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SASKATCHEWAN MAY HAVE NEW DIOCESE

(Continued from Page 2.)

advancement of the province. The present was a time of great development in the North West, both as regarded its religious development, to which the Anglican church was notably contributing, and its temporal progress, which was typified in the city of Regina. From his experience in many remote districts he averred that nothing had done more to bring contentment to the people of Saskatchewan, than the influence and service of the churches. (Applause).

Mr. Kelso Hunter having added a few words, the archbishop cordially thanked the deputation for their welcome of the synod. They used to limit their place of meeting to Winnipeg, but lately they had gone farther afield. He was glad that Regina had been chosen for the synodical gathering, partly because the city was very accessible to the large majority of delegates and partly also because its progressiveness and expansion gave the synod an object lesson of what they had to prepare for in the extension and development of the church. When he walked through the town he could hardly believe his eyes. His thoughts went back to the time when he took one of the first services in the city. The church had a canvas roof and wooden sides, and the rain came down very hard, but at that time he hadn't a bald spot on the top of his head, so it didn't matter so much. (Laughter). His friend assured him of the great future of the city, and asked him to go and see the river. They reached a creek, almost dry, and he asked where the river had gone to. (Laughter). His friend said: "We are going to dam it, and then it will be all right." The archbishop wondered how he spelt that word. (Laughter), and his friend went on to say that there was a great river at that spot in wet seasons. After a few years he returned, to find Regina a city of fine buildings, a great wholesale and distributing centre. That the city welcomed a church assembly was proof that side by side with its material development went a splendid sentiment, a consciousness that the only true basis of national greatness was the religion of Jesus Christ. The fact that they welcomed the synod as representing that religion showed they believed that the Anglican church had something good to contribute to western citizenship. In these days of loose beliefs and colorless creeds it brought with it loyalty to thhe basal doctrines of religion, which its members held in common with all who loved the Lord Jesus Christ. (Hear, hear).

Mr. Conybeare, representing the Albertan delegates, and Mr. Coldwell, for the Manitoba members, also acknowledged the city's welcome.

Business having been resumed after the departure of the bishops and the civic deputation, an expression of condolence with the Dean of Qu' Appelle, in his bereavement and of thankfulness for the services he has rendered the province and the church, was carried unanimously, the delegates standing.

On the proposition of Archdeacon Webb, seconded by Archdeacon Harding, concurrence was expressed in the affirmation by the house of bishops of the rule forbidding clergy to remarry divorced persons during the life time of the divorcee.

The bishops' proposals to thank the bishop of Saskatchewan for his sermon and to have it printed, to thank he archbishop for "his excellent truch," and the rector, wardens and choir of St. Paul's church for the use of the church and the musical renderings, were ratified. Mr. McKim accepted the post of messenger between the two houses.

Committees were appointed to draft resolutions with reference to the deaths of the primate of Canada and of Bishop Bompas.

The Election of An Archbishop

At the suggestion of Mr. Conybeare, the memorial from the Synod of Rupert's Land with reference to the mode of archipiscopal election was referred to a committee consisting of delegates from the province of Manitoba, with instructions to prepare an amendment to the notice of motion proposed in article 3, of the agenda paper or a substantive motion therefor.

The report by the finance committee disclosed a balance in hand of $60.51. It was adopted.

No Aid for Assyrian Missions

The committee deputed to report as to claimants for help for Assyrian missions stated that owing to the extreme difficulty of verifying any alleged testimonials or certificates presented by persons claiming to be clergy or representatives of Eastern churches and applying for assistance, and in view of the warning against pecunarily aiding such persons issued by the Archbishop of Canterbury's Mission to the Assyrian Church a few years ago, they were of the opinion that no encouragement, pecuniary or other, should be given to such applicants by the Church of England in Canada.

St. John's College, Winnipeg

St. John's College committee reported that during the period since the Synod last met from September 1905, to June, 1907,—the work of the College had been increasing satisfactory both in regard to studies and attendance. In 1905 the total number of students was 55, in 1906, 62, in 1907, 71. Three university distinctions were won by the college in 1906 and 1907, and three students had gained Rhodes scholarships. Within the years covered by the report there had been 53 former students at work in the diocese of Rupert's Land, and about 20 in other dioceses of this ecclesiastical province. The steward's accounts showed receipts of $28,447 and the expenditure of $27,390, and the debt on the college had been considerably reduced. The Machray memorial fund for the new college had reached over $60,000 in promised subscriptions.

With the receipt of this report and the consideration of various motions, mostly affecting ecclesiastical machinery, the remainder of the day was occupied.

From Friday's Morning Leader

A full assembly of the Provincial Synod of Rupert's Land entered on the consideration of the principal purpose of their meeting at yesterday morning's session.

A mistake through which on Wednesday a canon dealing with the law of divorce was ratified instead of one dealing with the transfer of clergy was corrected, on the motion of the official messenger.

Rupert's Land Memorial Adopted

On the question of consideration of Rupert's Land memorial, Mr. Coldwell rose to make an explanation. He said that the Archbishop, when he saw the report in The Leader of the proceedings yesterday, seemed surprised that any such action with reference to the memorial should have been taken. He stated that the intention of Rupert's Land Synod in sending the memorial to the house was that it should be regarded as a statement of what that diocese was prepared to offer by way of concession. They would understand that when the memorial as remitted to the house Rupert's Land was not asking for anything.

Reception of the following memorial was then moved:—

The memorial of the synod of the diocese of Rupert's Land respectfully sheweth:

That at the session of the synod of the said diocese of Rupert's Land duly called and held in the city of Winnipeg, in the month of June, 1907, the said synod, holding it of paramount importance that the see of Rupert's Land should remain the metropolitical see, and being, at the same time, desirous of making such concessions in the method of election of the metropolitan as should prove satisfactory to the entire province adopted the following resolution:

"That it is highly desirable that the see of Rupert's Land shall remain the metropolitical see, and that every effort be made to arrive at a mode of election satisfactory to all the dioceses, to which end the following method of election be proposed:

I. That a committee of sixteen composed of eight elected from the lower house of the provincial synod as a standing committee, and eight from the diocesan synod elected as a standing committee each year, shall furnish within four months from the date of being notified of the metropolitan see being vacant, six names of the diocesan synod who shall cast three ballots on these six names without adjournment, clergy and laity voting together as follows:

II. On the first ballot there shall be six names, of which every voter must vote for five, the name receiving the fewest votes to be dropped.

III. On the second ballot there shall be five names on the ballot paper, each voter must vote for four, the name receiving fewest votes to be dropped.

IV. On the third ballot there shall be four names on the ballot paper, each voter must vote for three, the name receiving fewest votes to be dropped.

V. In the event of their being a tie on any occasion between two or names a special ballot shall be taken on the names so tied, following the same principle of dropping the name receiving the least number of votes.

VI. The remaining three names shall be submitted to the House of Bishops, who shall elect one of them Metropolitan and Archbishop of Rupert's Land.

On the consideration of the memorial Mr. C. F. P. Conybeare moved that the Metropolitan shall be elected by the House of Bishops

The Memorial Criticized

Having recalled that a motion identical of his own was moved by Mr Justice Wetmore five or six years ago Mr Conybeare spoke from the point of view that every diocese should have a voice in the election of the Archbishop. The memorial, he said, was the first step which the diocese of Rupert's Land had taken with reference to compromise.

It was proposed to have a committee of sixteen members, eight of whom were to be elected by the provincial synod. There were nine dioceses, of which Rupert's Land was one. Was it not reasonable to suppose that when the eight members were elected, Rupert's Land would have at least one representative. The Rupert's Land delegates would then return to their own diocese and elect the other eight members, and this with an assured majority on the committee for nominating bishops, were were the compromise they offered the house? Had they not retained the same rights they enjoyed today, except in the variation of the number of names to be submitted in nomination? An alternative scheme, which occurred to him was that there should be a committee of 9 or 18 persons, each diocese in the synod to be represented, who should nominate six men, and remit to the diocese of Rupert's Land the approval and election of one of these.

The Training College Argument

Having cited as an alternative the Irish system, Mr. Conybeare asked why was it held desirable, that the metropolitan see should remain in Rupert's Land. He was aware that the late Archbishop desired that it should so remain, but his idea was that the metropolitan should reside at the ecclesiastical heart of the see, and he wanted St. John's college to be the ecclesiastical heart of the province. That aspiration could not be realized. There would be theological colleges at Calgary, Prince Albert, and Regina, and St. John's would be the ecclesiastical heart of its own diocese. Mr. Conybeare quoted history from the time of the late Roman Empire onwards in support of his contention that the practice of the church did not accord with the system in vogue in this province. He did not think they had anything to be ashamed of in the progress of the church of England in Canada. What they asked for was that the bishops should elect their own archbishop from among their number. He did not believe the church would suffer an iota if it were decided to have no fixed place for the Primacy. The speaker sketched the history of the controversy. It began in 1884, he remarked, and had never been settled, nor did he see any hope of its settlement until the wishes of the majority prevailed. He asked the house either to adopt the resolution, so as to give the bishops the right of electing their own metropolitan, or if they failed to carry through they should go to their diocesan synod and come back next year with some proposition which would give them equality and fair play. Applause.

Canon Hogben seconded the motion.

Position of Rupert's Land.

Canon Murray congratulated the mover of the resolution on his eloquence, but could not compliment him on his knowledge of ecclesiastical history and of the Anglican communion throughout the world. The memorial was not intended to be a final proposal. At the last synod, at Calgary, one of the dominant facts was that the members did not know the mind of Rupert's Land on the situation before the Provincial Synod. While there was great division on the question whether the metropolitical see should fixed or perambulatory, a sincere desire was expressed for a compromise which would meet all reasonable requirements for an amended method of election. Provided Rupert's Land secured what it believed to be a great and sacred principle it was willing to give up almost everything as regarded the method of election. If the Provincial Synod wished to deal fairly with that question it ought to know the wishes of the Synod of Rupert's Land, and for that reason the memorial was sent up. It had been the object of careful thought, but the synod did not bind itself to the details of it. They originally proposed that the committee should consist of 18 members, nine of them clergy and nine laity, but the Rupert's Land synod did not ask to be represented by a single member, because they thought everything in the plan which had to do with the provincial synod and not with the diocese of Rupert's Land should be left with the Provincial Synod to regulate. He would be prepared even to accept an amendment that there should be a chairman of the committee who would have a casting vote and be appointed by dioceses other than Rupert's Land. That diocese had to give up one of the most sacred things that could belong to any diocese—the election of bishop—(Canon Murray subsequently modified this statement), but it made the sacrifice because it was anxious for a fair compromise.

The Archepiscopal Perambulator

Canon Murray submitted several consideration in favor of the retention of a fixed archiepiscopate. His first reason was in retaining it they were conforming to an ancient custom of the church; his second, that it offered the best means of securing continuity of policy. The bishop of Ottawa wrote that he was strongly in favor of a fixed metropolitical see, and the second reason mentioned was one of those which influenced him. Another point in favor of the existent system was that of honorable and useful sentiment. It was also highly desirable for reasons of missionary policy. Lastly, it was the Democratic method. Australia and South Africa had fixed metropolitical sees. The result of making the archiepiscopal see perambulatory in Eastern Canada had not been specially satisfactory. He submitted that the result of putting an archbishop in a perambulator was to reduce his proportions so that he did not make even a respectable baby. (Laughter). To make him perambulatory was to evacuate the office of all force and meaning. An archbishop ought to be the centre of unity in the church, and a rallying point for the bishops, just as the bishops were rallying points for their clergy. They could not have a real archbishop if they had a travelling one. ("Why not?")

Anglican Decline in the States

He supposed the Anglican church in the United States would be cited as an example of the Democratic system. He had the greatest respect for that church, which had overcome many great difficulties and produced many saintly men, but did its success in that matter constitute such an example as to outweigh all examples to the contrary? He thought there were some three million adherents of that church in a population of seventy millions, whereas at the time of the American Revolution all the signatories of the Declaration of Independence were members of the Anglican church.

A delegate: What is the comparative strength of the Anglican church in Canada?

Another delegate remarked that it claimed a population of 700,000 out of six millions.

Canon Murray added that if the point of the interruption was that the church in Canada had not done so much as it might have done, he agreed. But the evidence of most democratic church countries showed that the principle of a fixed archbishopric was assented to even when the principle of a fixed primacy did not command general agreement. The voices of dead archdeacons called to them at that crisis to consider carefully lest by rash action they marred the inheritance handed down to them. (Applause.)

Diverse Criticism

Canon Hinchcliffe failed to understand why it should be regarded as of vital importance that the metropolitan should be an archbishop of the province of Rupert's Land. It seemed to him to be of supreme importance that their legislation and rules should be such as to put the church in the best position posible for the great work before her. (Applause)

Mr. Oldham protested against what he termed slavery to ancient usage unless that usage was the best possible. The synod in future would have the first right to elect an archbishop from Rupert's Land and fix the see if it thought right. It was simply the duty of the church to see that their hands were not tied.

Rev. A. G. Warwick said he thought the nomination of an archbishop for the territory of British Columbia was under consideration. In view of the great development of the country was it likely that there would always be but one archbishop in the west. If the country continued to develop as it was now doing there would be, he believed, larger populations in the north, around the Mackenzie river, than on the plains.

Mr. Coldwell did not think it would be disputed that in a very few years the population of the great western country would be more than that of Manitoba. He predicted that the coming developements of the church would be in Saskatchewan, Alberta and along the Mackenzie river. The city of Winnipeg was not the centre of the western plains; it was merely the gateway. He felt that absolute justice must be done in a matter of that kind, and if the synod of Rupert's Land were not prepared to mete it out they could not have a successful church in this western country. He challenged the statement that the diocese of Rupert's Land was prepared to give up the election of its diocesan.

Canon Murray: "I said Rupert's Land was willing to give up a large part of its share in the election of a bishop."

Mr. Coldwell: "I took down the words of the speaker, but perhaps they accidentally slipped out during his effusive eloquence. (Laughter.) The speaker proceeded to say that as the bishop was elected popularly, so should the metropolitan be appointed. He failed to understand how as a matter of practical business they could adopt any other proposal than that made in 1884 and repeated by Mr. Conybeare in his motion.

Rev. F. W. Harding asked whether the method of election of a metropolitan, by the house of bishops, was in conformity with democratic principles.

Archdeacon Harding endeavored to meet this point with a radical resolution which in its final form read as follows:

"The metropolitan shall be elected in the following manner. The house of bishops shall elect one of their number to be the metropolitan at a meeting convened by the senior bishop as soon as all vacancies in dioceses entitled to elect their own bishop shall have been filled, or six months shall have elapsed since the date when the last of such vacancies occurred. Such election shall, if made within three months from the date of the next meeting of the provincial synod, be subject to ratification by the house of delegates, but if not within three months from the date of such meeting, such election shall be subject to the assent of a standing committee appointed by the house of delegates for that purpose at its last session, and so constituted as to include two members, one clerical and one lay, from each diocese. The prolocutor, as an ex-officio member, shall be convenor and chairman thereof.

"Section 8 in the constitutions and canons shall be deleted.

The report of the house of delegates on the standing committee shall be by resolution and certified to by the president and secretary of the several bodies and transmitted to the senior bishop alone."

Canon Murray opposed the resolution because he thought it opened a way to the principle of the travelling see. Also it aimed at extending to the metropolitan see a principle which he regarded as vicious. It meant that someone would be chosen by the house of bishops and presented to the house of delegates, who would either have to object to him—a course they would never like to take—or accept him whether they liked him or not.

Canon Macmorine summarized in an epigram the objections to the memorial as he conceived them to be. "Let us elect," he said, "a metropolitan who shall be the bishop of Rupert's Land, but let us not elect a bishop of Rupert's Land who shall be the metropolitan." He did not approve of a peripatetic see.

Rev. A. N. de Pencier asserted that every argument in favor of Winnipeg being the metropolitical see had been advanced or other occasions on behalf of Quebec, of Toronto, and of Ottawa. Under present arrangements there was injustice to every diocese and to the house of bishops; whether or not a bishop of Rupert's land was regarded as the right man for the metropolitical see he was elevated to it.

Rev. W. J. Garton remarked that old conditions had passed away.

He agreed with those who favored an itinerancy.

Archdeacon Lloyd suggested that the synod should content itself with expressing the opinion that the metropolitan should be elected by the provincial synod, and leave the detail to be worked out by a committee. Surely streets and bricks and mortar did not constitute the qualification for a metropolitan of the province. The best man should be metropolitan, from whatever see he came. Referring to the Rupert's Land proposal of concessions regarding the election of a diocesan, Archdeacon Lloyd remarked that in offering to give up a sacred principle in order to hold on to something which was not sacred at all Canon Murray was wrong from beginning to end. Rupert's Land was not justified in offering to surrender the right to elect its own bishop.

Replying in view of the discussion Mr. Conybeare referred to Archdeacon Harding's amendment. He did not think it wise to take the power of election from the bishops, because he feared that if the synod was too grasping it would lose everything.

The Voting

Polls resulted as follows:

For Archdeacon Harding's amendment: Clergy 20, laity 19; against it; clergy 18, laity 8.

For Mr. Conybeare's amendment: Clergy 22, laity 21, against it, clergy 15, laity 7.

Neither amendment received the approval of a two-thirds majority of the two bodies, in consequence both failed to pass.

A further attempt to revise the conditions of election was made by Canon Murray, who claimed for his specific that it provided a good nominating committee, avoided a deadlock and gave to all persons interested a voice in the election.

Hon. J. H. Agnew seconded the Canon's motion

Mr Oldham said that he and those who agreed with him objected so strongly to the principle of fixture of the see at Winnipeg that they did not want to tinker with the system.

Canon Webb and Mr Conybeare also attacked the motion, which was lost There voted for it 16 clergy, and 8 laity, and against it 18 clergy and 19 laity.

Thanks, Welcomes, Permissions—and Ridicule

Some of the heartiest laughs of the session greeted the invitation of the house of bishops to the house of delegates to affirm a resolution expressing their "warmest thanks" to the C. P. R. and C. N. R.

Other resolutions from the episcopal meetings expressed thanks to the press of Regina for "their kind interest in the Anglican church, as evidenced in the careful reports of the services and sessions of the synod," to many residents for their hospitality to the visitors, and to the ladies who provided and served a lunch.

The house cordially welcomed Right Rev. A. J. Stringer, D. D, Bishop of Yukon, as a member, and assured him of its deep sympathy with him in his work of organization and development. Assent was given to the change of the diocese from that of Selkirk.

Sanction was granted the bishop of Qu'Appelle to appoint an assistant bishop. The ground of his lordship's application was that owing to physical infirmity he had become unable to take the long drives necessary for the due performance of his duties.

The synod agreed it was desirable that a manual of instruction in church teaching for use in the Indian schools should be prepared to include prayers for family and private use, and that a joint committee for its compilation should be appointed.

Motions for Joint Meetings Defeated

Mr. Coldwell proposed and Mr. Agnew seconded, to amend the constitution in order to provide "that both Houses shall sit together but vote separately and that all questions in the house of bishops shall be decided by a majority vote." Mr. Coldwell thought advantage would accrue to both houses from this arrangement. Perhaps the presence of the bishops would add dignity to the sessions. The attendance and opinions of the bishop at the ordinary diocesan synod were of great advantage.

Rev. J. S. Chivers was not sure that the arrangement would save time—one of the advantages claimed for it.

The prolocutor warned the house that the presence of a band of bishops in their official robes might dissipate that eloquence which had been gathered so laboriously, and that a member might have to resume his seat without having said anything. (Laughter.) Any acrimonious debate would lower the dignity of the bishops.

When the opinion of the meeting was taken, the prolocutor announced that the noes had it

To Consider Diocesan Boundaries.

The next, and almost the last, item on the agendum had reference to the motion regarding diocesan boundaries, in the name of Archdeacon Lloyd, which appeared in this journal on Tuesday. Archdeacon Lloyd explained that he was not wedded to the plan he had drawn up, and he believed it was intended to move for the appoint-

(Continued on Page 4.)

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