions given to them by the Council, to conduct the business of the Council in the intervals of its meetings, provided that this Executive Committee shall not officially approach any Legislature seeking restrictive legislation without having the authority of a resolution of the Committee which must be carried by a two-thirds majority at a meeting thereof and approved by the Primate. The Committee shall meet at such time and places as it may determine, and shall have power to fix its own quorum and shall report to the Council at each meeting thereof. The Council may appoint a sufficient number of its members who shall represent the Church in the Social Service Council of Canada.

6. The Council shall from time to time determine what money will be required for its work, including its share of the cost of the Social Service Council of Canada, and arrange for the

raising of the same, either by agreement with the several Dioceses, or otherwise, as may be determined by this Council.

7. The first business on the Sixth day of the General Synod shall be the consideration of the Report of the Council and of problems connected therewith, when all questions of general policy shall be determined.

8. The Council shall submit a report to each Diocesan Synod to each Provincial Synod, and to the General Synod at their regular meetings.

9. Until a Provincial Synod shall have appointed its women representatives, the Metropolitan of each Province shall appoint the women to represent such Provincial Synod.

10. Subject always to Provincial, Diocesan and parochial authorities, the Council shall have power to organize such Provincial, Diocesan, and parochial branches as may with the consent of the authorities concerned be deemed expedient.

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#### CANON XV.

#### NAMES OF SOVEREIGN AND MEMBERS OF ROYAL FAMILY IN BOOK OF COMMON PRAYER

*[Enacted Ninth Session, see Journal, p.183]*

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).

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#### CANON XVI.

#### NAME OF THE CHURCH

*[Enacted Ninth Session, see Journal, p.p. 167 and 176]*

Be it enacted by the Bishops, Clergy and Laity of the Church

of England in Canada in 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."

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## CANON XVII.

### ON DEACONESSES

[*Enacted Ninth Session, see Journal, p. 186*]

Whereas, the office of the Deaconess is primarily a ministry of succour, 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 education, 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 have 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 communi-

cants, 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.

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#### CANON XVIII.

#### ABANDONMENT OF THE MINISTRY OR THE COMMUNION OF THE CHURCH

*[Enacted Ninth Session, see Journal, p. 169]*

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. IX, 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 aban-



donment; 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 of such deposition 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 of such deposition to the Registrar of the Diocese and notice thereof to all the Diocesan Bishops of Canada.

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## CANON XIX.

### RELINQUISHMENT OF THE MINISTRY

[*Enacted Ninth Session, see Journal, p.p. 168 and 183*]

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 (*here insert the description of the preferment if any*), do hereby in pursuance of the Canon No. IX 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

\_\_\_\_\_  
CANON XX.

PENSION FUND

(Enacted present Session; see Journal, page 172)

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 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-section 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 provision 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 clauses 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 that the revenue is more than sufficient to meet the payments provided for under clauses 7a, 7b, 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 authorized 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 \$400.00 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 \$700.00 per annum.

(b) Any Clergyman in receipt of a payment from any Diocesan Fund or Funds and who for that reason receives less than \$700.00 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 \$700.00 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 \$700.00 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 ten years and who is temporarily disabled, provided that such grant shall not exceed \$400.00 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 \$1500.00.

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 the widow of any Clergyman who at the time of his death was eligible to rank on this Fund, the sum of \$400.00 per annum in four equal quarterly payments. Whenever a widow shall re-marry, her pension shall cease forthwith.

Provided that if any widow receives \$400.00 under a Diocesan Fund, she shall receive nothing thereunder and that if she receives less than \$400.00, she shall receive such a sum as shall make up \$400.00.

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 \$40.00 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 payment for such children shall not exceed the sum of \$500.00. 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 \$500.00.

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.

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CANON NO. XXI.

FINANCE

[*Enacted at Ninth Session, see Journal, p. 194!*]

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

1. 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, and the said Board shall remain in office until the next Triennial Session, or until their successors are appointed. Four members shall form a quorum.

2. Any vacancy in the said Board occurring between the Sessions of the Synod shall be filled by the Primate, or in the event of a vacancy in that office, by the senior Metropolitan, who shall report his action to the next meeting of the Executive Council or of the General Synod, whichever shall first be held.

3. The said Board shall have the management of all the property, securities and moneys which now are or which may hereafter become vested in or held by the General Synod, and may make such lawful investments of the same in such sums and at such rates of interest and on such terms as the said Board shall, in their discretion, deem advisable.

4. Separate and detailed account of each and every Trust Fund, showing the capital of the same, and all interest and profits thereon and accruing therefrom shall be kept; under the direction of the Board.

5. The Board shall give full directions to the Treasurer in regard to the care and custody of the Funds and securities of the Synod.

6. The Board shall appoint such bank or banks as may from time to time be deemed proper to act as the bankers of the Synod, and shall make all proper provisions as to the signature and counter-signature of cheques and orders for money or delivery or transfer of securities.

7. The Corporate Seal of the Synod shall be in the custody of the Treasurer, and shall be affixed by him on the order of the Board to such documents as may be necessary, and with such authentication of his signature as the Board may direct.

8. At each Triennial Session of the General Synod a Treasurer and two Auditors shall be chosen by the Lower House, with the concurrence of the Upper House, who shall remain in office until the next Triennial Session, or until their respective successors be appointed.

9. It shall be the duty of the Treasurer to receive and disburse all moneys collected under the authority of the Synod and the Executive Council thereof, and of which the collection and

disbursement shall not be otherwise prescribed.

10. He shall make all investments of the funds held in trust by the Synod, in accordance with the direction of the Board of Finance.

11. He shall have the custody of all the funds and securities of the Synod, and shall without delay deposit such funds and money of the Synod in such chartered bank or banks as shall be authorized from time to time by the said Board.

12. The debentures, bonds and other securities shall be deposited to the credit of the Synod for collection of principal and interest as they mature, in such chartered bank or banks or Trust Company or Companies as the said Board shall from time to time designate, or may at the discretion of the said Board be kept in a safety box, subject to such control as the said Board shall direct.

13. He shall present statements of account duly audited by the said Auditors at each annual session of the Executive Council and at each triennial session of the Synod, and shall discharge all other duties which shall be required of him by the Constitution or any Canons of the General Synod or by the Board of Finance.

14. It shall be the duty of the Auditors to audit the statements of the Treasurer and report the same to the Board of Finance and to make an annual report thereon to the Executive Council and a special report at each triennial session of the Synod.

15. On any vacancy occurring in the offices of Treasurer and Auditors between the sessions of the Synod, the same shall be filled by the Primate, or in the case of a vacancy in that office, by the Senior Metropolitan, who shall report his action to the next ensuing session of the Executive Council or the Synod, whichever shall first be held.

16. The Board of Finance may appoint an Assistant Treasurer or Secretary or other officials with such duties and remuneration as shall be fixed by the Board.

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## Unfinished Business

1. The Very Rev. Dean Shreve will move:

*That Whereas*, the Scottish Branch of the Church has long enjoyed the use of the Ancient Order of the Prayer of Oblation and the Invocation of the Holy Ghost in the Canon of Consecration of the Holy Communion;

*And Whereas*, the American Church has had the happiness of the authorized use, almost from the earliest moment of its national existence, of the same beautiful and appropriate order:

*And Whereas*, the Mother Church in England is moving on the work of Revision, along the same lines of improvement of the office;

*And Whereas*, it is highly desirable that in following the custom of the early Church, all might be brought into closer union with each other;

*And Whereas*, the Invocation of the Holy Spirit rightly emphasizes the all important work of the Holy Ghost in this sacred mystery;

*Therefore, Resolved*, that the General Synod of the Church of England in Canada does hereby restore the ancient heritage of the Church, by authorizing, for permissive use, the Prayer of Oblation, and the Invocation of the Holy Ghost in the Canon of Consecration, according to the arrangement in the American Book of Common Prayer.

2. The Very Rev. Dean Tucker will move:

That the Lower House of 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.

### 3. Notices of Motion by Chancellor Martin:

(1) 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.

(2) 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.

(3) 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.

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---

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### ERRATA

Insert at the foot of page 173 before the signature the following:—

#### NO. 88, CLERGY PENSIONS INSTITUTIONS

That the Upper House concur in Message B.B.B.B. from the Lower House with the insertion of the words "who are temporarily engaged in Canada.

Insert at the foot of page 195 before the signature:—

#### NO. E.E.E.E. CLERGY PENSIONS, INSTITUTIONS

That the Lower House concur in the amendment to Message B.B.B.B. proposed in Message 88 from the Upper House.

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