

Rev. Dr. Langtry made the following motion, seconded by Rural Dean Barman: "That the Synod regards with deep concern the widespread and ever increasing evils that are growing out of the relationship of capital and labor, and expresses its deep sympathy with the vast and ever growing multitudes of honest, industrious people who cannot find employment to sustain themselves and their families. Secondly, recognizing the duty of the Church to use its continued efforts for the welfare, temporal and spiritual, of all conditions of men, and to overcome and remove the evils with which they are from time to time afflicted: Therefore be it resolved, that, their lordships of the Upper House concurring, a committee be appointed to study these questions and do all in their power to forward any practical solutions that may commend themselves to their judgment."

The mover spoke of the four millions of people in England who have no prospect of finding means to support themselves and their families. He gave instances of what existed in Canadian cities, as having come under his own observation, and showed the position of people who could not go upon land in Ontario and had not the means to come to Manitoba.

Canon Bland gave some further illustrations of what he was accustomed to see of the evil in his large parish of mechanics, where many applications were made to him by men out of work.

Mr. G. J. King, of Port Arthur, dwelt on the evil of young men going away from the farm to live in the cities and towns. Our system of education was rapidly filling the country with people who were not fit to do anything. Young men had to be re-educated for the lines of business in which they engaged.

Hon. G. W. Allan spoke of the ranks of the unemployed in the large cities as being filled with sons of farmers who preferred the life in cities and towns, and went from the public schools to the collegiate institutes, and the universities. He urged strongly the desirability of young people keeping on the land, and following the calling of their fathers. The number of young women now in lawyers' offices and merchants' stores seriously affected the chances of young men.

Archdeacon Cooper pointed out that in the west it was of little use to send upon the land married people without means. A great deal of poverty, he said, had resulted from employees not being paid their wages. He hoped a committee would be appointed.

Judge Hannington moved, in amendment to strike out section one, and insert as follows in lieu thereof: "That this Synod expresses its sympathy with industrious and deserving people, who cannot find employment to sustain themselves and their families," and to strike out the words after "appointed" in the third section, and to insert instead "to report upon what steps, if any, may be taken to relieve the industrious and deserving of the working classes."

Judge Hannington held that the Synod should not affirm that the condition of things pointed out in the motion existed in Canada. The statement was not true of any place in the Diocese of Fredericton or in that of Nova Scotia, and he thought it was overdrawn as regards Ontario.

Mr. Charles Garth seconded the amendment. He said there was no such distress in the Province of Quebec as that described. He had been a manufacturer all his life and intimately connected with the working classes; and he found that there were very few in the whole province who could not get work if they were

willing. He did not believe that such a state of things existed in Canada.

Rev. Dr. Clark felt that very great injury was done to the country by the inducements to young people to go to the high schools; in some places they were made free of charge. There ought, he held, to be some legal provision for the relief of the poor; without such provision they must beg or starve. At present there was no place but the prison to offer to a starving man. It was then not much to be wondered at if he begged or if he stole. If such legal provision existed, the country would set to work in a more deliberate and systematic manner to see if it could not give some employment to those who had to be aided. He hoped the committee would be very careful not to broach any doubtful theories. He noticed that many young clergymen did some tall talking about socialism. The Church ought to warn the working man that when he made violent attacks upon capital he was his own worst enemy.

Mr. Thomas Gilroy held that as in the west, they were largely dependent upon immigration, the Church of England should not publish to the world what would have a disastrous effect. The general prosperity of the people here was improving in a most substantial degree in all parts. He suggested that it should be considered how far the government, owners and employers might go in assisting poor people to plant themselves on these western lands.

Rev. H. G. Fiennes-Clinton spoke of the difficulties of the deserving poor in his parish in British Columbia, owing to their having to contend with Chinese and Japanese cheap labor. Poor people could not there be advised to take up farms, as the land was covered with immense forests, and all that was worth anything was taken up long ago.

Canon O'Meara hoped the motion would pass. This was the only opportunity the church had to stretch out the hand of sympathy to the great laboring classes. He agreed with Mr. Gilroy that this was not a burning question for the west, but it had been charged that the Church did not care for the struggles and oppression of the laboring classes.

Mr. John Hoodless said he regarded practical education such as was given in Germany, Sweden and other European countries as the solution of the question. Under our educational system, girls were so taught that they could not do anything but go into offices and stores instead of doing housework. He said, "Give the boys and girls a chance by educating them for the walks of life for which they are capable. The motion, if passed, would go as a firebrand and be used to the detriment of the country."

Rural Dean Barman told of a circular sent out by a labor organization to the clergy of Winnipeg, asking them to preach last Sabbath on the question of labor and capital. He regarded this fact as an encouraging feature, showing that the laboring men had come to see that the Church was the power that could help them if any power could do so. The Church of England was the working men's church, and while they went about helping the distressed, they wanted them to keep out of distress.

Mr. D. J. Goggin supported Justice Hannington's resolution. That the committee was needed, he said, had been shown by the speeches. It would gather statistics which would disprove statements which had been made. The first resolution was too wide; it said too much as to the extent of the difficulty. What had been said of over-education was not quite true; the