

in composition and in the principles which it affirmed. Though some little discussion took place on it it was not so much in reference to these principles as to one or two terms or expressions used in the report. Some members took exception to the term 'Continental Sunday,' used in one part of the report in reference to the introduction into this city especially, of concerts, musical entertainments, etc., on Sunday afternoon. There seemed to be but one voice however in affirming the necessity of more faithful observance of the Lord's Day, and in urging upon clergy and laity alike the exercise of all influence possible in this direction. The report made reference with regret to the increased traffic upon the Railways and Steamboat lines; to the excursions on Sunday afternoons; to the attempt to open the Canals on Sundays, as also to the open selling of liquor, cigars, etc.; and it also signalized Sohmer Park as objectionable.

**C.E.T.S.**—By agreement one hour in the forenoon of the second day was devoted to the consideration of Temperance work; but the hour stretched into the larger part of the day. The report of the Council of the C.E.T.S. was considered and in the consideration of it some pretty strong prohibition sentiments were expressed. Manifestly, however, the feeling of the Synod was not in favor of prohibition in the ordinary meaning of the word; although all were united apparently in the desire to aid in procuring such legislation as might reduce the number of licensed places for the sale of liquor and in reducing the temptations to drunkenness. A very noble speech was that made by the Rev. G. Osborne Troop, Rector of St. Martin's Church, full of earnestness and feeling, in which he acknowledged that though a total abstainer he was not in favor of prohibition and took distinctly the platform of the Church of England Temperance Society. He expressed himself as more than doubtful as to the efficacy of prohibitory legislation for the prevention of drunkenness, and urged the necessity of greater recognition of the operation of the Holy Spirit through Christ Jesus as the means of reform. He recognized fully the Apostolic precept of abstinence in consideration of a brother's weakness; but he denied that it followed therefrom that the liberties of Christian people as a whole were to be disregarded in respect to the use temperately of that which was not forbidden in God's word. Strong addresses were delivered by Archdeacon Lindsay and Dean Carmichael, both in the line of prohibition; but after addresses by divers members of Synod, the report based upon the distinctive principles of the Church of England Temperance Society was unanimously carried.

**French Work.**—A pleasant feature of the second day's meeting was the address by the Rev. D. Lariviere, Principal of Sabrevois School, in support of the report of the Committee on French work. His advocacy was not in the usual inconsiderate and self-complacent style: he fully admitted the danger of interfering with the faith of anyone unless a better was substituted for it; and he deprecated what is commonly known as proselytizing. He considered the Church with her better way had a great field of usefulness amongst his French Canadian compatriots; and supported the recommendation of the Report that the work should be carried on upon a larger scale and more vigorously, and that a special grant should be made to L'Eglise du Redempteur, Montreal.

In connection with the report of the Committee on Works of Mercy, Archdeacon Evans strongly objected to the treatment received by clergy of the Church of England at the Boy's Home, Montreal. The matter was referred to in the report and it would appear that the clergy of the Church of England have been refused permission to see boys belonging to the Church unless in the presence and under the

eye of the Superintendent; that when this was objected to and redress was sought by the clergy as a body from the Directors or Governing board of the Institution, their request was virtually refused. In consequence of the statements made the following resolution was adopted without dissent:—

That in view of the report made by the city missionary as to his reception at the Boy's home, this Synod cannot recommend this institution to the generosity of the members of the Church of England in this city; and it would express its hope that steps may be taken to open a Boy's home under the authority of the Church of England.

It is to be hoped that this matter will not be lost sight of, but that immediate steps may be taken for the opening of a home for the reception of boys belonging to the Church of England, where they may receive the pastoral attention of their own clergy and be free from influences which oftentimes draw them away from the Church of their Baptism.

**CAUCUSING AND CAUCUS TICKETS** came in for pretty general condemnation on the third day in connection with the report of the special Committee as to balloting for the Executive Committee, Provincial Synod and Diocesan Court. The chief features of the report were a recommendation that the ruling of the Chair for several years past, reaffirmed at this very Synod, requiring that the exact number of names to be elected should be put upon each ticket, not more nor less in order to be counted and providing special rules for taking the ballot whereby the voting would have been accurate and done at one time and in a more orderly fashion, failed of approval. Those who have been active in caucusing and in circulating party tickets made a dead set upon the rule requiring the exact number of names and also nomination by written papers on the first day of Synod; and after considerable discussion, at a moment when the House was not very full, an amendment allowing of the insertion of any number of names less than the number stipulated for, e.g., 15 for Executive Committee, 17 for Provincial Synod, and 15 for Diocesan Court, was carried on division by 54 to 28, or 82 in all. The House ordinarily contains from 90 to 100 clergy alone and 100 to 150 lay delegates. This decision was a direct overruling of the Chair as well as at this meeting as in the past and is regrettable. More regrettable was it to find some of the leading dignitaries of the Diocese openly avowing connection with, and maintaining, a practice so generally denounced.

**Women in the Vestry.**—This matter also occasioned considerable discussion, but a motion to make application to the Legislature to amend the Act lately obtained so as to interpret the word 'person' as including women who are not represented by their husbands or otherwise, was adopted, again in a thin House; there being only some 65 delegates present at the time the vote was taken. Rev. Canon Davidson, Archdeacon Lindsay and others strongly advocated the change.

**The Premier.**—the following resolution was adopted by a standing vote:

That the Synod of the Diocese of Montreal would desire to place on record its sense of the deep national loss which the country has sustained in the death of the late Premier of Canada, the Right Hon. Sir John A. Macdonald, G.C.B., &c. Apart wholly from political bias, the country has waited trembling on the issues of life and death, and now that God's will has taken from the helm of state him whose dying hours cast a shadow of gloom over the whole Dominion, the Church of England in the Diocese of Montreal would join the great voice of the Canadian people, variously expressed, in humbly bending beneath the will of the Almighty and saying, 'God's will be done,' and in

praying that, in God's good providence, the glorious spirit of devoted Canadian patriotism and loyalty to the British Crown, which made the name of the honored dead a household word in the Dominion, may never be effaced as a characteristic alike of all future leaders and of the people themselves.

The Synod would also tender its sincere sympathy to Lady Macdonald in her deep affliction, and would pray God that the measure of her loss may be met by that measure of Divine consolation which will enable her to bear the God sent trial, in which a country, grateful for the life and labors of one so long its leader and most able administrative head, shares.

**Church Consolidation.**—The following resolution on this subject was unanimously adopted:

That this Synod having considered the resolution adopted at the Winnipeg Conference, and having had before it the report of the proceedings of said Conference. Be it resolved:—

1. That this Synod adheres to the opinion already expressed by it, that it is inadvisable to increase the number of legislative bodies of the Church of England in this Dominion of Canada, and, therefore, cannot accept the decision arrived at by the Winnipeg Conference, making the 'retention of provinces under a General Synod' an essential condition of any scheme for union or consolidation.

2. That the Synod of the Diocese of Montreal reaffirms its belief that, the most efficacious and the simplest method for the consolidation of the Church in Canada would be the amalgamation of all the dioceses in Canada into one province or general assembly, the present system of provinces being abandoned in favor of the larger general assembly.

3 That while this Synod entertains these views, yet earnestly desiring the union and consolidation of the various branches of the Church in Canada, in view of the approaching Provincial Synod, a committee be appointed to consider carefully the details of the scheme submitted, and report at next session of the Synod, with a view of further instructing the delegates to said Provincial Synod as to the course to be pursued thereat; and also to enable the Synod to finally decide as to sending a delegation to the meeting to be held in September, 1893, in Toronto.

The Bishop named the following as a committee to undertake the work alluded to: Very Rev. Dean Carmichael, convener; Ven. Archdeacon Lindsay, Ven. Archdeacon Evans, Rev. Dr. Norton, Canon Davidson, Rev. G. O. Troop, Chancellor Bethune, Dr. Davidson, Dr. Butler and Dr. Johnson.

**Register of Acts of Civil Status.**—The Synod acting upon that part of the Bishop's Address, which made complaint of irregularities in keeping the Registers required by law adopted, *nem con* the following resolution:

That the Lord Bishop having referred to complaints that some of the clergy do not keep the registers of official acts—to wit Acts of civil status—and his Lordship having called upon the Synod to help in remedying this evil.

Be it resolved, that his Lordship be requested to communicate the several cases referred to by him to the Executive Committee, with the name of the clergyman concerned; that the Executive committee be instructed to take the steps to require the repairing of any default by the parties concerned; and that if any such clergyman be now receiving a grant from the Mission fund, any expense incurred in repairing said defect and omissions be deducted from the grant so made:

That, inasmuch as any failure in the due registration of Acts of civil status is calculated to endanger the civil rights and status of individuals and families, as well as, through the violation of the law of the land, expose the Church to discredit and loss.

It be further resolved that any clergyman of this Diocese having legal charge of a rectory,