

Convict Frederick Day was sentenced to three days in the dark cells for committing . . . a certain offence . . . in his cell. His hands will be manacled.

Then there is another entry:

Female convict Edith Knapper sentenced to three meals bread and water and one night without bed for having tobacco on her person.

And, further on:

Convicts Sauve and Herron . . . are constant troublemakers and I am immediately seeing that Sauve is chained in the cell.

References continue throughout this report in that year to inmates being chained, manacled, chained in their cells, being forced to sleep one or more nights without beds, being restricted to a diet of bread and water and so on. Punishments of this type were common throughout this period. I see here another instance of a man ordered to be chained "until he realizes that he cannot be insolent to the guards." And so, throughout this period, there are examples of this cruel, inhuman and disgusting attitude which was expressed and put into practice by officials of penal establishments in those years.

Mr. Chairman, may I call it five o'clock?

The Deputy Chairman: It being five o'clock I do now leave the chair for the house to proceed to the consideration of private and public bills, the former having precedence, under the provisions of section 3 of standing order No. 51.

PRIVATE BILLS

THE FREE METHODIST CHURCH IN CANADA

Mr. M. D. Morton (Davenport) moved the second reading of Bill No. S-27 to incorporate the Free Methodist Church in Canada.

He said: The effect of this bill is to merge the Free Methodist Church and the Holiness Movement Church in Canada.

Perhaps, as a matter of interest, hon. members would like to know, or have on record, some of the history of these two churches. The Free Methodist Church had its beginning in Canada in the early years of the 1870's when Bishop B. T. Roberts of the Free Methodist Church of North America accepted an invitation to conduct some services in the area of Agincourt, Ontario. From that beginning interest spread until churches were organized in various sections of Ontario, in western Canada and in some sections of Quebec. The outcome of this was the formation of four conferences in Canada. These conferences co-operated entirely within the general church with its headquarters in the United States, contributing to its funds for evangelism, missions, superannuation and other expenses of the church. This situation

Private Bills

continued until 1923 at which time an agreement was reached between the general church and representatives of the Canadian conferences whereby the latter would retain their funds and be responsible for their own expenses.

In 1927, the Canadian act of incorporation was secured establishing the Free Methodist Church in Canada. Immediately following this a Canadian executive board of the Canadian church was formed.

It may be of interest to hon. members to know that the board of directors comprises Rev. J. A. Robb, president, for many years a pastor and superintendent of the east Ontario conference; Rev. C. W. Reynolds, vice president, also with several years of experience as pastor and superintendent in the east Ontario conference; Rev. R. L. Casement, secretary, having been a pastor for 28 years, a superintendent for 8 years and now completing 9 years as secretary of this board; Mr. L. A. Freeman, treasurer, a school teacher for many years who is now principal of a large school in Hamilton, Ontario.

About the beginning of the present century an organization founded by Bishop R. C. Horner and known as the Holiness Movement church obtained a charter in Canada. Several churches were built in central and eastern Ontario and a few in Quebec and the United States. Interest also spread to the prairie provinces and in due time an eastern and western conference came into being. A strong missionary emphasis developed until the work in foreign fields surpassed in members and churches that in the homeland. A conference was organized in Egypt with 70 churches and between 7,000 and 8,000 members. Work was also undertaken in China until it became necessary for the missionaries to leave.

Throughout the years that the Free Methodist and the Holiness Movement churches have operated in Canada very friendly relationships have existed between them. While there was never a written agreement there appears to have existed a mutual understanding that one would not infringe on the activities of the other.

During recent years there was a growing feeling on the part of the leaders and many laymen in the Holiness Movement church that due to the heavy missionary program, and realizing that the doctrines of the two churches compared so favourably, it would be the reasonable thing to do and it would strengthen the forces for greater progress if the Holiness Movement church could merge with the Free Methodist Church in Canada. These have been the motivating principles behind the activities of these two churches.