

On motion of Mr. Jas. Dunbar, Q.C., it was decided that Article IX of the Constitution concerning the method of calling a meeting of Synod become a Canon.

A further amendment to Canon IV provided that the certificates given by the Bishop to Delegates to General and Provincial Synods contain, in addition to the names of the Delegates and substitutes elected, a statement of the number of licensed Clergymen in the Diocese.

Canon XXIII was amended by providing that subsection (i) of Section VI be amended by substituting the word "Chapter" for the word "Council."

The Synod then adjourned until Friday morning.

The first part of the Session on Friday morning was chiefly taken up with routine business. The first item of public interest was the notice of motion given by Dr. Heneker and by J. Dunbar, Esq., Q.C., to the following effect:—

To amend Canon XVII, by adding after "twenty-one years," in the twelfth line on page seventy-seven of the Journal of Synod of 1893, the following words, viz:

"And women being widows, or married women separated as to property from their husbands, or spinsters, or the wives of persons not professed members of the Church being of the full age of twenty-one years." And after the words "right to vote," in the fourteenth line of the same page, add: "and further declare themselves to be members of the Church of England in Canada, and to belong to no other religious denomination."

1.—That Section 2 of the Church Temporalities Act (6 Vict., c. 32,) be repealed, and the following substituted,—to precede the amendments already made to that Act by Canon XVI, or which are recommended by the Committee appointed to revise the Constitution, Canons, etc:

"VESTRIES IN PEW CHURCHES.—In Pew Churches in this Diocese the lessees of pews or sittings, including widows, spinsters of the full age of twenty-one years, and the wives of persons not members of the Church of England, shall form a Vestry for the purposes in the Church Temporalities Act, (6 Vict., c. 32,) or in any Canon of this Diocese mentioned and declared."

2.—That Section 4 of the Church Temporalities Act be amended by inserting the

word "male" between the words "except" and "members" in the second line.

Mr. Dunbar first spoke at some little length in support of the motions. He claimed that women had an equal right with men to representation in vestries, and partly based this contention on the fact that they were about the hardest and most sincere workers that the Church had.

The Very Rev. the Dean spoke in a similar strain, and both speakers at times were accorded a good deal of applause for the opinions to which they gave expression.

The next speaker was the Rev. Lennox W. Williams who showed in a clear and convincing manner that there was another side to the question. He began by expressing the opinion that the measure was contrary to custom and of a revolutionary character. Nor, he claimed, was it based either upon a sound or upon a logical basis. The whole principle of the proposition was unsound, and it would lead on to bringing the ladies even more into the legislative matters of the Church. There was no saying where they would stop. If they became members of the Vestry might they not next become members of the Synod. The effect of this culmination of the matter could not but be to the detriment of the Church in Canada as well as in this Diocese. It would have a particularly bad effect upon indifferent men, as they would then be content to sit idly by and see the women do the work. It could not be for the best, because many of the best women in his firm opinion would not wish to avail themselves of the privilege. Mr. Dunbar admitted that the men wrangle about Canons, etc. That is just exactly what they have to do, viz: the legislative part of the work. The women have another work to perform and they do it nobly. He added that there was another objection to the proposed change, for the women would carry everything before them, owing to their being in the majority in every congregation. Mr. Williams concluded amid a storm of applause, when he said that outside of the Synod there was a strong feeling against the measure and nothing could change it.

Mr. Hemming was against the measure, because it would be the first encouragement on the part of the Synod, of what was known as the "women's move-