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A Summary of the  
Work of the

**Canadian Christadelphian  
Standing Committee**

1917-18-19

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"A Christadelphian"

A SUMMARY  
OF THE WORK OF THE  
**Canadian Christadelphian Standing  
Committee**  
1917—1918—1919

**SHEWING**

The Christadelphian Church's experience under "The Canadian  
Military Service Act 1917," during the  
Great War with Germany

**AND**

The success of the Committee's efforts, in obtaining recognition  
by the Government of Canada, for the Christadelphian  
body to be entitled to claim exemption from  
all forms of Military and Naval Service  
for its bonafide members

**With an Appendix Consisting of**

Copies of the Christadelphian Constitution and Articles of Faith,  
also the Official Ecclesial Rolls of Membership, and  
other evidences the Committee filed at Ottawa

**TORONTO**  
1919

**PUBLISHED BY THE  
CANADIAN CHRISTADELPHIAN STANDING COMMITTEE**

GEO. WAITE,  
Chairman.

W. R. HALL,  
Secretary.

**MEMBERS OF COMMITTEE**

James Price      John Parkin      Wm. Ebbs  
Alex. C. Renshaw      Robert C. Baillie      Edwin Hill

## PREFACE

It is desired that every Brother and Sister who gets this book be in a position to realize and appreciate fully, God's great mercy in the deliverance from cruel military experience, of Christadelphians in England, United States and Canada.

It was eighteen months from the date our English Brethren presented their petition to Parliament to the time the "Military Certificates" were provided, granting exemption from "Military Service" conditional upon them entering into work of "National Importance" to Christadelphians who joined the Church before the War, and those imprisoned were released; the others remained in prison, many of whom endured their full sentences, varying from eighteen months to two years.

In Canada "The Military Service Act 1917," which was supposed to follow the English Act No. 2, did not make provision for Religious Objectors being given alternative work of a non-military character, and from the date of presenting our first petition till the Deputy Minister of Justice sent on to the Military Department for approval, the provisions for the release of Conscientious Objectors, contingent upon them entering upon work of "National Importance," was seventeen months. The termination of the War, Nov. 11, 1918, closing out the necessity of the same being put into effect, our Brethren soon afterwards were released from prison and all duties, by a Government Commission which inquired into their cases, and who were adjudged by it to be genuine Conscientious Objectors, none suffering imprisonment for longer than eleven months and most for a much shorter period of time; this clemency was extended, also, to our Brethren who joined the Church after the Military Act came into force.

In the United States, almost in every case, exemption was granted to Christadelphians, civilian farm work only being imposed upon them in lieu of military duties.

Nothing in this book is to be construed as discounting British Citizens' obligation to fight for their country; it is their duty to do so. But for Christadelphians to fight is quite a different matter.

The true Christadelphian attitude in relation to the question of "Military Service" has been maintained at all costs, which attitude has been so emphatically vindicated by the successes which crowned Christadelphian efforts in England, the United States of America and Canada. Evidences of the most demonstrative character have been offered to the world and "The Powers That Be," that while Christadelphians must be, as a matter of duty, subject to "The Powers That Be," they are citizens of a Kingdom "not of this world." That they are simply "strangers and pilgrims" until their Lord returns from Heaven, and till then they are neutrals who observe the injunction—"Servants of the Lord must not strive." They take no part in politics; they do not vote, and therefore British institutions do not consider such liable to be called upon to fight. In every other respect, however, they are submissive to the Laws of the Land. Nevertheless, a "Bona-fide Christadelphian," though not permitted by his Lord to fight, is enjoined to "Bless and curse not," and, "as ye would that men should do to you, do ye also to them." He will therefore always do his best in a civilian occupation—by choice or at the behest of the State—to help his fellowman in the hour of his distress.

The Canadian Christadelphian Standing Committee

PART I.

That a summary of the Canadian Christadelphian Standing Committee's work should be compiled has been conceded by the Committee, but on account of the voluminous quantity of appeals and letters, it has been difficult for us to know what to put before the Brethren and what to leave out, so as to present a connected summary of the actual work done. Regard has only been given to those features which in time to come may be used as valuable evidence shewing the Christadelphian body's indisputable aversion to participate in warfare, on religious grounds, also its attitude and dispositions towards our fellowman, in its readiness to do useful work of a civilian order which would alleviate the distress brought about by war.

Our work actually developed under three heads:

1st. Appeal to Government before, also after the Military Service Act, 1917, became law, seeking such amendment thereto as would admit of works of national importance being given Christadelphians in lieu of military service, the Act, as it stood, providing only military non-combatant service for a religious objector to military service.

2nd. To secure official recognition of the Christadelphian Church of Canada as being entitled, under the existing Military Service Act, for its members to be exempt from military service.

3rd. To secure from the Military Service sub-Committee, failing other avenues, provision for Christadelphians to be freed from military service on same plan as obtained in England.

There were 73 Brethren who came under the operation of the Military Service Act; 49 of these were exempted from combatant service—some because of religious belief, some because their occupations were considered of importance to the State, others being medically unfit; 2 renounced their faith to join the army, 2 permitted themselves to be persuaded to join non-combatant corps, and lost their place among the faithful; 19 brethren suffered imprisonment, being refused (by the Tribunals) exemption from combatant service—two of these were ruthlessly shipped overseas, suffering many and varied punishments and imprisonment, two confined for several months in cells at Hamilton gaol, three were sentenced to serve, in Kingston Penitentiary, for long terms; one contracted influenza of the severe type prevalent at the time and died in the Military Hospital, and one was removed to an asylum and died there.

This Committee represented 1,002 Christadelphians in Canada, being the members of the undermentioned recognized Ecclesias as appeared on official membership roll filed at Ottawa—(the full roll appearing at the back of this book):—

Page of Roll

20,	21	Brantford, Ontario	Recorder Bro. H. W. Styles
16		Bronte " "	" " Robert Morris
5		Collingwood " "	" " W. L. Hamilton
14		Doon " "	" " W. D. Harris
11		Galt " "	" " Geo. E. Matthews
12		Galt " "	" " C. R. Brice
4		Guelph " "	" " John Hawkins
5		Guelph " "	" " E. H. Chart
22		Hamilton " "	" " Ed. Parkin
32		Hamilton " "	" " J. W. Hannaford
30		Hardisty, Alta.	" " T. P. Richmond
30		Hatfield Point, N.B.	" " J. S. Ricketson
13		Innerkip, Ont.	" " Jas. Laird
59		Isolation, Brethren in	
12		Kithener, Ont.	" " G. S. Jones
31		Lethbridge, Alta.	" " J. B. Allan
17		London, Ont.	" " F. Welshman
18		London, Ont.	" " Jos. Beasley



## Page of Roll

Page of Roll	Records	Bro. P. Simpson
49	Merna, Alta.	" "
2	Moncton, N. B.	" " Geo. B. Harrop
3	Montreal, Que.	" " J. S. Richmond
48	New Norway, Alta.	" " A. E. Trussler
35	Onoway, Alta.	" " W. G. Crawford
10	Ottawa, Ont.	" " J. S. Westmoreland
17	Popular, Ont.	" " W. H. McLeon
8	Preston, Ont.	" " J. D. Calvert
47	Richard, Sask.	" " Fred Wm. Jones
60	Regina, Sask.	" " Frank G. Guest
15	St. Catharines, Ont.	" " Harry V. Sparks
1	St. John, N.B.	" " Archibald Duncan
27	Toronto, Ont.	" " C. E. Rutland
38	Toronto, Ont.	" " W. R. Hall
9	Trout Creek, Ont.	" " Roland Trussler
50	Vancouver, B.C.	" " G. A. Birkenhead
52	Vancouver, B.C.	" " David Hall
54	Vancouver, B.C.	" " W. B. Penn
51	Victoria, B.C.	" " Geo. Bone
57	Victoria, B.C.	" " A. J. Watkinson
10	Wingham, Ont.	" " E. M. K. Elliott
35	Winnipeg, Man.	" " R. L. Davis
36	Winnipeg, Man.	" " Wm. T. Turner.

Early in the spring, 1917, it was authoritatively stated that, owing to the necessity of prosecuting the war to a successful issue, Canada would have to supply more men than was forthcoming from ordinary enlistment, and that 100,000 men would, that, year, have to be raised by selective conscription.

The Christadelphians of Canada, by this Committee, at once petitioned the Canadian Parliament, claiming that on account of religious belief we prayed to be relieved from military service. This petition was on the same lines as the first petition, Christadelphians in England presented to the British Parliament, and was presented through the good offices of Sir George Foster, also to the Clerk of the Canadian House of Commons.

To the Honorable, the House of Commons of the Dominion of Canada in Parliament assembled:

The humble petition of people called "Christadelphians" praying for the exemption of Petitioners from compulsory military service, sheweth as follows:

I. That your petitioners are an organized body of religious people, known as Christadelphians. The name "Christadelphian" was adopted in 1863 as a distinctive appellation for a body of believers who for religious reasons were seeking exemption from military service during the American Civil War.

II. That they are conscientiously opposed to the bearing of arms, on the ground that the Bible, which they believe to be the Word of God, commands them not to kill. But they recognize and discharge the duty of submitting to the laws enacted by the Government, where these laws do not conflict with the laws of God.

III. In view of a probable resort to conscription, they therefore pray your Honorable House to grant them a legal exemption from military service.

IV. That the conscientious objection to military service has been a principle of your petitioners since the beginning of their existence as a body, and is not an opinion professed to suit an apprehended emergency.

V. That your petitioners have proof of this last statement in their literature of many years standing, and that they were granted

exemption from military service in the American Civil War of 1860-4, and also in the present war by the British Government.

VI. That your petitioners humbly beseech your Honorable House to grant their prayer, that they may live quiet and peaceable lives in obedience to God, to whom they will pray for the guidance of your Honorable House in the conduct of public affairs.

To this were attached the signatures of the Christadelphians of Canada, members of the several recognized Ecclesias heretofore referred to.

At Midsummer, 1917, Canada had on the statutes a fullfledged Conscription Act, known as

#### THE MILITARY SERVICE ACT, 1917,

the same to come into force at any time or occasion by proclamation to be made at the discretion of the Governor-General of Canada.

The Duke of Devonshire, the Governor-General, did on the 12th of October, 1917, issue a proclamation under the Military Service Act, 1917, calling up men for immediate military service, stipulated as Class 1, between the ages of 20 and 45, unless married or a widower having a child dependent upon him, and who could not prosecute a claim for exemption provided in the Act.

By the good offices of a certain Brother who had secured from Ottawa a number of copies of the Military Service Act, we were able to study critically what provision the Act contained for those to be exempted from military service, whose religious belief forbid them entering into the service of the Army and Navy.

The grounds of exemption provided in the Military Service Act, 1917, were as follows: (Section II.)

- "No. 1 (a) That it is expedient in the national interest that the man should, instead of being employed in military service, be engaged in other work in which he is habitually engaged;
- (b) That it is expedient in the national interest that the man should, instead of being employed in military service, be engaged in other work in which he wishes to be engaged, and for which he has special qualifications;
- (c) That it is expedient in the national interest that the man should, instead of being employed in military service, continue to be educated or trained for any work, for which he is then being educated or trained;
- (d) That serious hardships would ensue if the man were placed on active service, owing to his exceptional financial or business obligations or domestic position;
- (e) Ill health or infirmity;
- (f) That he conscientiously objects to the undertaking of **Combatant Service**, and is prohibited from so doing by the tenets and articles of faith, in effect on the 6th day of July, 1917, of any organized religious denomination existing and well recognized in Canada at such date, and to which he in good faith belongs;"

"And if any of the grounds of such applicant be established, a certificate of exemption shall be granted to such man."

- "No. 2 (a) A certificate may be conditional as to time or otherwise, and if granted solely on conscientious grounds, shall state that such exemption is from combatant service only."

Your Committee was greatly perturbed at the knowledge the above supplied. It was seen at once the Act fell away behind the English Army Act No. 2, whereas we had felt assured Canada would not enact provisions inferior to those of the Mother Country. The Canadian Act, as it stood, provided the granting of absolute exemption from all military service for all and every consideration but religious, conscientious objection; which, from a Christadelphian standpoint, means there was to be no exemption

at all, for it is a well-known fact, that in the army, "non-combatant service" is a mis-noma, every man is a soldier and must fight when called upon to do so.\*

We were confronted with a difficult situation; we must petition the Government for a provision to be made to cover our case, but we knew Governments do not immediately make amendments to the Acts they pass, besides we knew that in the inflamed state of public opinion against granting exemption to religious bodies, which arose when the Act was published, the Government would hesitate before adding another religious body, along with the Doukhobors and Mennonites, to be entitled to total exemption, from total military service.

However, we had a duty to perform, namely to secure absolute exemption from all military and naval services for "The Christadelphian Church in Canada" and to secure recognition by the authorities that we were "an organized religious denomination existing and well recognized in Canada" within the meaning of the Act. We had no organization such as is common to religious bodies; this gave us no little anxiety, we assure you, because we saw that this Military Act, which was supposed to have been brought into existence for this war only, yet, in reality, it is to be the permanent Military Service Act for all time to come, and can only be repealed by a special Act of Parliament. We foresaw in it a permanency not generally understood. The most to be expected would be that additions to the Act would, from time to time, be made. Therefore for the good of our future, there was this one thing standing out clearly. We must find means of getting official recognition of "the Christadelphian body in Canada" as being a recognized "religious denomination." This seemed to us extraordinarily important, because the Act shows that a man's own individual conscientious objection to combatant service would not avail him anything unless he was a member in good faith of a recognized religious denomination; so that every means we knew had to be bent to this end particularly; and eventually to secure absolute exemption from naval and military service.

In the meantime a Brother had cabled Bro. F. G. Jaanaway to supply us with all data he thought would be helpful, as to what had been done for Christadelphians in England. This greatly helped us to steer a course.

It was then decided to petition the Government in person, to put before it the religious needs of the Christadelphian Church and its collective disposings towards the country in the present distress brought about by the war.

On request a telegram was received from Ottawa stating that a small committee of the Government would receive a deputation from the Christadelphian Church of Canada on the following Monday or Tuesday.

On Oct. 30th, 1917, the Premier and Minister of Justice received the deputation, whose appeal and chairman's remarks addressed to the Government, were as follows:

#### THE APPEAL.

WHEREAS the Christadelphian Church in Canada petitioned the Honorable the House of Commons of the Dominion of Canada in Parliament then assembled, 1917, by the good offices of Sir George Foster, praying to be exempt from compulsory military service, and

\*In addition to the Military Service Act proper, there came into existence on October 7th, 1917, an appendix to the Act—the War Time Elections Act, 7-8 Geo. V.—containing a clause 67A, 2, stipulating that "all those who vote at Dominion elections subsequent to October 7th, 1917, shall be held ineligible and incompetent to apply for or to be granted exemption from combatant military or naval service on conscientious grounds." This did not affect true Christadelphians, but it does enlighten us on the view taken in governmental circles that those who participate in governmental affairs by voting at elections ought to and would be compelled to fight. England and the United States avoided such extreme enactments as this. In fact, the Act seems to have been designed all through to avoid the possibility of a conscientious objector in Canada claiming exemption even from combatant military service.

WHEREAS His Most Gracious Majesty our King has in his wisdom, by and through the counsel of His Ministers, enacted the Military Service Act, 1917, and

WHEREAS in the said Act provision was made whereby exemption may be granted from combatant service only of His Majesty's Army and Navy to recognized religious denominations established prior to July 6th, 1917, and

WHEREAS in said petition our reasons were recited explaining our deep religious and conscientious convictions of being opposed to war on the ground that the Bible, which we believe to be God's Word, commands us not to kill; and that we also recognize by the same Bible and God's Word to be commanded to discharge the duty of submitting to all laws and ordinances enacted by Government where these do not conflict with the Laws of God.

THAT NOW, THEREFORE, we, the undersigned, are enjoined to present to you the difficulty of the Christadelphian's case as, by the said Military Service Act above referred to, the Tribunals are not permitted to grant exemption from military and naval service to us, and it is our duty here to-day to, by these presents, plead with you, on behalf of our Church, so that provision may be made whereby we may be granted exemption from service in the Army and Navy in all branches.

THAT, believing God's Grace will be extended unto us by the clemency of your hand and commands, the said Military Tribunals will be instructed forthwith so that they may have power to grant us total exemptions from under the Military Service Act, now and in future calls, upon the same considerations as are allowed in Great Britain.

THAT, recognizing by God's providence, we have been permitted till now to live peaceably and in assured tranquility under the British Constitution, whose beneficence and tolerance in matters pertaining to religion is known to all men, we do, therefore, the more readily undertake, on behalf of all our members and adherents, that they will willingly render any service or work of a civilian character which may be helpful and of national importance, the same as is done by our Church in England.

#### SIGNATURES AND ADDRESSES OF THE DEPUTATION.

MEMBERS OF THE CANADIAN CHRISTADELPHIAN STANDING COMMITTEE	{	JAMES LAIRD, Innerkip, Ontario.
		Acting Chairman for George Waite. (absent through illness)
		GEORGE CADDICK, Hamilton, Ont.
		E. H. CHART, Guelph, Ontario. (for James Price)
		WM. EBBS, Toronto, Ontario.
		WM. SMALLWOOD, Toronto, Ontario.
OTHERS: BEING ELDERS AND OFFICERS OF THE CHRISTADELPHIAN CHURCH IN CANADA	{	JOHN PARKIN, Hamilton, Ontario.
		JOHN P. KIRWIN, Hamilton, Ontario.
		WALTER HINTON, Hamilton, Ontario.
		JOHN HAWKINS, Guelph, Ont.
		ALEX. BIGGS, Burlington, Ontario.
		EDWIN HILL, Port Credit, Ontario.

#### REMARKS BY CHAIRMAN OF DEPUTATION.

These brief remarks of mine are made with a deep sense of gratitude to you; that we are permitted to speak with you, our Sovereign's First Minister, face to face, and express our sincere sorrow that the British Empire should be afflicted by so terrible a war. This is an added reason why we should, with all readiness of heart and goodwill, offer our services in all matters and work of national importance other than in the branches of the Army and Navy, and I feel assured that as soon as you are seized with the sincerity of our very deep religious conscientious convictions

against being engaged in warfare you will promptly so ordain that we be granted total exemption from military services.

Our attitude in this regard is not, therefore, a mean attempt to evade the claims of a national obligation, and we hope you will be mindful that obedience to conscience is a primary duty in Christian ethics. To us, this by far outweighs reasons of a temporary character, such as the importance of "habitual occupations," "special qualified tradesmen," "education or training," and "financial obligations," or "serious hardships owing to exceptional business obligations," "exceptional domestic position" and "ill health," as reasons why one should not be drafted into the Army and Navy. Indeed, this deep religious conviction is not only dearer to us than all these reasons combined, but dearer than life itself, and, strange as it may seem, it is of knowledge to all men that actions moved by deep religious fervor are more potent and more irresistible than they are by any other cause, and yet the Act provides power for the Tribunals to grant total exemptions from military services for any or all of the lesser reasons referred to, as is set forth in Exemption Claims 1 to 7, inclusive. But only partial consideration has been given to this great impelling factor in human experience—deep religious conviction and fervor; from only one branch of the service has exemption been granted to such men. This, manifestly, is going to be a great injustice to us and will help the state in nothing; we shall not even be able to help our country in labor of national importance; we shall become criminals in law. Our faith and convictions are such that we have only one status as Brethren and Servants of Christ, we cannot go to war. Other considerations are immaterial to our claim to full exemption, yet our Tribunals are going to grant for these immaterial things full exemption, and deny it to those who have that faith in Christ that has, in the past, moved or displaced mountains, i.e., nations.

When speaking in the House, and referring to the exemption clauses of the Military Service Bill, you were generous to say:—

"It has been the purpose of the Government to make these provisions absolutely fair. If any suggestion is made to the Government by which its provisions can be made fairer, or more effective, the Government will be glad to listen to such suggestions when the Bill is in Committee."

But the Military Service Act as we understand it now is dissimilar to the English Army Act, and, therefore, as it affects the Christadelphian Church in Canada, it is not so fair and generous.

Section II. of the Canadian Military Act, sub-section 2, specifically states:—

"A certificate (of exemption) may be conditional as to time or otherwise, and, if granted solely on conscientious grounds, shall state that such exemption is from combatant service only."

Now, while the English Army Act nominally stipulates exemption from "combatant service only" for conscientious reasons, yet the Act further provides:

"In exceptional cases every consideration shall be given to the man whose objection genuinely rests on religious convictions; whatever may be the views of the members of the Tribunal, they must interpret the Act in a broad and tolerant spirit, in which the genuine convictions and circumstances of the man are such that exemption from combatant service, nor conditional exemption adequately meet the case, absolute exemption can be granted in these cases, if the Tribunals are fully satisfied of the facts."

The Christadelphians in England were very grateful for so fair and liberal provisions having been made, in respect to "exceptional cases" like ours.

Then, when the English Army Act came into force, our Church in England was requested by the War Office's Military Representative to

attend the Central Appeal Tribunal in London and state the Christadelphian position at the hearing of what was to be the test case of the Christadelphian body, and which is now referred to as "Test Case No. 2, Circular R-77," the Marquis of Salisbury being chairman. At this sitting, and before the Local Government Board, it was explained that Christadelphians are simply "Strangers and Pilgrims," whose kingdom is not of this world, but are waiting until their King, the Lord Jesus Christ, returns from Heaven, at His command they will then be ready enough to "take the sword," but till then they know that the servants of the Lord must not strive; they are neutrals, they never vote; and, as such, the British Constitution says, "they are not liable to be called upon to fight. In all other respects they have to be subject to the laws of the country, honor the King; and thus every bonafide Christadelphian, although not permitted by his Lord to fight, will do his best in civil life to help the land of his birth in its hour of distress."

**"AN ADMIRABLE OFFER."**

So said the Right Hon. Walter Long, M.P.,  
(President of the Local Government Board. 1916)

After hearing fully our reasons why being drafted into the non-combatant sections of the Army and Navy did not meet our exceptional case, full consideration was given our plea with absolute exemption from military service in all forms being granted to Christadelphians, and our Brother, Mr. F. G. Jannaway was chosen to co-operate with the War Office officials in testing the claims of those asking exemption on the ground of being Christadelphians.

We in Canada will be pleased to assist your military authorities in like manner.

A careful record is kept of all our members. It is not easy to become a member of our body; candidates must have a studious knowledge of the Old and New Testamentss, and be well grounded in Christadelphian doctrines. The man who shirks his duty to his country cannot find unworthy shelter by joining our body. He has to appear before a competent Board of Examiners after we have knowledge he has been a Bible student, or educated in the home of a Christadelphian, or is one of our Sunday School scholars. There need not, therefore, be any fear that the enforcement of the Military Service Act will add unusual numbers of adherents to our body.

Further than this, we again offer to serve the State in any capacity for which we are qualified, and pray that you will see that such provision is made as will enable us to render alternative service as evidence of our bonafides.

In further support of our position shewing that the attitude of Christadelphians is, and has always been, the same in all parts of the world on the question of military service, we file herewith valuable evidence, as Exhibits 1, 2 and 3.

Hoping for the clemency of the Government, and trusting to have the generous advocacy of your good offices on behalf of the Christadelphian body, I am,

Most respectfully yours,

**JAMES LAIRD,**

Acting Chairman for George Waite,

Chairman of the Canadian Christadelphian Standing Committee,  
as also of the Deputation presenting this appeal.

P.S.—We affix hereto a copy of the exemption certificates issued to Christadelphians by the British authorities.

**"COPY OF CERTIFICATE GRANTED CHRISTADELPHIANS  
IN THE BRITISH ISLES.**

**CERTIFICATE OF EXEMPTION.**

This is to certify that .....  
.....residing at .....  
..... a Christadelphian and a recognized conscientious objector to military service will not be called upon to join the Army provided he is engaged in work of National importance, such as

Agriculture, Forestry, Mining, Transport, Education, Public Utility; or such other work as may be approved of by the Committee on work of National Importance.

26 Abingdone Street, Westminster.

and that he notifies in writing that he is so engaged, on the first of every month, to the undersigned at the undermentioned address.

If the holder of this certificate cease to be engaged on work such as stated above, this certificate will not be valid and he will then be called up for militia service."

There was filed with the above appeal The Christadelphian Statement of Faith, 1886, published 1903, by C. C. Walker. The publication "Christ and War," and a booklet entitled "Evidence Extending Over Half a Century" that the Conscientious Objection to Military Service is a denominational characteristic of the Christadelphian body of believers," as Exhibits 1, 2 and 3, and also extracts from "The Shield," an Australian Christadelphian magazine, to emphasize our statement that Christadelphians everywhere were actuated by the same characteristics and dispositions towards governments.

The Premier, after hearing our appeal, left the deputation in the company of the Minister of Justice, who, after asking various questions, requested us to supply him with copies of the appeal to help him study our case with his confreres. These being supplied, he dismissed the deputation, telling us to further communicate with him if we wished, and said our Committee would hear from the Government at an early date.

Soon after we were advised that the Government had created a Military Advisory Committee, being a branch of the Department of Justice, to deal with matters arising out of the Military Service Act. And in reply to a pressing night telegram we had sent to The Honorable C. J. Doherty, Minister of Justice, on Nov. 11, 1917, we received a telegram from this newly created branch from which we learned that our petition had been referred to it for disposition, but it appeared to us from this telegram that our case was not understood properly.

The matter was urgent, as by this time the Military Service Act was in full swing, and we decided at once to get in personal touch with this Military Advisory Committee (later this committee was reorganized with additional powers and known as the Military Service Council, Branch of the Department of Justice).

To our request we received a telegram Nov. 27, 1919, reading "Military Service Council will be pleased to meet your deputation at twelve noon Friday at offices, 130 Sparks Street, Ottawa.

Brethren Edwin Hill and John Parkin were appointed to do this work.

The Council consisted of E. L. Newcombe, J. H. Moss, K.C., Lt.-Col. H. A. C. Machin, E. J. Loranger, K.C., and O. M. Biggar, K.C. All were present except E. L. Newcombe, Deputy Minister of Justice. Our whole case was reviewed, submitted in writing, and we filed with this Council copies of everything we had hitherto presented to the Government, including copies of letters.

The interview lasted fifty minutes. A sympathetic manner was shown towards our cause, it was said when Parliament met again our matter could be dealt with, as Mr. J. H. Moss, K.C., explained the Government's

policy in regard to works of national importance would be then considered and enjoined on us to keep in touch with them so that we might come to Ottawa again.

O. M. Biggar, K.C., said if our young men complied with the Act we need not be anxious, as their policy was, as J. H. Moss, K.C., had explained, none for the first six months would be called except for combatant service.

Fearing that the Tribunals would, through public prejudice and personal disinclination, refuse the claims of our brethren to benefit under the Act for religious belief, the same as happened at first in England, we endeavored to enlist the Government's willingness to accept the Church's certificate of membership as to bonafides, but this was disallowed.

Lt.-Col. H. A. C. Machin, whose manner towards conscientious objectors impressed us most, said he had that morning been with the Minister of Justice, who had spoken to him concerning us; that the Minister was impressed by our Church being willing to enter upon works of national importance, and that he would speak to the Central Appeal Judge in our behalf when we were pleading our cause for recognition as being "an organized religious denomination existing and well recognized in Canada."

While the result of this interview did not materially help our feelings and misgivings, yet we knew that this Council, which was now properly informed concerning Christadelphians, would be filling a very important function during the continuance of the war, and with which we would have much to do.

Shortly after, on our next visit to Ottawa, we became confirmed in our opinion that the real friend at Ottawa of the genuine conscientious objector was Lt.-Col. H. A. Machin. He spoke firmly in his opinion as to what ought to be done on their behalf, and deplored the tardiness which had arisen in bringing about necessary provisions for alternative works of national importance.

It was clear to us from what we learned from him, owing to the mass of work which would fall on the Government, that unless we pressed our case at Ottawa, it would be snowed under and forgotten, and, further, for the Military Service Council to do anything now, instructions must first come from the Government.

Our first step decided upon was to get a ruling at once that our Church was one which would be recognized as "an organized religious denomination, existing and well recognized in Canada" within the meaning of the Act.

A certain Brother cabled to Bro. F. G. Jannaway to send, if possible, by first mail, original copies of the "English Act." Bro. Jannaway, who had mislaid the address, sent them to another Brother, who kindly sent them on. We found these very useful in pleading our case at Ottawa.

On consulting the Military Service Act, and being informed by the Military Service Council, which kindly gave us an official copy of the Act and regulations governing its application, we ascertained we were to go to the Central Appeal Judge direct, by permission of the Minister of Justice, and this being graciously provided for us by the Military Service Council, we were duly notified that Justice Duff, the Central Appeal Judge, would hear our cause on December 29th, 1917; then a recapitulation of all our appeals and letters to the Department of Justice was compiled and sent on beforehand for the benefit of having everything concisely tabulated before the Judge.

Our interview with Mr. Justice Duff took up most of the forenoon and afternoon of the 29th of December, 1917. Surprise was expressed that a church should have such tenets as to prohibit its members participating in war and politics. On the morning of the 30th the Judge intimated that the claim of the Church for recognition would be allowed, though it seemed to him that in organization it lacked cohesion, yet he was impressed with the evidence we put before him to the effect that the



primary object of the Ecclesias was the assembly for common worship. This feature, he said, was so proved to his satisfaction, by the evidence, whereas another Church, whose claims he had just disposed of, failed.

Our aim now was to get a ruling from Justice Duff that our Church certificate was paramount evidence of the bonafides of membership and that our young men should not be subject to the caprice of a judge who was first to be satisfied that the applicant himself had a conscientious objection to war. We reasoned that that feature is better determined by the Church, and the fact that the applicant had established to the satisfaction of the Church that he is and has been a fit person to be a member thereof should entitle the applicant to exemption; a tribunal composed of men who ardently believed in war as a religious national duty, never would concede that a man had such a conscience. This was not conceded by the judge.

We reasoned also at length that we believed from the structure of the Military Service Act and the regulations governing its administration admitted tribunals granting absolute exemption, and sought the judge to so decide. The following letter was sent to Mr. Justice Duff to emphasize our contention along these lines.

Ottawa, December 31, 1917.

The Honorable Mr. Justice Duff:

Dear Sir,—

Re Christadelphian matter: It is my duty to thank you for the kindly way I was received by you in this cause, and I think I might say that:

It may appear clear to you from the material you have before you and what I further said that service in the Army and Navy either in (so termed) combatant or non-combatant sections of those services brings our Church into conflict with the State.

Question: what is it or what is there that may be done under present Act to produce a practical situation which will enable our members to do acceptable service for our country in its hour of need; and without unnecessary public notoriety on the one hand, and with safeguarding the spirit and the letter of the Act, on the other?

The difficulty is that in the framing of the Act perhaps a parallel case with ours was not quiteforeseen, and so nominally has not been specifically provided for; though I desire to submit that the Act as a whole foresaw that possible situations would develop which would call for special attention and I think constructively could only be met by the function of your office or an Order-in-Council.

First, the Act enunciates the root principle which underlies it and on which it is founded. Page 3, M 3, says: "That the necessities of the individual is to be balanced judicially and impartially against those of the State, and the civil against the military requirements of the nation." This nicety of balance between the State and individual concern was not, I think, hoped to be reached altogether by any specific statement in the Act, instructions or regulations under it.

M37 says: "The question of the extent to which tribunals could be assisted in their disposition by any detailed statement as to the effect which should be given to section II. of the Act has received very anxious consideration, and it has been decided that nothing but the most general indication of the principles of decision can be attempted. Even so any statement of principle must be taken as more than an attempt to put in form some point which in the course of preparation for the administration of the Act have necessarily been raised, and to give members of tribunals the benefit of discussions thus caused."

The comprehensive elasticity expected of the judicial mind

in regard to Section II. is not working out in practice as far as the necessities of individuals are concerned, as against the State; this observation is equally applicable to sub-section (1) A,B,C,D,E, as to F, but in this latter has the added rider in Section (2) "A" "if granted on solely conscientious grounds shall state from combatant service only." The average mind would feel here that judicially it had scope in A,B,C,D, and E, but not in F; this cannot be the right conclusion, though a very natural one, as in M39 it says: "The definitions of the grounds of exemption contained in the Act was, as far as Parliament considered it advisable to go in advance and the difficulty which then presented itself to the enumeration of particular occupations to be considered *prima facie* outweighing the necessity of the Military Service still persists."

My conclusion is, therefore, that the Government felt that while it had advanced so far in matters of exemption, it had here a covered reserve with which to go further as occasion arose, if, in its opinion, or in perhaps your opinion it ought to be done, and, besides, the Act foresaw that this peculiarity might persist.

But what the Government appear to have been afraid of is, as so intimated in M39, that if they had elaborated more fully the considerations for exemption it might have led to or give an opportunity for individuals to evade their plain duty, and mislead the tribunals by which claims were being considered, particularly since any attempt at enumeration would necessarily be incomplete and consequently misleading by reason of the omissions from it."

Now it is clear the Act has aimed at two important national objectives, both distinct but equally important; one is to maintain the army in the field up to a given strength and the other is to maintain the economic fabric intact; the importance of the latter is emphasized in many ways throughout the Act.

The Christadelphians have always been an incidental part of the latter, but never of the former, or even a part of the national fabric since we never vote nor take part in politics—

The principle involved in appendix 5, page 26 67A (2) A and B has a bearing on our case also.

The Act evidently has aimed at or attempted to balance impartially the necessity of a case like the Christadelphians with that of the State—there is a correct poise—and the Government has only fell short, not in intentions, but only in the scope that has been given to them.

The State is best served by our being ready and willing workers in important sections of the economic fabric to which we would change if we could better serve than that in which we are now engaged. I say we can best serve the State in this than if we were removed from civil life to detention camps, humiliated and contemned.

I am constrained, therefore, to hope that on your matured thought, the difficulty you now have to grant our full prayer will disappear, and I can come again to Ottawa at any time to further elucidate matters on request.

Yours respectfully,

"EDWIN HILL.

P.S.—The English documents I left with you, kindly return to me to 91 Don Roadway, Toronto.

Our contentions in the foregoing letter were not conceded, but JUSTICE DUFF, THE GENERAL APPEAL JUDGE, RULED AS FOLLOWS CONCERNING THE STATUS OF THE CHRISTADELPHIAN CHURCH OF CANADA UNDER THE MILITARY SERVICE ACT, 1917:

"The proper conclusion from the evidence before me is that The Christadelphian Church of Canada is an organized religious

denomination, existing and well recognized in Canada, and was so on the 6th day of July, 1917, and that the tenets and articles of faith forbid the undertaking of combatant service, and in fact of any military service, and indeed participation in civil official activities even to the extent of requiring its members to refrain from exercising the franchise or resorting to courts of law for the collection of debts."

On a subsequent visit to Justice Duff's Chambers, he sought to know what the attitude of the Christadelphian Church is towards the question of its members working on munitions. It was explained that the Church has no tenet on the question, nor as to what class of trade a Christadelphian may occupy himself in, providing it is a recognized legal occupation and of a civilian order; it seemed inconsistent at first sight to him. It was further explained to him that the question had been discussed at various times by the Church, and especially lately. We filed with him the Christadelphian magazines, viz., the October, 1917, "Christadelphian," pages 445-6, and also the "Advocate," September and November issues, pages 273 and 277, dealing with the question showing what the body's disposition in the matter is, and as further expressed in the following statement which was left in writing:

Re Christadelphians and Occupations, especially as regards trades in which munition parts are developed:

Munitions are an adjunct of trade, a civilian occupation absolutely. There is no conscientious objection to this or any other civilian occupation as a mechanic or manufacturer where liberty of conscience has free play, and not under military control; weaving khaki cloth, making soldier's clothes, kits, or a gun or parts thereof carries no responsibility as to what a state may compel soldiers to do with them, whether made for a home or a foreign Government.

We draw the line sharply between civil and strictly military activities; therefore no true Christadelphian will ever enlist in the Army or Navy, and sell himself body and will, subjecting himself absolutely to the commands and will of another abjectly, having no choice whatever to exercise individual conscience as to what is to be done; he is an incorporate part of "the powers that be," the combatant part at that; therefore, he cannot submit to conscription for military purposes, nor accept position in the political administration of affairs, since he does not vote nor take part in politics.

Christadelphians, however, will enter upon works of national importance, providing they are under civilian control, and not of a combatant character.

#### THE CANADIAN CHRISTADELPHIAN STANDING COMMITTEE

While the Christadelphian mind in this matter was clear to the judge and we were informed there would be no change in the ruling concerning the Church, yet it appeared to us that a Brother making munitions would not likely succeed in having his claim allowed for exemption by the tribunals nor by the Central Appeal Tribunal. The Apostle Paul's claim comes up here to advantage as a guide in the future for all our brethren everywhere:

"All things are lawful unto me, but all things are not expedient." 1 Cor., 6 Chap., 12 v. \*

\*According to the constitution of the "League of Nations," which has come into existence after the war, it is laid down as a principle that the manufacturer of munitions is not to be regarded as a civil occupation, and that nations have consented to remove such manufacture from the realm of civil life at the earliest possible date. Wisdom seems to indicate that as a body the above principle adopted by the Nations should be taken into account in our Counsels.

We had now reached past the middle of January when most of our Brethren affected had been before both local and Appeal Tribunals, when Justice Duff permitted us to put before him a list of those whose exemption had been refused, but he eliminated all who had joined the Church since the war began. We strenuously objected to this and presented our argument to him in writing to the effect that his action went beyond the Act. He said public policy would not permit him to rule otherwise. We contended that the Act did not say when a man should join the Church in order to be entitled to exemption. What it did say was that he must be a member in good faith of a described Church existing July 6th, 1917, and as a Church is made up of individuals, their standing must be as good as the Church if their membership dated prior to July 6, 1917. He said our argument was correct, but public policy must determine his action in such cases. We felt this was a very unjust ruling—and it is—but he justified it by remarking that young men joining such a Church during such a war must expect to have their admission looked upon with grave suspicion, and that the list we submitted was reduced to 23 and he appointed Justice Rose of Toronto to hear some of these cases in person. For those whom this judge reported were not entitled to exemption we requested a copy of his decision in each case, but were informed by Justice Duff's clerk that in military matters a written decision is not made, it being merely cited "allowed" or "disallowed" as the case may be.

So, from the civil side of the operation of the Military Service Act, our brethren in Canada were not faring much better than was done in England, as Brother F. G. Jannaway remarked, what we expected from the civil authorities we got from the Military Arm. And it became a matter of some thought for us to get prepared to appeal to the Military Administration with the hope, perhaps, that it could discharge our brethren, conditional upon them entering into civil work to be stipulated.

However, we must look to the Government for relief, for by this time we became familiar with the Military Service Act and its regulations and understood that the Government could, by an Order-in-Council, create any deviation not inconsistent with the object of the Act, but we were confronted with the fact that the work was towering up upon the Government in all its branches, and how could we, without influence, get its ear, to say nothing about getting it to act on our behalf. There was hardly a military officer and few Government officials who would talk patiently with us on the questions relating to conscientious objectors. We wrote a brother from Ottawa on one occasion to say that it was a strange feeling to be there feeling absolutely alone—the solitude was overpowering.

However, your Committee sent this letter to Ottawa:

Toronto, 30th January, 1919.

The Right the Hon. Sir Robert Borden,  
His Majesty's Premier of Canada.

Sir,—

We desire to present to you our cause as it exists to-day and ask that you take it into your counsel to give the necessary relief.

To this end we present to you the following facts and circumstances":

Then followed six full pages of foolscap, closely typewritten, giving a review of all that was done, from the first petition right up to work before Justice Duff, and the letter concluded as follows:

"Our Standing Committee, on behalf of the Christadelphian Church of Canada, prays still for total exemption from all forms of military and naval services, and adheres to its desire that their members may be given alternate service not under military control, occupations and callings in trades and industries generally which a Christadelphian would have done in peace times, within national and civil laws, exception being taken only to that of a policeman who, in war times, becomes part of the Military Arm."

A copy was sent to Mr. Justice Duff and also to the Military Service Branch and the Minister of Justice. We received the following reply from the Premier, signed by himself:

"The Prime Minister's Office, Canada,  
Ottawa, Feb. 6, 1918.

"My Dear Sir,—

"Your letter of 30th January reached me this morning. It has been referred to the Minister of Justice and the Military Service Council for consideration and report.

Yours faithfully,

"R. L. BORDEN."

The following came from the Deputy Minister of Justice:  
"Ottawa, Feb. 5, 1918.

"Dear Sir,—

"I have to acknowledge receipt of your letter of 31st January, enclosing a copy of a petition to the Right Honorable Sir Robert Borden, and would say in reply that the same will receive the consideration of the Military Service Council.

"Yours truly,

"E. L. NEWCOMBE,

"Deputy Minister of Justice."

The following letter came from the Military Service Council:  
"Ottawa, February 12, 1918.

"Dear Sir,—

"Your letters of January 31st addressed to the Right Hon. Sir Robert Borden and E. L. Newcombe have been referred to the Military Service Council for further attention.

"I beg to state that your petitions will receive attention in due course.

"Yours faithfully,

"G. D. OULSTER,

"Assistant Secretary to Council."

By this time the Military Advisory Council had been reorganized with increased function. O. M. Biggar, K.C., had been given the post of Advocate-General Military Headquarters, and Lt.-Col. H. A. C. Machin had been made Director of the Military Service Branch of the Department of Justice, which now succeeds the Military Advisory Committee, with the gentleman in the Chief Saddle, whom we had foreseen would, if possible and in his power, do justice to our cause, and to the cause of the sincere religious objector; he showed himself to be a gentleman of the best English type.

From the foregoing correspondence it will be seen we had now got our case into the hands of the Military Executive Branch of the Department of Justice, whose function it was to prepare all Orders-in-Council for the Privy Council's acceptance on matters arising out of the Military Service Act. On a visit to Lt.-Col. H. A. C. Machin, following up the above correspondence, he told us that since he had instructions to report upon the advisability in connection with our case, we could rest assured that it would receive the best consideration possible, and a report would be made to the Government as soon as possible. Our case was reviewed, but as he had gone already progressively over our various petitions and correspondence he felt quite familiar with our contentions, but said we were at liberty to call on him at any time; and he would hear anything further we had to say, but with the amount of hustle and bustle and the piles of correspondence going through this department and seeing how many times the Director's attention was interrupted during our interview, we felt that if our case got attention at all, it would be because God was in that building.

While we were waiting our turn a Major called us aside and showed us a very pathetic letter from a church minister on behalf of one of the members of his congregation; the Major remarked that their hands were

vice  
reply

tied to do anything for a genuine religious objector who was a member of a church which did not have a tenet, enjoining its members against participation in war; he remarked, You are all right, but Col. Machin feels there is a great injustice here which should be remedied, in which we concurred. The same feature had been spoken of between us and Justice Duff.

We were now waiting for a favorable communication from the Government granting our prayer for total exemption on entering upon works of national importance. When four weeks had gone by we became restless, and wrote the following letter to the Premier, March 21, 1918:

"Toronto, March 21, 1918.

"The Right Honorable Sir Robert Borden,  
Ottawa, Canada.

"Re Christadelphians:

"Dear Sir,—

"I duly received your letter reading as follows:

"Your letter of 30th January reached me this morning. It has been referred to the Minister of Justice and the Military Service Council for consideration and report."

"Since we have not heard further from you, and now that Parliament meets, the Christadelphian Standing Committee would press you to say whether the Government will now make provision in the Canadian Military Service Act, so that absolute exemption from military and naval service may be granted on the same grounds and stipulations provided in the British Army Act, as set forth in our petitions.

"I enclose herewith Case No. 2, R 77, a decision given by the British Central Appeal Court before the English 'Committee of Works of National Importance' was organized. And also Case No. 39 R 90, a decision given by the same court since the said 'Committee of Works of National Importance' has been organized. You will see from this that Christadelphians are handed over to this said 'Committee of Works of National Importance,' who orders the exemptee to secure a situation in one of the trades listed by the said Committee (See list attached hereto), which, in the opinion of the Committee, the exemptee can best serve the country. He then has to report, in a prescribed manner every month, to the said 'Committee of Works on National Importance.'

"The Christadelphian Church does not evade 'duty' to the State, but by its doctrines and articles only prohibited from strictly military activities. Christadelphians may engage themselves in any trade or occupation strictly of civilian character, which does not include combatant service, and not under military control, and providing it is a lawful trade of the realm.

"May I also ask, will you grant a further interview to a small committee of the Church, if you feel that our request is not understood or sufficiently clear to the Government? And I would particularly refer you to my letter to you of the 30th January last.

"Yours respectfully,

"EDWIN HILL,

"on behalf of The Canadian

"Christadelphian Standing Committee."

A short letter, with a copy of the above to the Premier, was sent to the Honorable C. J. Doherty, Minister of Justice, to Sir George E. Foster, pleading for his good offices, and to Lt.-Col. H. A. C. Machin, Director Military Service Branch, Department of Justice, to which the following replies were received:

"Ottawa, March 22, 1918.

"Minister of Justice,  
Canada:

"Dear Sir,—

"I have your letter of the 21st instant, with reference to the position of members of the Christadelphian Church under the Military Service Act. The subject is engaging the attention of the Committee.

"Yours sincerely,  
"CHAS. J. DOHERTY."

EDWIN HILL, ESQ.,  
23 Chester Ave., Toronto

"Department of Justice, Canada,  
Military Service Branch,  
Royal Bank Building.  
Ottawa, March 23, 1918.

"Edwin Hill, Esq.,  
23 Chester Ave., Toronto.

"Dear Sir,—

"I beg to acknowledge receipt of your letter of the 21st instant, enclosing copy of your letter of the same date, addressed to The Right Honorable the Prime Minister of Canada.

"Yours truly,  
"H. A. C. MACHIN,  
"Director Military Service Branch."

"Prime Minister's Office,  
Canada.

Ottawa, Ont., March 23, 1918.

"My Dear Sir,—

"The Prime Minister has directed me to acknowledge your letter of the 21st instant. It has been referred to the Minister of Justice. After his report has been received a further communication will be sent you.

"Yours very truly,  
"GEO. W. YATES,  
"Prime Minister's Secretary."

EDWIN HILL, ESQ.,  
23 Chester Ave., Toronto.

"Department of Trade and Commerce,  
Minister's Office.  
Ottawa, March 25th, 1918.

"Edwin Hill, Esq.,  
23 Chester Ave., Toronto.

"Dear Sir,—

"I have your letter of the 21st instant, enclosing copy of letter addressed to the Prime Minister on Christadelphian matters, and requesting me to interest myself in the stage which your Committee has arrived at with reference to exemption from military and naval service.

"This matter will have my best consideration.  
"Yours sincerely,  
"GEORGE E. FOSTER."

With these replies we felt we would have to possess our souls in patience and not press the Government too hard for fear of being turned down altogether and lose our objective. The war had gone by this time adversely for the British Army, and the Government became excited with Orders-in-Council becoming the order of the day—but not our kind—, and among other things one cancelling all exemptions for young men, ages

21 and 22. This was interpreted by the tribunals to quash those for religious beliefs. Those brethren in these ages, therefore, who had exemption from combatant service were called to the army, also the medically classed B and C men were called up for non-combatant service, a circumstance, it will be remembered, was said would not likely arise before we got relief from the Government to cover our case for total exemption. This condition also affected some of our brethren who were medically classed E and C men.

We felt, therefore, as a matter of duty we must appeal again for the Government to reach a decision. A short time before this we had secured copies of Bro. F. G. Jannaway's "Without the Camp" and placed them in the hands of Justice Duff, the Premier, the Minister of Justice and Sir George Foster and Lt.-Col. H. A. C. Machin, all of which were graciously acknowledged.

So a day telegram was sent to the Premier on May 9th, 1918, with instructions that the telegram be delivered to him that day while he was in the House of Commons, which was done.

A copy of this telegram and the Premier's gracious reply appears in the following letter of your Committee to the Minister of Justice, May 16th, 1918.

"CHRISTADELPHIAN STANDING COMMITTEE,  
23 Chester Avenue,

Toronto, May 10, 1918.

"Hon. C. J. Doherty, K.C.,  
Minister of Justice,  
Ottawa, Ont.

"RE CHRISTADELPHIAN MATTERS:

"Dear Sir,—

"We desire to refer you to your letter of March 22nd, and as it seemed desirable to this Committee to suggest to Sir Robert Borden that the Government might find it more expeditious to deal with the Christadelphian cause through the Canadian War Office, in a manner similar to which our Church was dealt with by the British War Office, therefore, the following telegram was sent to him on the 9th inst:

"Sir Robert Borden, Premier,  
Ottawa, Ont.

"Re Christadelphian matters references ours 21st March yours of March 23rd, and ours April 27th, would it be possible to issue certificates through Canadian War Office, same as were granted our Church members by British War Office in England (as this would appear to be the most expeditious and satisfactory way to deal with our case through the Military Arm, see Page 198 of our book, entitled "Without the Camp") on signing same conditions as given on Page 235 same book, or would you receive a small deputation members of this Committee including chairman, to assist in every possible way to complete understanding, which shall, by your clemency, bring to our people that happy solution of our affairs which will enable us to render acceptable service on works of national importance under civil control. The present situation is most anxious; our members being imprisoned, in which case they cannot be of service to the State, which they are anxious to render.

CANADIAN CHRISTADELPHIAN  
STANDING COMMITTEE

GEORGE WAITE, Chairman,  
23 Chester Avenue."



The Premier graciously replied by letter on the 11th instant as follows:

"My Dear Sir,—

"I beg to acknowledge your telegram of the 9th inst. It is being commended to the consideration of the Minister of Justice. There does not appear to be any necessity for receiving a deputation on this subject, as the matter can be more expeditiously dealt with through direct communication with the Minister of Justice, who is primarily concerned.

Yours faithfully,

"R. L. BORDEN."

GEORGE WAITE, ESQ.,  
23 Chester Ave., Toronto.

"The reference in the telegram to Page 198 of our book mailed to you, 'Without the Camp,' contains a photo cut of an actual 'certificate of exemption' granted Christadelphians by the 'Director of Recruiting' and 'issued by the authority of the Army Council.'

"No tangible or uniform solution was found in England for a Christadelphian religious and conscientious objection to strictly or all forms of military services, through the civil tribunals, even though the Central Appeal's decision was always before them. The reason was, some tribunals ignored the Central Appeal decision altogether, while others were not impressed by the religious claims of the applicant—the result was large numbers were arrested or imprisoned—a situation irksome and impolitic—the country being deprived of tangible and substantial service from people professedly most anxious to render every possible service to the nation of their birth open to them at all, by reason of their religious training and experiences. The officials were unnecessarily burdened by herding as criminals a loyal and ardent people, who had memorialized the British authorities.

"The same conditions exist in Canada to-day that 'produced the action of the British War Office.' Indeed, it has been greatly accentuated by the recent Order-in-Council quashing exemptions of all men 19 to 22 years of age inclusive, and the recombining of ordinary exemptions. (These certificates referred to above were taken over by the "Committee on Works of National Importance" when that Committee was organized.) We understand that our government has not such an organization as that 'committee' (See pages 225 and 226 of our book, 'Without the Camp'), but we implore you to adopt the initiative steps now, through the Minister of Militia, similar to the English procedure, so that we may be useful subjects for good. Or, would you instruct the Military authorities to grant our bona fide members leave of absence till you can conclude the best policy to adopt.

"The conditions which our members signed in England are as follows:

"I.....promise for so long as I am allowed to be free from military control and military duties.

1. To serve the Committee for the Employment of Conscientious Objectors (hereinafter called the Committee), their Agents or Representatives, with diligence and fidelity on such work of National Importance as the Committee may prescribe for me.
2. To reside at such place as the Committee, their Agents or Representatives may from time to time determine.
3. To conform with such regulations as the Committee may lay down for the due execution of the work allotted to me.
4. To conform to such regulations with regard to conduct and to such rules as are framed to secure the well being of men working under similar conditions to myself, as may be made by the Committee or by the Agents or the Representatives of the Committee or as may be made by duly appointed representatives of the men so working and approved by the Committee.

I understand that if and when I cease to carry out any of the foregoing conditions I shall be liable to complete the term of my sentence and subsequently to be recalled to military service.

(Signed)....."

"Speaking in the British House of Commons, the President of the "Government Board," the Honorable Walter Long, M.P., stated (See Page 121 our book, "Without the Camp.")

"If an objector desired to offer his services to the State—as the Christadelphians had done by memorial—there was no end of work of 'national importance,' like agriculture, to which he could be put."

also Earl Kitchener said (Parliamentary Debates V22, No. 36 (See Page 170, our book "Without the Camp")

"I have therefore gone very carefully into the matter with the War Office, and am of the opinion that under the powers possessed by the Army Council, we are in a position to deal with the matter in a manner which will meet the view of noble lords—that is to say, the genuine conscientious objectors will find themselves under civil power."

"We shall be glad for the above suggestions to be helpful to you in coming to a conclusion of our prayer and memorial to the Government. We are not seeking any influence outside the Government, and hope sincerely that you can find it expedient to provide that we may be granted permission to do works of national importance under civilian conditions, which are helpful to our country in a time of so great, need, alternatively to those duties strictly of a military character.

Yours respectfully,

CHRISTADELPHIAN STANDING COMMITTEE.  
GEORGE WAITE, Chairman.

We followed this up with a further letter to the Minister of Justice June 1st, and also an urgent long telegram on June 25th; also a further letter to the Minister on July 8th, urging effect to be given to the Memorials of the Christadelphian Church of Canada.

There were six weeks in which we got no word from the Government, of encouragement or otherwise. It seemed to your Committee that possibly, as we had been repeatedly assured, the matter was engaging the attention of the Government, it was useless to write us further on that until it had disposed of our case, or was it, that it intended to ignore the matter entirely? No, we were satisfied that if the Government had reached a decision to do nothing towards meeting our memorials after all the courtesies we had received, it would certainly say so in a short communication. But there we were, knowing nothing of the inmost working of things why the Government was doing nothing for us, except from the Public Press, which showed us that owing to the adverse stages of the war, and the impending big German offences at this time and counter offences, the Government's attention was overwhelmed with—to them—greater concerns than our appeals. This we afterward found to be the case when a telegram was received by Brother Edwin Hill from Lt.-Col. H. A. C. Machin, stating that he would see him on the 17th or 18th July, 1918, at his offices Royal Bank Buildings, Ottawa.

It was then explained that the communications to which we had not received answers to were all sent on to the Military Service Council. He explained that his department had, since April, all the details planned to put into effect the granting of alternative civil occupations in lieu of military service to religious, conscientious objectors, and that he had instructions for some time back to prepare an Order-in-Council draft covering the Christadelphian memorial. In fact, a Crown Attorney, Mr. J. A. Ritches, had our papers along with other matters reviewing them, for several weeks past, and we were asked to assist him in making a

proposed (draft) Order-in-Council on our matter, and that if we could stay in Ottawa for a while, it would facilitate his work. We were at once introduced to the Crown Attorney, whom we found to be a man of few words, but of very pleasant manner, who said he could give us all the remaining time that day and all the next day. The interview resulted in a rough draft of a proposed Order-in-Council covering our needs, a copy of which we brought away with us. He promised to prepare a definite one at the earliest moment, and would send it on to us to have the full approval of our Committee before it was sent to the Privy Council and Military Sub-Committee for confirmation.

We had now made very material progress to attain our objective. Naturally, Mr. Ritches and ourselves had a few side talks and one was that he knew nothing why the "Upper Powers" should not ratify the "Order-in-Council they prepared. Only one thing, he thought, might interfere, and that was the present agitation against class legislation, and as the Order only related to one religious body, the Privy Council may not approve of C. J. Doherty's recommendation, but he suggested it was important we keep a close hand on it to see that it did not fall through from that cause. We thought it would be wise to make the Order more general in terms. He said No, that it had better go in as the Minister had ordered.

We duly received the definitive draft order for approval as follows:

"Military Service Branch,  
Royal Bank Building,

Ottawa, July 24th, 1918.

In reply please  
refer to 5-2-5

"Edwin Hill, Esq.,  
23 Chester Avenue,  
Toronto, Ontario.

"Dear Sir,—

"Your telegram of the 23rd instant received, which has just been replied to as follows:

"Your telegram twenty-third. Mr. Ritchie has completed his memorandum re Christadelphians. Matter will now be submitted to Deputy Minister of Justice for further consideration. Am forwarding copy memorandum of Mr. Ritchie's interview with you."

In accordance with this telegram I now enclose memorandum in question and shall be glad to have official approval of it in order that this approval may be submitted to the Minister of Justice for consideration by the Government.

Yours truly,

H. A. C. MACHIN,  
Director Military Service Branch."

July 24th, 1918.

#### "MEMORANDUM RE CHRISTADELPHIANS."

"As the result of an interview which Mr. Ritchie had with Mr. Edwin Hill, Representative Canadian Christadelphian Standing Committee, on the 17th July, 1918, the following is understood to cover the position which this Church takes in regard to the action it is desirous the Government should take to enable Christadelphians to serve their country in other ways than as members of the Military or Naval forces of Canada, except perhaps, as to the last paragraph, which was put in as a result of what Mr. Ritchie understands to have been a tentative view expressed by the Central Appeal Judge in a case which was before him;

"1. That an Order-in-Council should be passed under and

by virtue of the War Measures Act, 1914, the Military Service Act, 1917, and under and by virtue of all other powers vested in the Governor-in-Council, providing that a *bonafide* member of the Christadelphian Church, who on the 13th October, 1917, was a member of such Church and came within any of the six classes described in Section 3 of the Military Service Act, 1917, shall be entitled to claim and be granted exemption from Military and Naval Service, both combatant and non-combatant, under the provisions of the Military Service Act, 1917, and the Regulations made thereunder upon the ground that he conscientiously objects to the undertaking of Military or Naval Service and is prohibited from so doing by the tenets and articles of faith, in effect on the 6th day of July, 1917, of said Church.

"2. That any son of any *bona fide* member of said Church, who on the 13th day of October, 1917, had not attained the age of twenty years and who prior to said date had become a *bona fide* member of said Church, or has since said date become a *bona fide* member of said Church who may hereafter before reaching the age of nineteen years become a *bona fide* member of said Church shall in like manner be entitled to claim and be granted exemption from Military and Naval service, both combatant and non-combatant, on the ground that he conscientiously objects to the undertaking of Military or Naval service and is prohibited from so doing by the tenets and articles of faith, in effect on the 6th day of July, 1917, of said church.

"3. That *bona fide* members of said Church who have claimed and been granted exemption from Military and Naval Service, or who shall hereafter claim and be granted such exemption under the above provisions, or under the provisions of the Military Service Act, 1917, shall be disqualified and incompetent to vote at any Dominion election.

"4. That any member of said Church who has claimed and been granted exemption from Military or Naval service, or who may hereafter claim and be granted exemption from Military or Naval Service under the above provisions, or under the provisions of the Military Service Act, 1917, shall be liable in time of war to perform, for such remuneration as may be prescribed, such service of a civil character as may by Order-in-Council be declared to be of National Importance, upon being called upon to perform such service by any person or persons appointed to assign members of said Church who have been granted exemption from Military and Naval service hereunder, to perform work so declared to be of National importance, provided such member is physically capable of performing such work.

"5. That every *bona fide* member of said Church who was heretofore granted exemption from combatant service under the provisions of the Military Service Act, 1917, but who, by reason of his age and the provisions of Order-in-Council (P.C. 919) of the 20th of April, 1918, has become a member of the Canadian Expeditionary Force, shall be discharged therefrom and every *bona fide* member of said Church, who, having become a member of the Canadian Expeditionary Force under and by virtue of the provisions of the said Order-in-Council, and who is undergoing imprisonment by reason of having on conscientious grounds become a defaulter under the provisions of the Military Service Act, 1917, or the regulations made thereunder or of said Order-in-Council or by reason of having on conscientious grounds, refused to obey any military order or regulations to which as a member of the Canadian Expeditionary Force he was subject, shall be released from custody."

"6. That notwithstanding anything hereinbefore contained or

expressed, members of said Church who are owners or part owners of or shareholders in any Company engaged in any business carried on for profit which has been developed, come into existence, or been created for the purpose of manufacturing munitions, or other articles or commodities, for which a special market or demand has been created by reason of the present war, shall not be entitled to exemption from non-combatant service under the foregoing provisions, unless such member, the partnership of which he is a member, or the Company in which he is a shareholder, has been granted a license to engage in business of the above character."

A full meeting of The Christadelphian Standing Committee was at once called to approve, if possible, the Order-in-Council, which was done, as is seen by the following, which was delivered in person, both the letter and minutes referred to, as follows:

"THE CANADIAN CHRISTADELPHIAN STANDING  
COMMITTEE,

23 Chester Avenue,

Toronto, July 27, 1918.

"Directors The Military Service Council,  
Ottawa.

"Dear Sir,—

"Re Christadelphian Matter—Proposed Order-in-Council.

"Having received your telegram to defer for the present, sending a small committee, our Chairman has deemed it necessary to send by me a copy of the minutes of the meeting, when our full Committee considered the draft of the proposed Order-in-Council.

"These minutes are actually an approval of the Order, and I trust they will be regarded as such so that progress can be made.

"It is hoped that the suggestions in the minutes will be acceptable which the Committee believe do not void in any way the safe-guard, which the Government very properly must provide against abuse of the grace now proposed to be extended to our Church.

"Now it seemed reasonable to our Committee for reasons of State that the Government should limit a bona fide member to Oct. 13, 1917, for consideration. But, the Committee feel that as a matter of duty, they must suggest at least on behalf of bona fide members who are sons of Christadelphians, that the Government give relief to them also up to the date of the proposed Order-in-Council; especially, as most all are now in prison, or waiting court martial.

"Clause 5 is understood to apply exclusively to those of our members who were called to the colors under the Order-in-Council P.C. 919, and that those who are in custody will be released. Constructively, therefore, we assume that our other members will be released, but think that it would be more satisfactory, if this could also be stated in the Order.

"Yours respectfully,

"EDWIN HILL,

"Representative

"CANADIAN CHRISTADELPHIAN STANDING  
COMMITTEE.

COPY OF MINUTES OF THE CANADIAN CHRISTADELPHIAN  
STANDING COMMITTEE.

Toronto, July 26, 1918.

With Brother George Waite in the chair, and Brother W. R. Hall, Secretary, and Brethren James Price, John Parkin, Alex. C. Renshaw, Robert Baillie and Edwin Hill present. The meeting

being called to order by the Chairman, the Secretary announced that the meeting was called to consider the proposed Order-in-Council the Government has graciously put before us for approval through the intermediary office of our Brother Edwin Hill.

The Committee felt that God had turned the authorities to graciously consider our sincere and just requests for relief from Military and Naval Service, and that we are now assured that the Government is satisfied we are not antagonistic to the welfare of the State, but in spirit and heart sympathetic to the country of our birth in its trouble, being willing and anxious to do everything possible that may be helpful to the welfare of our neighbor consistent with our deeply rooted conscientious and religious convictions. After discussion of the various aspects of the proposed Order-in-Council.

IT WAS PROPOSED by Brother Price, and seconded by Bro. A. C. Renshaw and CARRIED UNANIMOUSLY,

THAT a Committee of Bro. Waite, chairman, Bro. Parkin and Bro. Edwin Hill go to Ottawa and present the result of this meeting to the Government.

PROPOSED by Bro. Jas. Price, and seconded by Bro. W. R. Hall, and CARRIED UNANIMOUSLY,

THAT Clauses 1, 2, 3, 4 and 5 are hereby approved, subject to our Committee now appointed using their best endeavors to have the Government give some consideration at least to the sons of Christadelphians who joined the Church subsequent to Oct. 13, 1917, till the proclamation of the proposed Order. That if possible they get the following wording added to Clause 2, or words to the same effect: "And any son of a *bona fide* member of said Church, who since Oct. 13th, 1917, and prior to this Order, who passed from a probationary to a full member by baptism will, if he has claimed total exemption, on conscientious grounds under the Military Service Act, 1917, be granted some measure of relief under this order to remove the stigma of being offenders under the Military Service Act, or detained during the pleasure of His Majesty's Government.

PROPOSED by Brother George Waite, and seconded by Brother Jas. Price, and CARRIED UNANIMOUSLY,

THAT Clause 6 cannot be approved or rejected by this Committee. For us to approve of it would be establishing a new tenet to our Church, which we have not the power to do, but as the clause is in function merely a limitation in the application of the preceding clauses by the Government itself, it hardly comes within our purview, except to instruct the Church of the qualifying effect in Clause 6, the Government intend to apply to Clauses 1, 2, 3, 4, 5. That, however, as the Government has submitted it to our Consideration we recommend our Committee to have the word "are" second line, in clause 6, erased, and the following words substituted: "who shall hereafter continue to be," as this would be only fair to enable those who may be affected, for the future to adjust themselves to the innovation of certain trades being regarded a disqualification under the M. S. A.

PROPOSED by Brother George Waite and Seconded by Bro. John Parkin and CARRIED UNANIMOUSLY

THAT we confirm the appointment Bro. Edwin Hill as being our official representative in matters appertaining to our Brethren affected by the M. S. A. and Order-in-Council."

A very pleasant conversation, on delivery of the foregoing, ensued between us and the Director of the Military Service Branch of the Department of Justice, Lt. Col. H. A. C. Machin to the effect that his

Department had done everything that could be expected by us; that their work was done in all matters pertaining to their first promise; that it now entirely depended upon the Government's ratification, and he assured us that he had already the machinery to put into effect the decision of the Government in our case.

There were then preparations being made to make a further call for men, and our Brethren to be affected by this further call would have to go before Tribunals. We were commended to prepare an official roll of all our members and send a copy to them, and also to the Military headquarters, Central Appeal Court and Departmental District Registrars, which was duly done.

We were warned to see to it that the Government did not forget the proposed Order-in-Council, as if we did not follow it up it would get pigeon-holed, as it was explained that his department had no power to track the Government in what it may do with it, now that it was prepared. We thanked him for the advice and withdrew.

Soon after this date both the Minister of Justice, C. J. Doherty, and Sir Robert Borden were away in England, their places being filled by other gentlemen with whom we had not come in contact, and we did not feel as comfortable in the hands of Mr. Arthur Meighen, Acting Minister of Justice, as if the Chief had been home, who had promised us consideration of our cause.

As advised, we followed up our cause, making visits to Ottawa, and we were advised to see the Deputy Minister of Justice whom we found very grouchy towards conscientious objectors, and if it were to depend on him, something worse than imprisonment would await a religious conscientious objector. On Oct. 5th we received the following telegram:

"Ottawa, Oct. 5th, 1918

"Government consider inadvisable to sanction any special provision for Christadelphians. Wrote you to this effect several days ago.

E. L. NEWCOMBE."

The letter referred to having been misdirected, confirming this, came to hand later.

Our fears of the Order-in-Council having the appearance of special class legislation and refusal on that account seemed to be the case.

The following letter was sent to the Minister of Justice:

"CANADIAN CHRISTADELPHIAN STANDING COMMITTEE,  
23 Chester Avenue,  
Toronto, Oct 11, 1918.

"To the Honorable C. J. Doherty, K.C.,  
Minister of Justice,  
Ottawa.

"Dear Sir,—

"Re Proposed Order-in-Council and Chistadelphians.

"As a result of the long and continuous pleading with you, the Premier, and through the Military Service Branch, the latter was permitted to draw up a proposed Order-in-Council along the lines of our Church, pleading that provision be made whereby bona fide Christadelphians may be permitted to do alternative service at the behest of the State, instead of military service, such as is provided by the English Statute; that is, be given civilian work of 'National Interest,' or, as it is described in England, 'Works of National Importance,' which not being under military control are nevertheless useful for the prosecution of the war.

"This proposed Order-in-Council having been sent to your

department for ratification and to receive the Royal sanction, we duly received from your Deputy, advice to the effect

"That the Government considers it inadvisable in the public interest, to sanction any special provision for Christadelphians."

"We fear from this that the result of our pleadings being set in so exclusive a form in the above-mentioned proposed Order-in-Council, has defeated the object we had in view in our petitions.

"It is of equal importance for the credit of Canada as it is, of justice to the person who genuinely has a religious objection to being a soldier on land and sea, that a righteous provision in the Act be made whereby those who are willing to do acceptable work of benefit to the State during this war, may be granted total exemption.

"We are unaware of any other religious denomination making representations to the Government, on the Canadian Act being neither so fair nor as generous as the English Act. As soon as we discovered that the Canadian Act did not provide—as the English Act did—alternative service for religious conscientious objectors to military service, we at once (October, 1917) presented a petition to you, praying that such provision be made.

"We did not seek exclusive treatment, though our pleadings would seem by the character of the proposed Order-in-Council, to have become crystallized into that form.

"But the point with us is not that 'any special provision for Christadelphians be made'; in deed, it is desirable, and the Order-in-Council ought to be general in form and applicable to any genuinely religious, conscientious objector to military service.

"We are constrained to think that many sincere men are unfortunately being imprisoned, which in the nature of their circumstances and religious predilections, is nothing short of persecution, a feature greatly to be deplored in Enlightened Canada.

"The large number of conscientious objectors now serving prison terms, must call for official cognizance, and it seems to us a great pity that such men should be sent to penitentiaries and other prison institutions. We believe that any man who is a religious objector to military service who can realize that he owes 'service' to the State in this great crisis, as we Christadelphians do, would readily offer to do 'work of national interest,' if such provision existed in the M.S.A.

"Christadelphians are taught as part of their creed that they owe 'duty' to the State; they are prohibited thereby only to the extent that they must not participate in constitutional and parliamentary affairs and politics, nor join the army or navy. But, all avenues of civil life, which are legal and honorable in trade and industries are unproscribed by the Church.

"'Duty' to the State Christadelphians do not shirk. It is simply with them how that 'duty' can be applied without offending their religious conscience.

"'Duty to the State beholding on the subject' has been the concrete question before the Government; they have felt that this 'duty' should be impelled by statute. But in introducing conscription the Government has crystallized this 'duty' of the subject in one idea, and that is military duty 'only,' either in the form of combatant or non-combatant sections of the army and navy, whereas England and the United States have made provision for



total exemption to be granted to conscientious objectors on religious grounds.

"The Canadian Act assumed that (See Sec. 11, sub-sec. F) there is no Church prohibiting its members from being soldiers and so provision is only made for a certificate of exemption 'if granted solely on conscientious grounds, shall state that such exemption is from combatant service only.'

"Actually, this means that no provision is made, and possibly never intended to be made granting total exemption from all forms of military service, a very serious and important omission which omission is filling the jails with men who ought to be doing 'duty' in some 'occupation of national interest.'

Note the great difference between the Canadian Act and the English Act. This latter stipulates (Sect 3, sub sec. 2)

" 'A certificate of exemption may be absolute, conditional or temporary, as the Local Tribunal think best suited to the case, and also in the case of an application on conscientious grounds may take the form of an exemption from combatant service only, or may be conditional on the applicant being engaged in some work which, in the opinion of the Tribunal, is of national importance.'

"The chief object of this communication is to pray for reconsideration of the subject of our plea—That provision be made either by an amendment to the Military Service Act, or by Order-in-Council, and by instructions to the War Office that the military sub-Committee engage our members in some useful civilian occupations, without compelling them to be soldiers. Our members will make a contract to do any work, anywhere, hazardous or not, or fill any occupation for the participation therein to be of a civilian order.

"This Committee suggests that the Order-in-Council be shorn entirely of being a special provision for Christadelphians and that the following corrections may be found sufficient to that end:

"Section 1, 5th line, strike out 'The Christadelphian Church,' and read 'any organized religious denomination, existing and well recognized in Canada,' and in the following sections, 2, 3, 4, 5 and 6, where occurring, strike out 'said Church,' and read 'such Church.'

"We pray, therefore, by our reasons hereby set forth that you may interest your confreres in Council to make the suggested amendment to the proposed enactment, or make equivalent provision whereby our members may secure exemption and release from prison, on entering into work of national interest or importance, at the behest of the State.

"From advices just received from England, out of 3,500 cases of Christadelphians up to Sept 4th, all were released from prison and exemption had been granted (leaving only a few undetermined at that time), conditional upon them entering upon works of national importance.

"Anxiously awaiting your kind advices, we are,

Yours respectfully,

THE CANADIAN CHRISTADELPHIAN  
STANDING COMMITTEE,  
"GEORGE WAITE,  
Chairman."

"A copy of the above letter was sent to the Director Lt. H. A. C. Machin, followed by a visit to him by us on Oct. 21st, seeking his advice

if he felt at liberty to do so. "Certainly, I am always free to give advice to deserving people unofficially." "What can I do for you today?"

We related to him the circumstances of the above letter and he said Yes, that he had had occasion to go up to the Parliament Buildings a day or so ago, and he was spoken to about us; and while we were talking the Colonel's secretary came into his office, looking at me and wishing me Good morning, said "Here is good news for you," at the same time handing to the Colonel a paper, of which he read to me the contents, which gave instructions to his department to send back again all the papers and file in connection with the Christadelphian memorials for final disposition by the Government.

We were greatly pleased at the new turn of things, and felt that while God had suffered us to be tried in our faith, He would find us a way of escape, which seemed now to be in sight.

By a telephone message we found that the Deputy Minister would talk over with us all the details necessary on the next day (Oct. 22), as arranged by Lt. Col. H. A. C. Machin. This done we found the Deputy Minister had got over some of his grouch towards conscientious objectors, especially towards the Christadelphians.

After this interview, from our hotel that day, we wrote the following letter:

"Ottawa, Oct. 22, 1918

"E. L. Newcombe,  
Deputy Minister of Justice.

"Re Christadelphians and proposed Order-in-Council.

Sir,—

"The writer tenders his sincere thanks for the interview with you today, and the very considerate attention paid to our Church pleadings for relief by statute, whereby our members may render useful services to the state, instead of serving useless lives in long prison terms as criminals.

"I am most happy to be able to report to our committee that incident upon our letter of the 11th instant, and our interview today the Government will consider adopting a measure of relief for genuine religious conscientious objectors to military service, who will, at the behest of the State, render other service of national interest.

"Our Church Committee is anxious, however, that the Government may be able to adopt the proposed Order-in-Council, drafted by your Military Service Branch Council, with the textual changes referred to in our letter of the 11th inst. to obviate its exclusive character, or make equivalent provision whereby our members may secure release from prison, and total exemption for others now being called to the colors.

"Now, as our Church meets next Tuesday to receive progress of this Committee, we shall be glad of a letter from your department stating that this matter is now being considered, so that we may be able to place the letter on the table.

Yours respectfully,

"EDWIN HILL,

"On behalf of The Canadian Christadelphian  
Standing Committee."

The communication we asked for came, as follows:

"Ottawa, Oct. 25, 1918.

"Dear Sir,—

"I have received your letter of the 22nd instant with reference to conscientious objectors, and I am submitting for the

consideration of the Government a recommendation looking to the accommodation of the situation.

Yours truly,

"E. L. NEWCOMBE,  
Deputy Minister of Justice."

EDWIN HILL,  
Toronto.

Now while the members of the Committee were able to possess their souls in patience, their spirit of persistence was not yet exhausted. So the following letter was written on the day on which the armistice was signed:

"Toronto, Ont., Nov. 11, 1918

"E. L. Newcombe, Esq.,  
Deputy Minister of Justice,  
Ottawa, Can.

"Reference—Proposed Order-in-Council re Conscientious Objectors on Religious Grounds.

"Dear Sir,—

"Your valued communication of the 25th ult. through Mr. Hill has given me great satisfaction in being enabled to lay before the Christadelphian Standing Committee the fact that you were preparing a recommendation to put before the Government, looking towards adjustment of means, whereby genuinely conscientious objectors to become soldiers may be released from prison and given some alternative work of 'national interest' or 'importance' on similar lines to those in operation in England for the duration of the war.

"It will give The Christadelphian Church of Canada a great relief of mind for such a measure to be adopted, in answer to our very earnest memorials on this question.

"May I suggest that the present be regarded as a very opportune moment to extend so gracious a clemency to loyal and willing helpers in such distressful times, within their conscience as Christadelphians are, with others equally disposed.

"Will you kindly telegraph me collect to my above address, what stage the proposed recommendation has reached.

On behalf of the above Committee,

Yours respectfully,

"GEO. WAITE,  
Chairman."

and the following reply received:

"Ottawa, 14th November, 1918.

"Dear Sir,

"Referring to your letter of the 11th instant I may inform you that my draft report regarding conscientious objectors is now under consideration at the Militia Department, but in view of the armistice, which I hope practically closes the hostilities, there is I suppose, no practical object to be achieved by making regulations for immunity from non-combatant service, and perhaps the only further interest which your denomination has in the matter would be in relation to those who have committed offences against the law or are now undergoing imprisonment.

Yours truly,

"E. L. NEWCOMBE,  
Deputy Minister of Justice."

"GEORGE WAITE, ESQ.,

Chairman,  
Canadian Christadelphian Standing Committee,  
Toronto."

"The above letter was very welcome indeed, first in that our pleading for special provision to be made for our brethren had reached the last stage for confirmation, namely sent to the Military Sub-Committee for their assent; it had passed The Military Service Branch, Department of Justice, assented to by the Christadelphian Standing Committee and the Minister of Justice department of the Government.

"Your Committee perceived from the letter, too, an invitation to drop hands down and ask for immediate release from prison of our brethren. Rumours went flying fast from Ottawa of cessation of prosecution for shirkers and deserters and a general hurry up disposition all round to get from under all things military. Partial effect was given immediately to this state of the air by the disbanding of the military police, who were rounding up shirkers and general delinquents under the Military Service Act. The air was so thick of rumours of one kind and another—one statement given out from Ottawa only to be withdrawn a day or so after. So disturbing was all this to us that we decided to send Brethren John Parkin and Edwin Hill to Ottawa to ascertain exactly how the land lay.

"These brethren decided first to get an interview with the Director Lt. Col. H. A. C. Machin of the Military Service Branch and show him the above letter with the hope that he would volunteer useful suggestions.

The first thing he said, Certain it was, as with all else military our matter would be hung up right where it was, and nothing more would come of it, nor indeed would there be any necessity of it, as without doubt, our members would and should be released at once, if not altogether, certainly on parole until a general amnesty was proclaimed for all genuine religious conscientious objectors which ought now to happen.

He also said the indecision which had attended our case right along by the Government had been very mortifying to him, along with many other important matters which had met the same treatment. He spoke of many features of the dilatory manner the Government had given to matters, which is not proper to repeat here. He promised us every assistance possible to get our members released, and told us to go and see the Deputy Minister on the strength of his letter, and promises that he would also see the Deputy on our behalf as well.

On leaving him, while standing wishing us Good-bye, he said: Now see, if they do not at once release your men, start a newspaper campaign, and engender public opinion, as it may be nothing but public opinion will develop activity; the conscientious objector will be forgotten, and you can quote me unofficially in regard to anything I have told you.

We saw the Deputy Minister that P.M., Nov. 21, 1919, and showed him his letter of the 14th inst. and also related the features bearing on our case, which Lt.-Col. H. A. C. Machin had told us to refer to him, the result being that he promised that if we would send him a detailed list of all our men, either in prison or in detention and undergoing military discipline, he would at once put their cases before the Acting Minister of Justice to authorize their release.

The following letter and data was sent to the Deputy Minister of Justice, at his request:

"CANADIAN CHRISTADELPHIAN STANDING COMMITTEE,

23 Chester Avenue,

Toronto, Nov. 22, 1918.

"Mr. E. L. Newcombe,  
Deputy Minister of Justice,  
Ottawa, Canada.

"Re Imprisoned Christadelphians.

"Dear Sir,—

"Through advices from our Mr. Edwin Hill and Mr. John Parkin, who interviewed you yesterday in the above regard, we have much pleasure in submitting to you a list of our bona fide members, who are now undergoing various terms of imprisonment, etc., for their religious, conscientious objection to perform all military duties.

"These, you have promised us to put before Council asking for their immediate release under the present war conditions and our pleas in their regard.

"You have before you already sufficient material to impress you of our Church members' loyalty to the country of their birth, without burdening you now; nor to speak of their spontaneity and earnest desire to serve their country in every capacity open to them within their religious conscientious scope of actions; nor is it necessary to more than mention the grief of mind which our Church is suffering, due to the treatment of its members in consigning them to long terms of imprisonment, even to the extent of ten years; cruelly and needlessly to be associated with villains, cut-throats, rapers and burglars of all kinds—a treatment which finds no parallel either in England or in the United States.

"It is not our purpose to enter into details nor to show at this stage how inadequate the Military Service Act has been in provision for religious, conscientious objectors to military service, nor the impotency of the Tribunal System under the Act to grasp the moral obligation due from the nation to civilization, in the matter of conscience.

"Our Church feels that if your proposed recommendation to Council, for the immediate release of our members, is acceded, it will not be necessary for us to prosecute our claims herein further, in any wise.

"Lieut.-Col. H. A. C. Machin, who, through his office as Director of the Military Council, having a good knowledge of all our petitions and pleadings with the Government, has permitted us to quote him unofficially as saying that if he had to decide what should be done with our members now in prison and waiting court-martial, and to be sentenced under present circumstances, he would release *at once* all on parole, pending a general amnesty, which doubtless will, and ought to be, extended to all religious objectors to military service, on conclusion of peace.

"And in conclusion may we suggest that if the Government would extend parole to others besides Christadelphian objectors it would, we believe, save much newspaper criticism of the present Government's shortcomings in these regards, when the war is concluded.

" Yours respectfully,

"CHRISTADELPHIAN STANDING COMMITTEE,  
"GEO. WAITE, Chairman."

P.S.—Attached hereto is our memorandum concerning those Christadelphians suffering imprisonment, etc.

#### MEMORANDUM RE CHRISTADELPHIANS.

The attached lists of Christadelphians are those we hereby duly submit through the Deputy Minister of Justice, praying the Government to grant them honorable release from prison and

forcible detention in military camps, on the ground of their several and individual conscientious objection to become soldiers, being forbidden by their religious creed and being bona fide members of "The Christadelphian Church of Canada," having conformed in every particular with their Church requirements, and abiding in good faith, and full membership till now.

We submit further as absolute proof of their genuineness in the above regard, the ordeal through which they have passed, of being resigned to suffer long terms of imprisonment and degradation, which would certainly appall insincere characters, cannot be disputed.

The ordeal through which they have passed beggars description—handcuffed to blackguards of the land, marched through the streets; forcibly thrust into uniforms; punched; faces and eyes blackened; marched overseas under guard, and even gassed—all for the purpose of breaking their spirit and manhood. If ever a chapter is written of our experiences under the administration of the Canadian Military Service Act, it will be the sorriest reflection on fair Canada that could be imagined.

We have nothing but thankfulness and praise to the God of Heaven for the true civilized manner in which the English authorities treated the genuine religious objector to military service, and especially the thoughtful treatment meted out to members of our Church; and why Canada has failed to equal the Mother Country in these respects, we could not even venture to suggest a cause.

Hoping that you can grant this prayer and so mitigate the irksome situation that at present presses so hard upon so inoffensive a people as the Christadelphians are.

Yours respectfully,

THE CANADIAN CHRISTADELPHIAN STANDING  
COMMITTEE,

George Waite, Chairman.

N.B.—The numbers against the names in parenthesis are the Membership numbers in the Church official membership roll, copies of which are on file with the Military Service Council, the Central Appeal and the Judge Advocate-General.

BONA FIDE CHRISTADELPHIANS

who are serving terms at Kingston.

Serial No. 748411. Russell J. Hawkins (51) of Guelph.  
" 845117. Jos. H. Williams (780) of Toronto  
" 829870. Arthur Ernest Hill (442) of Toronto.

BONA FIDE CHRISTADELPHIANS

who are serving prison terms at  
Burwash Prison Farm, Ontario.

Serial No. 812641. Albert Edward Williams (574) of Hamilton.  
" 818234. David Earl Carrick (329) of Hamilton.  
" 850520. Allan J. Renshaw (461) of Toronto  
" 830110. Harold Waite (781) of Toronto  
" 850610. Sydney B. Curry (655) of Toronto

BONA FIDE CHRISTADELPHIANS  
in various locations and of varied experiences.

- Serial No. 829668. David Hart (689),  
of Toronto.  
Served 6 months at Burwash Prison for refusing to become a soldier. At expiry of term, against all law and justice, is held in confinement at Toronto Exhibition Camp, for the past seven weeks.
- " 328076. John H. Coverdale (850),  
of Victoria, B.C.  
Serving prison term at O'Kella Prison Farm.
- " 748413AC. Walter A. Crawford (580).  
of Onoway, Alta.  
Serving prison term at Lethbridge.
- " 829670. Franklin Joseph Marshall (704),  
of Toronto.  
Court-martial Nov. 11th at Hamilton.  
Awaiting sentence.
- " 650609. Alfred T. Hill (440),  
of Toronto.  
Now awaiting court-martial at Hamilton.  
Awaiting sentence.
- " 812638. John H. Evans (527),  
of Hamilton.  
Shipped under guard to England. Undergone sore and varied punishments—a veritable chapter of the dark ages—said to be now on sea returning to Canada to undergo further punishment.
- " 27148. Louis A. Cotton (512),  
of Rossland, B.C.  
Shipped under guard to England. Militia Department advised us Aug. 15th that they would look into his case and advise us. Nothing came of it.
- " 542755. Fred Hilley (592),  
of Winnipeg.  
Shipped overseas, after promising him non-combatant duties in Canada.

Copies of the above pleadings and memorandum were sent to the Acting Premier, together with the following letter:

"Toronto, Ont., Nov. 23, 1918.

"The Honorable Arthur Meighen,  
Acting Minister of Justice,  
Ottawa, Canada.

"Dear Sir,—

"Re Christadelphians Imprisoned.

"Enclosed please find copies of letter to Mr. E. L. Newcombe, Deputy Minister of Justice, together with a memorandum of our bona fide Church Members, on whose behalf we make this appeal for their release.

"We trust that you may find it consistent with your public duties and readiness of good-will towards us, to support our appeal for justice to be granted our deserving members.

"We are quite certain that in normal times, when the public

mind was not inflamed by the excitement of war, our tribunals would have given due right to our members' credentials and granted them exemption.

"Yours respectfully,  
"CHRISTADELPHIAN STANDING COMMITTEE,  
"George Waite,  
"Chairman."

To the foregoing the following replies were received:

"Ottawa, 30th November, 1918.

"Dear Sir,—

"I had an opportunity yesterday of discussing with the Acting Minister of Justice the question which you have been pressing upon me recently with regard to amnesty for conscientious objectors, and I may say that the Minister regrets that it is, in his view, premature at the present time to come to any conclusion except that these cases should stand over in common with others who are suffering for their opposition to military service or discipline until it is possible to consider the whole subject with relation to the Canadian forces, both those in this country and Overseas.

"Yours very truly,  
"E. L. NEWCOMBE,"  
"Deputy Minister of Justice.

"Edwin Hill, Esq.,  
23 Chester Ave.,  
Toronto."

"Ottawa, 3rd December, 1918.

Dear Sir,—

"Referring to your letter of the 23rd ultimo, with enclosures, relating to Christadelphians who are imprisoned for breach of Military Service regulations, I regret to inform you that it, in my opinion, premature at the present time to come to any conclusion, except that these cases should stand over in common with others who are suffering for their opposition to military service or discipline, until it is possible to consider the whole subject with relation to the Canadian forces, both those in this country and Overseas.

"Yours very truly,  
"ARTHUR MEIGHEN,  
Minister of Justice.

"George Waite, Esq.,  
Chairman, Christadelphian Standing Committee,  
57 Hannaford Avenue, Toronto."

"Ottawa, Nov. 30th, 1918.

"Please address  
The Deputy Minister  
of Justice, Ottawa.

"Dear Sir,—

Re Imprisoned Christadelphians.

"I have received your letter of the 22nd instant, with enclosures relating to the Christadelphians who are imprisoned for contravention of Military Service Regulations, and I have submitted the matter to the Acting Minister of Justice, who considers that such cases must be dealt with in connection with the general policy which will presently be considered with relation to military service offenders of the various classes, both in this country and overseas, and the Minister regrets, therefore, that it



is, in his view, premature to submit any recommendation with regard to the conscientious objectors at the present time.

"Yours very truly,

"E. L. NEWCOMBE.

"George Waite, Esq.,  
Chairman,

Christadelphian Standing Committee,  
23 Chester Ave., Toronto."

These replies brought our activities direct with the Government to a close for the time being.

We hoped and prayed for a speedy release of our Brethren, but of course no more were to be called up, and it was, we learned authoritatively from Ottawa that it would be only a short time before a general amnesty would be proclaimed for conscientious objectors, though it did appear from the foregoing replies that religious objectors were going to receive scant consideration along with all the military offenders, and later we began to fear that possibly a change of heart had set in at Ottawa, due to the adverse criticism that was then going on in the public press against the Government.

It was freely suggested that the Government bring in legislation to perpetuate some of the war-time "Orders-in-Council," especially in regard to extending imprisonment of offenders against the Military Service Act beyond the date of peace proclamation, which included conscientious objectors in general with the common shirker. And it was also proposed to deprive them of the franchise as well, and while having no vote by itself was of any moment to Christadelphians, it was of much concern to us whether in the mad confusion that prevailed the Government might not be led into the excess of extending imprisonment beyond the date of peace proclamation for the religious conscientious objector—a contingency we felt highly probable if the Government were to adhere to what it had just written us, that such cases as ours "must be dealt with in connection with the general policy which will presently be considered with relation to military service offenders of the various classes, both in this country and overseas."

If silence on our part would allow the Government to grow indifferent to the just claims of the religious conscientious objector, we certainly did not feel like permitting such to happen.

So we began to wonder, after all, whether we should not get the Government to move by outside influences, if not along the lines of a newspaper campaign, as suggested by Lt.-Col. H. A. C. Machin, which is distasteful, to say the least, to a Christadelphian. We, however, felt some way might open up for us to get the Government to move for the release of religious conscientious objectors from prison before dealing with military offenders proper. What was done in this regard appears hereafter in Part III.

## PART II.

The Committee's work in getting Christadelphians recognized as an "organized religious denomination within the meaning of the Military Service Act, 1917, entitling its members to be recognized as conscientious objectors to military service, and bringing to birth the Order-in-Council, whereby our brethren were to secure total exemption on entering on works of national importance is an accomplishment of no mean order; by men untrained in the ways and means of lobbying a Canadian Government to get it to do something either opposed to public sentiment or of insignificant public concern, especially as we felt it impossible to solicit help from persons of influence without the camp, so to speak. We relied on God to see that the trials of our faith and our imprisoned brethren

would not exceed beyond what we were able to endure, and on looking back on the past this feature stands out in bold relief.

While we were pushing the Government for our needs, we turned our attention to the Military Arm, with the hope, perhaps, that through that channel our immediate relief might have to come, the same as happened in England. Brother John Parkin succeeded in getting an interview with Major-General Mewburn, who was not only head of "affairs (active) military," but by virtue of this function was also a Cabinet Minister, and as a result of this interview the following letter was written—:

"Canadian Christadelphian Standing Committee,  
23 Chester Ave., Toronto, April 27, 1918.

Major-General Mewburn,  
"Minister of Militia, Ottawa, Canada.

"Dear Sir,—

"Re Christadelphians.

"Our Brother, John Parkin, of Hamilton, was graciously permitted to interview you last Monday noon at your Hamilton office, and as you requested him to write you upon the subject of conversation, he has brought the interview to our attention, and we are pleased to have the opportunity to state the salient features of our plaint, now before the Government.

"The Canadian Military Service Act makes no provision for a Church like ours, as the English Act does. We petitioned the Government on November 30, 1917, when we realized that the Act was not the same as the English Act in regard to religious objectors to military service. See copy of this petition hereto. We have underlined some parts to emphasize them, and you will perceive that we draw the line sharply between civil and strictly military activities, therefore no true Christadelphian will ever enlist in the army or navy, and sell himself, body and will, subjecting himself absolutely to the commands and will of another abjectly, having no choice whatever to exercise individual conscience as to what is to be done; he is an incorporate part of "the powers that be," the combatant part at that; therefore he cannot submit to conscription for military purposes, nor accept positions in the political administration of affairs, since he does not vote nor take part in politics.

"Christadelphians, however, will enter upon works of national importance, providing they are under civilian control, and not of a combatant character, exception being taken only to that of a policeman, who in war time comes under military control.

"The British authorities, when they realized the genuine character of the Christadelphians' religious objection to military service, turned them over to the British Army Council to be dealt with. The upshot was an official roll was prepared of all bona fide members and given to the War Office, and the services of one of our elders, F. G. Jannaway, was called into requisition at this stage, to avoid pretentious claims. Certificates were issued, like the photos, on the applicant signing an undertaking required, copies of which we attach hereto. Then those under arrest were released and cases in appeal were withdrawn. Herein was a very irksome situation straightened out, and the military depots were saved much concern and trouble, and the nation had the benefit of these men's honest and earnest labor in works of national importance, which, though under civilian control, was

readily considered by the English Parliament to be important in the prosecution of the war.

"Could your Department adopt such a course, and would you permit a small committee to come to your Department and talk over ways and means?"

"We have been all over the ground with the Honorable Mr. Justice Duff, with the hope that he could rule that total exemption may be permitted under the Act, and though he rules as follows concerning the Church:—

"The proper conclusion from the evidence before me is that the Christadelphian Church of Canada is an organized religious denomination, existing and well recognized in Canada, and was so on the 6th day of July, 1917, and that the tenets and articles of faith forbid the undertaking of combatant service, and, in fact, of any military service, even to the extent of requiring its members to refrain from exercising the franchise or resorting to courts of law for recovery of debts;"

yet the fact still remains that no relief can be secured from military service under the Act, as it is, without an Order-in-Council. We have sought this relief through the Military Service Council, the Premier, Hon. C. J. Doherty, the Minister of Justice, and on March 22nd the latter wrote to say that 'the subject is engaging the attention of the Committee.'

"But in the meantime our members are being arrested, and in some cases brutally treated and sent overseas, as we advised you in our letter of April 15th re

"J. H. W. Evans, 3314545.

2nd Batt., 2nd C.O.R.

Shipped overseas on S.S. Metagamie from Halifax, April 9th.

"Walter A. Crawford, 3207497.

Depot Batt. A. R., Calgary.

Court-martialled, sentenced to two years' imprisonment, but we are informed that this is merely nominal, and he is being sent overseas, too.

"David Hart, Toronto, Serial No. 829668.

Sentenced to six months at Burwash by Toronto Magistrate.

"Russel J. Hawkins, Serial 748411 A.C.

Under detention at Camp, London, Ont.

"Harold Waite, Serial 830110.

Under detention at Hamilton.

"Sidney B. Curry, Serial 850610.

Under detention at Hamilton.

"Allan J. Renshaw, Serial 850520.

Under detention at Toronto.

"These men, being Christadelphians, it is desirable that they should be put on leave of absence without pay until your Department or the Government can come to a conclusion what is best to be done with us for the greater good of the country, that we may render acceptable services of national importance, which we are able and willing to perform. We are not objectors to serve the Government, but only objectors to serve in a military capacity. We will do anything else for the country's good and not hurt.

"Yours respectfully,

"CANADIAN CHRISTADELPHIAN STANDING  
"COMMITTEE,

"Geo. Waite, Chairman.

Then, as we did not get a prompt enough reply, due to the Major-General's absence, as we were afterwards informed, we wrote another more pressing letter on May 7th, which brought the following reply:

"C/D.,

Minister's Office,  
Ottawa, May 23rd, 1918.

"Dear Sir,—

"Re Position of Christadelphians under the Military  
Service Act.

"In reply to your letter of the 7th instant, I am directed to advise that the question of conscientious objectors has been considered by the Military Sub-Committee, and it has been decided that bona fide conscientious objectors should be transferred to non-combatant units for duty in Canada.

"Furthermore, in view of the fact that they are for duty in Canada only, they may apply for leave of absence under Routine Order 465, irrespective of category, and they will therefore be used on non-combatant work in Canada, or will be allowed to participate in agricultural work, if it can be shown that their services are particularly required for that purpose.

"Yours faithfully,

"W. R. CREIGHTON,

"Major,

"Private Secretary.

"George Walte, Esq.,

"Chairman Canadian Christadelphian

"Standing Committee,

"23 Chester Avenue, Toronto, Ont."

On studying the communication we saw a possible avenue of relief opening up for release of our young men. It was evident there was an endeavor on the part of the Military Department to meet our needs, as we afterwards were verbally informed to be the case.

The Committee wrote the following letter:

"Toronto, June 1, 1918.

"Dear Sir:

"C/D.,

"Re Position of Christadelphians under the Military  
Service Act.

"Your communication of the 23rd ult. was thankfully considered by our full committee, especially as we see in it a desire, if possible, to adjust the Christadelphian cause with such materials you have.

"We have studied the Order-in-Council to which you refer, with the modification of it made by the Military Sub-Committee in your letter cited.

"It does not appear anywhere to be contemplated that absolute exemption from military service is to be, or even may be, granted to a genuine conscientious objector on religious grounds, conditional upon the bearer of a certificate from the military granting it, shall continue to be employed in any work considered officially to be works of national importance.

"To this Committee it does appear strange why Canada should hesitate so long to do what England found it expedient to do with us long ago. Your court-martials appear to, and really have no alternative, than to sentence our bona fide members to two years in Kingston or Burwash Prison Camp. This cannot be advantageous to the State, nor a deterrent to one with a sound conscience against being a soldier.

"We commend to you again the material submitted for your information, which is contained in ours of April 27th and May 7th, and for your further information we enclose herewith a copy of our letter to the Minister of Justice, and may we ask if you could lend your aid to enable the Government to give us a substantial answer to our memorials on this question.

"Yours respectfully,

"CANADIAN CHRISTADELPHIAN STANDING  
"COMMITTEE,

George Waite, Chairman.

"Major-General Mewburn,  
"Minister of Militia, Ottawa."

The following reply thereto did not help much; it showed a tangling confusion in the Military Department on matters relating to Christadelphians. Certain it was, some efforts were at work on our account.

"AMG/OM. In reply please quote H.Q. No. 1064-30-67.

"Ottawa, Ont., June 6th, 1918.

"Sir,—

"In reply to your letter of the 1st inst., I beg to state that Justice Duff has considered that bona fide members of the Christadelphian Church are not liable for combatant service.

"Therefore on reporting to a Depot for duty they have the privilege of applying to their Commanding Officer for transfer to a non-combatant unit.

"I have the honor to be,

"Sir,

"Your obedient servant.

"A. M. GAMMELL,

"Captain for Secretary, Military Service  
Sub-Committee.

"George Waite, Esq.,  
"Chairman Canadian Christadelphian

"Standing Committee,

"23 Chester Ave., Toronto, Ont."

On receipt of this letter, and having in mind the former letter, we visited camps at Toronto, Niagara and London, where brethren were detained, also Military Headquarters No. 2 at Toronto, and none knew anything about the regulations regarding conscientious objectors being given alternative work with leave of absence. Our object was to see the brethren and see how the regulation was applied. The result of these enquiries led to the following further letter being sent to Ottawa:

"Canadian Christadelphian Standing Committee,

"23 Chester Ave., Toronto, July 9, 1918.

"Major-General Mewburn  
and Military Sub-Committee,  
"Ottawa, Canada.

"Dear Sirs,—

"Re Position of Christadelphians under the Military  
Service Act.

"We desire to draw your attention again to this subject, which was set before you in our letter of April 27th and May 7th, to which you replied in your letter, C/D, May 23rd, 1918, as follows:

"Re Position of Christadelphians under the Military  
Service Act.

"In reply to your letter of the 7th inst., I am directed to advise that the question of conscientious objectors has been considered by the Military Sub-Committee, and

It has been decided that bona fide conscientious objectors should be transferred to non-combatant units for duty in Canada.

"Furthermore, in view of the fact that they are for duty in Canada only, they may apply for leave of absence under Routine Order 465, irrespective of category, and they will, therefore, be used on non-combatant work in Canada, or will be allowed to participate in agricultural work, if it can be shown that their services are particularly required for that purpose.

"Yours faithfully,

"W. R. CREIGHTON,

"Major,

"Private Secretary."

"Our Committee has studied this letter long and anxiously, and we are desirous to know how the features in your reply can become effective, or how near your Department, in giving effect to them, can approximate the status the English Military gave our Church members, and which is secured in the following declaration:

"I, ..... promise for so long as I am allowed to be free from military control and military duties:

"(1) To serve the Committee for the employment of Conscientious Objectors (hereinafter called the Committee), their Agents or Representatives, with diligence and fidelity on such work of national importance as the Committee may prescribe for me.

"(2) To reside at such place as the Committee, their Agents or Representatives, may from time to time determine.

"(3) To conform with such regulations with regard to conduct, and to such rules as are framed to secure the well-being of men working under similar conditions to myself as may be made by the Committee, or as may be made by duly appointed Representatives of the men so working and approved by the Committee.

"I understand that if and when I cease to carry out any of the foregoing conditions I shall be liable to complete the term of my sentence, and subsequently to be recalled to military service.

"Signed ....."

"Your letter above referred to indicates an earnest endeavor to meet our case. You state that Christadelphians, on application of leave, 'irrespective of categories contained in Routine Order 465, will be allowed to participate in agricultural work, if it can be shown that their services are particularly required for that purpose,' but Leave Officers do not appear to have any knowledge of those exceptions to Routine Order 465, to be applied in our cases.

"We gather from your letter to us as follows:

"(1st) That we may apply for leave of absence from doing military duties in non-combatant units, under Routine Order 465.

"(2nd) That in such cases categories on said Order 465 are suspended.

"(3rd) That they are to be engaged in non-combatant work

in Canada, while under leave of absence from military units.

"(4th) That they will be allowed to participate in agricultural work, if it can be shown that their services are particularly required for that purpose.

"These exceptions to the Routine Order 465 do not appear to allow a Christadelphian to have a permanent leave from military duties, as the English Military give us, contingent upon our faithful adherence to the conditions.

"Agricultural work in England is one of the specified occupations the said Committee in the agreement have permitted us to be engaged in; excepting men who are highly trained mechanics and deemed more important to the State to be engaged in other occupations. Agriculture is given us in England because it is less remunerative in a wage sense than other industries.

"Perhaps your Committee could ordain that our members be paid a soldier's rate of pay, the same as rules in the U.S.A. See copy enclosed herewith of the U.S.A. regulations re conscientious objectors, but we do not even press this, nor do we suggest what alternative work of importance we should do, nor say where we shall be sent. Neither are we objectors to giving our labor to the Government, a farmer, or other corporations, providing it is civilian work, with conditions permanent on faithfulness, and which does not involve us in being soldiers.

"Your letter says:

"They may apply for leave of absence under Routine 465, irrespective of category, AND THEY WILL therefore be used on non-combatant work in Canada, or WILL BE ALLOWED to participate in agricultural work.'

"These exemptions seem to imply definitive purposes by your department, but the qualification which follows makes us uncertain of any permanency in the working out of your intentions, as you say.

"If it can be shown that their services are particularly required for that purpose.'

"How could a business manager in a manufacturing establishment show that his services were particularly required in agriculture, who, perhaps never did farm work, though he might submit to do that work, on being assigned to it by the officials?

"Then again, are your terms here

"And they will therefore be used on non-combatant work in Canada.'

to be understood to mean work of a civilian order, and not involving military duties, but being on Leave of Absence therefrom contingent upon the Christadelphian being faithful in the work given him under the cognizance of your department?

"These questions to us are very important, and if your exceptions to Routine 465 are intended to develop a situation whereby we can be of value to the state in important civilian work or labor, instead of useless appendages as criminals, then a status for us is approximately in sight, similar to that given us in England and available in the United States.

"Would you permit us to send two of our committee to interview your sub-committee, with the hope of finding a workable arrangement.

"Finally, we hope that you may deal with our cause through your department the same as Lord Kitchener told the British

House of Lords that the War Office could deal with genuine conscientious objectors by placing them under power with military cognizance.

"There is a stupendous amount of work our people could do in Canada and in institutions of various kinds, hospitals, etc. of a civilian character, without being soldiers, all of which would be officially recognized as Work of National Importance. In this way that respect and tolerance of liberty in religious conscience for which British institutions are renowned would be conserved.

"We await your further instructions, or shall we send representatives to confer with your Sub-Committee?"

Yours respectfully

"CHRISTADELPHIAN STANDING COMMITTEE

"Geo. Waite,  
Chairman."

The following reply was quite a welcome one, and we were now satisfied we had found a meeting ground, so to speak, through the Military Arm, that is, if it did not get side tracked like many things did at Military Headquarters, or somebody throws a monkey wrench into the newly developed machinery.

"OST/CH

In reply please quote  
No. 1064-30-67.

"MILITIA AND DEFENCE

Ottawa, July 29, 1918.

"George Waite, Esq.,

"Chairman, Christadelphian Standing Committee,

"23 Chester Ave.,

"Toronto, Ont.

#### Status of Christadelphians under the Military Service Act.

"Referring to your letter of the 9th inst. on the marginally noted subject, I have the honor to inform you that in view of the fact that the Central Appeal Judge has decided that the Christadelphian sect is one which can be considered as coming within Section 11 1-f of the Military Service Act, providing for exemption from combatant service, a Routine Order has been published authorizing the release of bona fide Christadelphians who produce satisfactory proof that they are such, and that they belonged to that sect prior to the issue of the proclamation calling out Class 1.

"It is pointed out that this is a provisional measure and that men released from military service on conscientious grounds may be subject to a call for duty of a non-combatant nature in the future.

"J. S. TYNDALE,

Captain D.A.A.G.,

"Secty. Military Service Sub-Committee."

At one of the camps while visiting a brother immediately after receipt of the above letter, we became acquainted with a Military Routine order No. 830 issued at Ottawa, July 22nd, 1918, with instructions to apply it, where Christadelphians and others were detained, of which the following is an extract from the said order R. O. 830—an official copy of this routine order 830 being given us by Major Barclay—

"The Central Appeal Judge has ruled that the following sects possess the first two factors" (namely the qualifications called





ones in about three weeks. In the meantime he would give his best attention to our matters as directed by his chief. It transpired that he collected all reports on hand concerning our Brethren turned in from the Camp as to conduct and otherwise, which their commander sent in, but in most cases he would ask for a special report concerning each man; then he would review their cases each on its merits with the Central Appeal, but he remarked that he had had a talk the day before with Justice Duff concerning this enquiry of our cases, and he could hold out very little hope of anything coming out of it for the men who joined the church since July 6th, 1917.

We said that we could now give him fuller details concerning each man, which he said he would be glad to get, and asked for this to be given separately on one sheet for every man, which we did, while in Ottawa. We waded through all the correspondence in each packet file all the next day and through the night till 4 A.M. the next morning before all these sheets were completed, so as to miss nothing which would be of importance to the brethren's interest. It was a bigger job than we expected; in one special instance we waded through 48 pages of closely written full letter size pages to gather a very few scraps concerning the brethren's case, written by his ecclesial recorder, which contained all about himself and his activities in spreading the truth. It was, of course, quite thoughtless for brethren to write to this Committee extraneous matters to the purpose in hand, as it increased our burden and hindered; of course we like to know of matters of interest in the cause of our religion, but there is a time and place for everything.

These detailed sheets prepared, we called to deliver them to the Major. He thanked us, remarking that this would help his work among his assistants.

On taking leave, he observed that he hoped that his successor would be able to do better for us than he was able to do. We asked Why? was it distasteful to him? Well, yes it was. How so, we gently enquired. It seemed he had been giving consideration to some cases which were to him very worthy, but no relief could be given, because the churches to which they belonged had no specific tenet against war, and he was sure their cases were equally sincere with ours. It appeared to him the law was not right. Just so, we remarked, as soon as you officials realized the inadequacy of the present act towards the genuine religious conscientious objector the sooner may we expect it to be changed on the lines of the English Act. We then parted, wishing him a safe journey back from Russia.

Well now here we were actually with all our cases being reviewed again through the instrumentality of the Military Branch which request had been denied us by the Central Appeal, so what the Central Appeal technically could not consent to do directly, could be done through the Military Arm.

There were added to the list

732584 E. M. K. Elliott  
439767 Allick Crick McPherson

The first letter from Ottawa bearing upon this last effort was

"Department of Militia & Defence  
Deputy Minister's Office  
HQ 55-R-74  
55-S-139  
55-W-112  
55-S-138

Ottawa, Sept. 20, 1918

"Sir,

"As requested I have the honor to inform you that due consideration has been given the cases of Alan J. Renshaw,

W. C. Sparham and Harold Waite at present serving terms in the penitentiary for refusing to obey military orders.

"Their cases have been fully considered by both the civil and military authorities, and it has been decided that no action will be taken by way of granting clemency in their cases.

"In the case of H. W. Smallwood, he has already been discharged from the Canadian Expeditionary force.

"The other cases which you referred to this Department are still under consideration, and you will be advised at a later date what action, if any, is going to be taken in their cases.

"I have the honor to be, sir,

"Your obedient servant,

"Edwin Hill,  
"23 Chester Ave.,  
"Toronto, Ont."

"E. F. JARVIS,"  
Acting Deputy Minister.

Then between the date of the foregoing and the signing of the armistice, there were seven brethren released, and two under orders to be returned from England, as the outcome of our efforts through the Military Arm and these latter were discharged soon after arrival.

When in Ottawa after the armistice was signed, we called on the Acting Advocate General, Lt. Col. Kingsmill—O. M. Biggar, K.C. having gone to England—to ascertain what they were doing about the remaining cases of Christadelphians. They were doing nothing further now—the whole military clock had stopped.—That is what now appeared to be the state of affairs at Military Headquarters. "No more men to be called up," "amnesty will doubtless be given conscientious objectors," and preparations for demobilization in full swing. The following letter was the last communication we received from the Military Arm:

"OST/CH  
In reply please quote  
No. H.Q. 55-C-161

MILITIA AND DEFENCE

Ottawa, Dec. 2nd, 1918

"Edwin Hill, Esq.,  
"Canadian Christadelphian Standing Committee,  
"57 Hannaford Ave.,  
"East Toronto.

"Re Louis A. Cotton,

"Sir,

"Referring to your communication of Aug. 1st, concerning the marginally noted man, I am to inform you that according to information received from Overseas, he is at present serving a sentence of six months' detention, having been convicted by District Court-Martial on Sept. 28th for disobedience to orders.

"This man refused to accept any form of alternative service, and accordingly arrangements are being made for his return to Canada as soon as authority may be obtained for the remission of his sentence.

"I have the honour to be

"Sir,

"Your obedient servant,

"O. S. TYNDALL,

"Captain D.A.A.G.

"Secretary Military Service Sub-Committee."

This brought our activities through the Military Arm to a close. It was useless to press further for nothing would be done. Everybody was now looking towards the Government for the next move.

### PART 3.

Whatever we may say, or our critics may think, our young men, on the whole, have been better treated in camps and in the hands of the military generally than most other conscientious objectors. The "Plymouth Brethren," "The Disciples," "The Christian Brethren" and the "Bible Students" have a very dark chapter to record. The light was always with us. It was always recognized wherever we went among officials that the Government intended to make some provision for Christadelphians. There is not one of us who went to Ottawa but was treated with the greatest respect, and at the time the armistice was signed, our labor with the Government had come to a fruition, and had war not concluded, our young men imprisoned would have been released in accordance with the conditions of the Order-in-Council prepared to meet cases like ours, and those to be called would have been given the option of work of national importance.

Now that our activities with the Government and military arm had been abruptly brought to a close by the termination of the war, we began to study when it was likely to be proclaimed a state of war did not exist, as it was learned the Government would not deal with offenders against the Military Service Act, both in Canada and overseas until the demobilization of the army and peace was fully proclaimed, at which time the Government would deal with imprisoned Christadelphians and other religious offenders. The date for such a consummation seemed to us a long way off, and to leave our brethren in the wiles of prison experience to be forgotten without effort—that is, those remaining—would be heartless and a woeful lack of brotherly obligations. So as a matter of duty we studied the situation as to what should be done. To start a newspaper campaign was not a Christadelphian's province, but we could write a letter to every member of parliament asking him to call upon the Government to release conscientious objectors. We felt in doing this, we could get a better response if we pleaded for religious conscientious objectors in general. This was decided upon, and the following circular letter and post card was sent to every Dominion Senator, Members of the Dominion House of Commons, all members of Provincial Legislatures, Governor General, and Provincial Governors and Judges:

57 Hannaford Street,  
Toronto, December 10th, 1918

#### RELIGIOUS CONSCIENTIOUS OBJECTORS Under the M. S. A.

"The continued imprisonment of religious conscientious objectors to Military service is causing much newspaper comment, many individual letters having been written to our leading newspapers disapproving of it, while the man without religious objection to serve has, by hiding himself, avoided his national duty, and it now appears he will go free.

"The religious conscientious objectors have honourably stood their ground, presented themselves boldly to the authorities, explained their inmost religious convictions under most trying circumstances, receiving the scoffs and jeers of men who disagreed with them, suffered degradation and sentences to long terms of imprisonment, notwithstanding most of them pleaded sincerely that their hearts were with the country of their birth, and desired to do any service, however menial, which would be helpful to their country in its distress. Many petitions have been made to Parliament on their behalf for alternative works of national importance to be given them under regulations on the same lines as was done in England, and later by the United States; but all this has ended in nothing being done by the

Government; or more properly it may be explained, as Lt.-Col. H. A. C. Machin put it (unofficially) 'indecision,' 'indecision.' But whatever the cause, Canada has woefully fallen behind the Mother Country and the United States in the treatment of such people. She has failed to grasp fully the moral obligation due from her to civilization in the matter of Conscience.

"The Canadian M.S.A. made no provision for the Religious Conscientious Objector unless his church creed specifically prohibited him being a soldier, and even then exemption from combatant service only was provided, which could not meet such a case; nor was this all. Three months after the M.S.A. was passed, the War Times Election Act was passed, and secluded in it was a clause that those who voted in Dominion Election could not prosecute a claim for exemption from combatant service, on account of religious belief. The intention would seem to be that no religious, conscientious objector could escape military service in Canada. This is borne out by the rigor with which such people have been persecuted, even sent to the penitentiary for ten years; treated worse than burglars, garroters, highway robbers, rapers and cut-throats; punched into insensibility; shipped overseas, and even gassed. Whereas in England total exemption from Military Service was provided, conditional upon the person entering into some service of usefulness to the State, and indeed this was extended not only to the religious conscientious objectors, whose creed particularly forbade it, but to every man who religiously believed he should not fight and also to the man who had sincere objection on moral grounds.

"In December, 1917, when a resolution for disfranchisement of conscientious objectors was defeated in the British House of Commons by 141 to 71, Lord Hugh Cecil, in support of the Government's attitude towards the conscientious objectors, and speaking against the resolution said, as quoted by 'The Toronto Daily Star,' as follows:—

"Lord Hugh Cecil, on the other side, said that the State could not go into the reasonableness of an opinion. Complete liberty of opinion must be allowed in the interest of truth. He held that view not simply because of his respect for the religious opinions of other people, but because of his own religious convictions also. It was an undisputable part of Christian belief that if a person sincerely thought a thing was wrong, then it was wrong to him. He was entirely out of sympathy with the conscientious objectors, but if they thought it would be doing a wrong thing to fight in the war, he did not want his country to descend to the wickedness of forcing people to do what they thought was wrong, or of punishing them because they refused to do what they thought was wrong.

"Lord Cecil boldly denied that the safety of the State was the supreme law. Carried to its logical conclusion that doctrine would justify the sinking of the 'Lusitania,' or the bombing of women and children. Not the State, but the Divine law was supreme.

"State worship is undoubtedly the poison which has affected Germany. 'My Country, right or wrong, is a popular version of the doctrine that the State has a right to insist upon implicit obedience, but is itself above the law and above morality. By firmly resisting this doctrine, British statesmen are doing more for the cause of

liberty than would be gained by forcing a small body of conscientious objectors into the army, or by penalizing them for refusing to serve.'

"The question is, will Canada lag behind in giving justice to these people? The defaulter will be left free, doubtless for polity reasons, but what polity reasons can be served in keeping these conscientious objectors in prison, to the shame of people possessed of Christian virtue, for it is certain that all true Christians are prepared to contend for liberty of conscience in matters of religion, which is the chief fundamental principle underlying Christianity.

"'The Mail and Empire,' November 25th:—

"The Military Police are being demobilized, and permits are no longer required of men leaving Canada. The M. S. A. defaulters are to be prosecuted if they are clumsy enough to walk into the police offices."

"'The Globe,' November 15th, says:—

"If the Military Service Act defaulter is to go free, it will be a gross discrimination to keep the conscientious objector in prison. Are the 'conscientious objectors' worse than the defaulters? Why should a fine type of citizen go to the penitentiary for ten years, a prisoner for conscience sake, while thousands of men who sneak out of military service are free to return home immune from punishment?"

"On November 17th, Ottawa gave out that the Government were considering what to do on behalf of the conscientious objector. Nothing has happened.

"In 'The Globe' for December 4th, appeared the following:—

"Washington, Dec. 3. A circular order to the army issued by General March yesterday, dealing with the discharge of conscientious objectors, provides that those in the groups 1A and 1C refusing non-combatant duty, at present retained in camps, will be discharged. The order provides that if there is doubt as to proper classification of an objector who has not appeared before the Board of Inquiry for examination, he will be retained for such examination before being discharged. For the present all men on farms or indefinite furlough, or on furlough with Friends' Service Committee, will be recalled only after consultation with the employer to determine whether it is in the best interest of all concerned, and at the request of the soldier. After such men are recalled they will be discharged. On the discharge papers of conscientious objectors of Classes 1A and 1C will be written these words: 'This is a conscientious objector, who has done no military duty whatsoever, and who refuses to wear the uniform.'"

"If you think Canada should grant amnesty to these unfortunate men and at least follow the example of the United States, and release them from prison, will you kindly sign the enclosed post card addressed to Sir Thos. White, and mail it.

"Yours truly,

"GEORGE WAITE,

"The Father of One of Them."

"Sir THOMAS WHITE,  
Acting Premier,  
Ottawa.

"Dear Sir,

"My attention is drawn to the fact that on the third instant a circular order was issued in the United States by "General March" to the U. S. Army, authorizing the release of religious and other conscientious objectors to military combatant and non-combatant service.

"I attach my signature to this post card in support of a growing opinion that Canada too ought to grant amnesty at least to those who have suffered detention in camps and imprisonment, in support of their religious conscientious objection to serve in the army. I do not think it is to our country's credit to continue their imprisonment under the present circumstances.

"Yours truly,

"Address.....

The Plymouth Brethren about this time, called on a Member of Parliament at Hamilton, Ontario to enlist his influence on behalf of their young men. He stated to them that he had just signed a post card sent to him by Sir Thomas White, asking him if he favored release of conscientious objectors, which he signed, and he promised the Plymouth Brethren to write on their behalf. The Plymouth Brethren also wrote to Sir Thomas White referring to the post card which he had sent to the Members of Parliament, etc. They received an answer suggesting the matter was under advisement, but the post card they referred to was not, as they supposed, sent out by him, but by a certain George Walte. The Plymouth Brethren had evidently misunderstood the Member of Parliament.

We learned that a very large number of these postcards came pouring into the office of the Acting Premier Sir Thomas White, which helped materially to change the Government's attitude in deferring action in regard to conscientious objectors and it was decided to deal with them in a class by themselves.

We also sent the same circular to Sir Wilfred Laurier, on Dec. 10th, together with this accompanying letter:

"57 Hannaford St.,  
"Toronto, Dec. 10, 1918.

"To Sir Wilfred Laurier,

"Dear Sir,

"The enclosed letter is sent to you and every member of the Dominion Senate, and also to the Dominion House of Commons, as well as to every member of the Provincial Legislatures with the hope that Canada be aroused from her indifference in extending simple justice to Religious Conscientious Objectors to perform Military Service.

"It is a great pity Canada did not in some measure approximate the noble attitude of the Mother Country in her respects to matters of conscience.

"Nor is it pleasant to find that Canada has failed to grasp her moral obligations to civilization in such regards equally with her neighbor the United States.

"Much more extended details might be supplied you, but I do not wish to burden you further just now. But, if nothing

IN MEMORIAM

Sir *Milfrid Maurier*

"Justice" and RELIGIOUS CONSCIENTIOUS OBJECTORS to rendering Military Service  
have lost a Sympathetic and True Friend.

HE BEING DEAD YET SPEAKETH—HER. II. v. 4

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SIR WILFRID LAURIER,  
OTTAWA

57 Hannaford Street  
Toronto, Dec. 10, 1918

DEAR SIR: The enclosed circular letter is sent to you and every member of the Dominion Senate, and also to the Dominion House of Commons, as well as to every member of Provincial Legislatures, with the hope that Canada can be aroused from her indifference in extending simple justice to RELIGIOUS Conscientious Objectors to perform military service. It is a great pity Canada did not, in some measure, approximate the noble attitude of the Mother Country, in her respects to matters of conscience.

Now is it pleasant to find that Canada has failed to grasp her moral obligations to civilization in such respects, equally with her neighbor the United States.

Much more extended details might be supplied you, but I do not wish to burden you further just now. But, if nothing is done before Parliament meets, on behalf of these unfortunate imprisoned men, such details could be given.

Yours respectfully,

"GEORGE WAITE"

335 Laurier Avenue East,

OTTAWA

December 14, 1918

George Wait, Esq

57 Hannaford Street

Toronto, Ontario

Dear Sir,

I am in receipt of your favour enclosing circular letter addressed to every member of the Dominion <sup>Senate</sup> and the

Dominion House of Commons. The matter therein set forth

ought to excite deep sympathy and I consider it to be our

duty to take it up as soon as the session opens. In the

meantime I will be much obliged for any details with which

you can supply me.

Yours respectfully,

*Wilfrid Laurier*

A Copy of the Circular Letter to which Sir Wilfrid Laurier referred is sent herewith.

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is done before Parliament meets on behalf of the unfortunate imprisoned men, such details could be given.

"Yours respectfully,  
"GEORGE WAITE."

Sir Wilfred Laurier replied as follows:

"Laurier Ave. East,  
"Ottawa, Dec. 14, 1918.

"George Waite, Esq.,  
"57 Hannaford St.,  
"Toronto, Ont.

"Dear Sir,

"I am in receipt of your favor enclosing circular letter addressed to every member of the Dominion Senate and the Dominion House of Commons. The matter therein set forth ought to excite deep sympathy, and I consider it to be our duty to take it up as soon as the session opens.

"In the meantime I will be much obliged for any details with which you can supply me.

"Yours respectfully,  
"WILFRED LAURIER."

On the first of February, 1919, fuller details were supplied Sir Wilfred Laurier, but he, being taken ill, we got no reply, and he died a few days later.

The material thus compiled for Sir Wilfred Laurier formed the basis for a fuller circular which was sent to every Senator and Members of Dominion and Provincial Parliaments as before.

We got many practical sympathetic letters from Members of Parliament as follows:

Hon. Rodolphe Lemieux  
H. H. Stevens  
D. D. McKenzie  
R. K. Anderson  
R. C. Henders  
W. J. Lowe  
A. R. McMaster  
James Malcolm and others

Sir Wilfred Laurier's death, for the time being, threw a cloud over Canada's heavens politic. And, the Dominion Parliament 1919 session being opened Feb. 20th, 1919, a day was set apart to be given wholly to matters of respect to the departed statesman, when speeches were made concerning his excellences by members of both sides of the House.

The insert memorial was sent in time to be received by senators and members of parliament for this special day in parliament.

And a letter was sent to the Hon. Rodolphe Lemieux, asking for it, if possible, to be laid on the table of the House of Commons, as a mark of respect to the dead statesman from Religious Conscientious Objectors. He replied "I will be pleased to give my support to your request."

In the Canadian House of Commons early in March, on supporting a resolution concerning conscientious objectors serving terms of imprisonment by Hon. Rodolph Lemieux, D. D. McKenzie said he did so because his chief Sir Wilfred Laurier had asked him on his death bed, to do so. This brought forth from the Attorney General information for the first time to be made public that the Government had already decided to release all genuine religious objectors. They would be released after serving six months of their term on recommendation of a committee of enquiry, which had been appointed for that purpose.

By this time all our brethren's cases had been enquired into and all released except three, whose six months' limit was not yet expired.



"The Prime Minister's Office,  
"Ottawa, Feb. 3, 1919.

"Dear Sir,

"Your communication of the 1st inst. to Honorable Sir Thomas White has been received, and will be laid before the Minister.

"Yours faithfully,  
"B. J. ROBERTS,  
"Secretary to the Minister."

"George Waite, Esq.,  
"Chairman,  
"Canadian Christadelphian Stading Committee.  
"57 Hannaford Ave., Toronto, Ont."

"The Minister of Justice, Canada,  
Ottawa, February 6, 1919.

"Dear Sir,

"I acknowledge receipt of your letter of the 1st inst. with regard to treatment of conscientious objectors to military service.

"This matter is now under consideration, and I can assure you that the views you express will have my attention, and I will be glad to bring them to the attention of my colleagues.

"Yours sincerely,  
"ARTHUR MEIGHEN,  
"Acting Minister of Justice."

"George Waite, Esq.,  
"Chairman,  
"Canadian Christadelphian Standing Committee,  
"57 Hannaford Ave., Toronto, Ont."

Immediately after this our brethren were turned over to the Remission Branch, and the parents received letters and questionnaire from this department with a view to the young men's release, which soon took place. One case seemed to unduly lag behind, and letters were written concerning it, and we were rewarded with the following replies:

"JDC/RWE. Refer to No. 3042-18.

"Department of Justice,  
"Remission Branch,  
"Ottawa, May 1, 1919.

"Dear Sir,—

"I beg to acknowledge receipt of your letter, dated 26th April, with reference to the case of Joseph Franklin Marshall, detained in the Penitentiary at Kingston under conviction for a military offence, and who, it was stated at the trial, was a 'conscientious objector.'

"The case of this man has not been overlooked, and it is intended to give it further consideration almost immediately and to dispose of it by a report to His Excellency the Governor-General, and just as soon as his decision is made known you will be informed of the result.

"Yours truly,  
"J. D. CLARKE,  
"Acting Chief of Remission Branch."

"Edwin Hill, Esq.,  
"The Pines,  
"Port Credit, Ont."

"Canada—Department of the Secretary of State.

"E/GD. No. 15845, Remission Register.

"Ottawa, 10th May, 1919.

"Sir,—

"With reference to your letter of the 26th ultimo to the Department of Justice, praying for the liberation of Joseph Franklin Marshall, confined in the Penitentiary at Kingston, I am commanded to inform you that His Excellency the Governor-General has been pleased to direct that Marshall be released from further custody.

"I have the honor to be,

"Sir,

"Your obedient Servant,

"THOMAS MULVEY,

"Under Secretary of State."

"Edwin Hill, Esq.,

"The Pines,"

"Port Credit, Ont."

These letters brought the labors of your Committee happily to a conclusion, with all our brethren released from prisons and detention in camps.

All of which is respectfully submitted. And we wish to say that in what has been done we were impelled only from our sense of duty. Our anxieties, headaches, misgivings, prayers, and even tears, are not related here. It is sufficient for us to say here merely that we have done the best we knew how, feeling at our best our inability to rise equal to the occasion. Those who have any knowledge or idea of what it means to wrestle with powers and principalities will have some feelings for us in our trials. We have not labored for praise, but to fill a conscientious duty which the accident of war imposed upon us, and we have hope to God that our labor of love will find cognition in Heaven and be to our credit when the Lord comes, Who may say to us:

"Inasmuch as ye did it unto the least of My disciples ye did it unto Me."

# The Appendix

Consisting of

(I)

The Constitution and Articles of Faith of the  
Birmingham Christadelphian Temperance  
Ecclesia

(II)

“EVIDENCE”

(Extending Over Half a Century)

That the Conscientious Objection to Military  
Service is a Denominational Characteristic  
of the Christadelphian Body  
of Believers

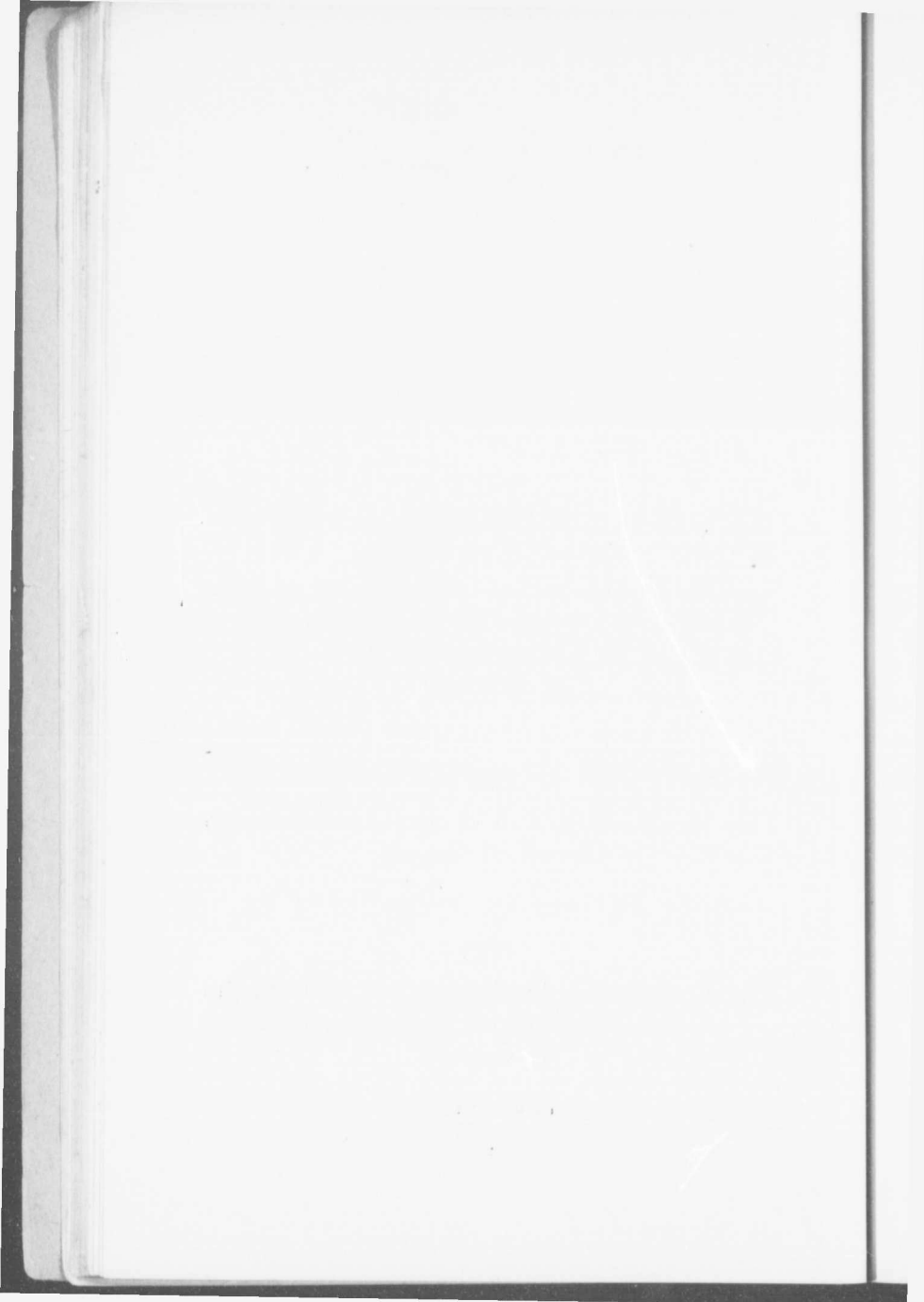
(III)

The Membership Roll of the Christadelphian  
Church of Canada

(IV)

The Committee's Declaration of Authority to  
Act on Behalf of all Christadelphians  
in Canada

On File at Ottawa.





(No. 1 of Appendix.)

The Constitution  
OF  
The Birmingham Christadelphian  
Temperance Hall Ecclesia

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Adopted at a Special Meeting Held Thursday, July 22, 1886

In Which is Contained

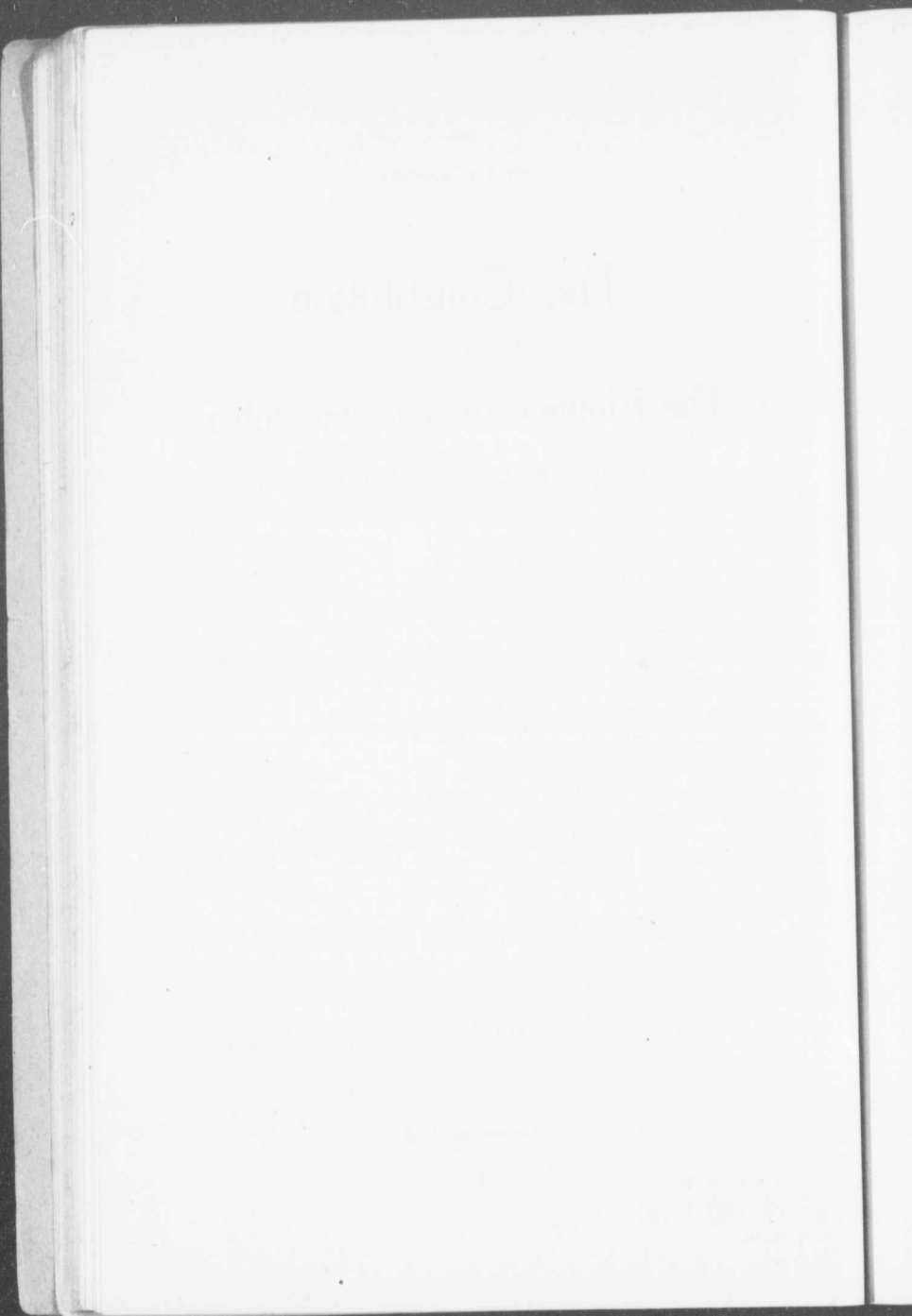
A STATEMENT OF THE FAITH FORMING  
THEIR BASIS OF FELLOWSHIP

DOCTRINES TO BE REJECTED

And the Leading Features of

THE COMMANDMENTS OF CHRIST

Birmingham: 1903.



# Constitution

Of the

## Birmingham Christadelphian Temperance Hall Ecclesia

(Adopted at a Special Meeting held Thursday, July 22, 1886).

1. That we are a Christadelphian ecclesia.
2. That we accept and profess the doctrines and precepts of Christ, as taught in the apostolic writings, and defined (positively and negatively) in the annexed STATEMENT OF FAITH AND EPITOME OF THE COMMANDMENTS OF CHRIST.
3. That we recognize as brethren, and welcome to our fellowship, all who have been immersed (by whomsoever) after their acceptance of the same doctrines and precepts.
4. That we meet on the morning of every first day of the week for the breaking of bread, worship and exhortation; and in the evening for the exhibition of the truth in its invitation to the alien to become fellow-heirs of the hope of the gospel; also on the evening of one day in the week, for the study of holy oracles, when the meeting is not otherwise engaged; also that we meet once a quarter to receive and consider the reports of the serving brethren, and at special meetings as may be required; the third quarterly meeting in the year to be also the annual meeting for any annual business that may require to be transacted.
5. That we mutually engage to submit to the order and arrangements preferred by the greater number.
6. That brethren holding offices among us shall be described as "serving brethren"; and that the denomination of each particular office shall have "brother" or "brethren" associated with it (for the sake of preserving the family character of our assembly in harmony with the mind of Christ).
7. That in the appointment of these we shall have in view, and strive always to follow, the directions given by Paul as to the qualifications that ought to exist.
8. That our serving brethren shall consist of seven arranging brethren, and eight presiding brethren, a recording brother, an assistant recording brother, a finance brother, and such other brethren as the arranging brethren shall appoint to attend to various matters of detail, such as doorkeeping, visiting, examining, etc. (See Rule 26.)
9. That the arranging brethren, presiding brethren, recording brother, assistant recording brother, and finance brother shall be appointed for three years; and if at the end of the three years there is no call for a fresh election, they shall be considered re-elected for a similar period on the simple reading over of their names. A call for a fresh election must be made by motion at the ordinary week-night meeting twenty-one days before the ending of the three years. The motion shall be put to the meeting without discussion, and a vote taken by show of hands. If the show of hands is in favor of a fresh election, the recording brother will call for nominations and make free arrangements in accordance with

Rule 11. If the show of hands is against a fresh election, the re-election of the serving brethren shall follow at the annual meeting in the way prescribed.

10. That no brother shall be eligible for appointment as arranging brother, presiding brother, speaking brother, recording or financial brother for the first two years after his immersion (or resumption of fellowship, in case he has been separated), except by the unanimous consent of the arranging brethren; but any qualified brother may be elected for any number of times who has not lost his Scriptural qualifications.

11. That the mode of election shall be by ballot, before which there must be a nomination in writing, signed by seven brethren, and handed to the recording brethren, to be read by him at the week-night meeting fourteen days before the annual meeting. There shall be no canvassing for votes. Votes obtained by canvassing shall be invalid. Nomination shall not be necessary in the case of retiring brethren, whose previous service shall stand in lieu of nomination. All names nominated (together with the names of retiring brethren) shall be submitted in a printed voting form to the brethren and sisters, who shall be required to put a cross before the names of those brethren whom they desire to be appointed. Election to take place in the case of those having the highest number of votes. In all elections of serving brethren by vote, it shall require the vote of at least one-third of those voting before a brother be considered appointed to any office. In case of failure of election in any case from the application of this rule, or from any other cause, the arranging brethren shall have power to fill the vacancy.

12. That the function of the arranging brethren shall be to arrange for the conduct of the meetings, fix speaking appointments and decide all matters affecting the working of the Ecclesia.

13. That the arranging brethren shall meet once a quarter, viz., on the Monday previous to the quarterly business meeting, but they may meet as much oftener as they may find it necessary. Any brother desiring a special meeting of the arranging brethren to be held during the quarter shall be at liberty to convene such meeting by handing a written request to the Secretary, signed by seven brethren, specifying the nature of the business requiring attention. (This not to apply to cases of personal accusation, unless accusers have first taken the course prescribed by Christ.)

14. All the meetings shall be announced beforehand to the ecclesia, except when the nature of the business does not admit of delay; and the brethren and sisters shall be at liberty to attend and take part in the deliberations that may take place, but not to vote in the decisions that may be taken.

15. That their decisions shall have immediate effect, but may be reversed by the ecclesia at the quarterly meeting, only, however, in so far as they affect the future.

16. That the arranging brethren shall (by the recording brother) read the minutes of their proceedings every three months to the brethren and sisters in quarterly meeting assembled, for confirmation or otherwise.

17. That the recording brother, and assistant recording brother, and finance brother, shall attend all meetings of the arranging brethren, and have power to vote in their decisions.

18. That the presiding brethren shall do duty week by week in alphabetical rotation, or provide substitutes from their own number; the brother presiding on Sunday to preside at all meetings during the subsequent week, except at tea meetings and business meetings, for which the arranging brethren shall make special appointment; the duties of the presiding brethren to be limited to the conduct of the assemblies.

19. That the recording brethren shall (a) keep a record of all the

proceedings of the ecclesia; (b) receive and communicate all applications intended for the ecclesia or the arranging brethren; (c) remind the ecclesia of meeting to be held, or other matters affecting them, and presiding brethren and speakers of their several appointments; (d) take note of all monies received by the finance brother; and (e) generally keep the working machinery of the ecclesia in motion.

20. That the finance brother shall receive and disburse the funds accruing in any way to the ecclesia, with the co-operation and cognizance of the recording brother, and to report quarterly to the ecclesia for confirmation.

21. That the following order be observed at our first day meetings—Morning: 1, singing; 2, reading two of the Scripture selections for the day by the "Bible Companion"; 3, an interval for brief fraternal announcements; 4, prayer; 5, singing; 6, exhortation (not to exceed half an hour); 7, breaking bread and drinking wine, after thanks by the presiding brother for each; 8, collection; 9, singing; 10, exhortation (not to exceed a quarter of an hour); 11, singing; 12, prayer. Evening—1, singing; 2, reading; 3, prayer; 4, singing; 5, lecture; 6, singing; 7, prayer.

22. That no business be introduced for consideration at any Sunday meeting, and that the doors be always closed during Scripture reading or prayer.

23. That special meetings may be convened by the recording brother at the request of the arranging brethren; or by the written requisition of ten brethren, whose requisition, however, before it shall have force, shall be submitted, without discussion, to the vote of the ordinary week-night meeting of the ecclesia the next ensuing Thursday. If the vote is against it, the meeting shall not be held. At all special meetings it shall require a fourth part of the ecclesia to form a quorum.

24. That all applications for immersion or admission must be reported to the recording brother, whose duty it shall be to announce the same to the ecclesia at the first Sunday morning meeting thereafter, and to make arrangements for the preliminary examination necessary, the result of such examination to be announced on the following Sunday; after which, in the absence of objection, immersion or admission to take place. This rule not to apply to persons from a distance passing on.

25. That in each district a brother, chosen by the brethren residing therein, shall act as visiting brother, whose duty it shall be to communicate at least once a fortnight with brethren absent from the table, with a view to ascertain the cause of absence, and administer comfort in cases of sickness, and aid in cases of poverty. Such visiting brother to report on Sunday morning anything coming under his notice which the ecclesia ought to know. (The appointment of visiting sisters may also be found serviceable.)

26. That a convenient number of brethren and sisters be appointed by the arranging brethren to confer, in conjunction with the recording brother, with persons applying to be immersed or admitted into the ecclesia, with a view to ascertaining if the requisite qualifications exist.

27. That all funds and property belonging to the ecclesia shall legally vest in the arranging brethren for the time being, as trustees for the general body, to whose direction they shall at all times be subject as to the disposal thereof.

28. That any brother holding any office in the ecclesia may be removed at any time by the vote of the majority of the whole of the ecclesia.

29. Behavior unworthy of the name of Christ (see 1 Tim. 3; Titus 1) shall, when proved against any brother, have the effect of cancelling any appointment such brother may hold without a vote of the ecclesia;

and the appointment shall in that case be treated as vacant, and steps taken to fill it accordingly.

30. That any brother departing from any element of the one faith, as defined by us in our Statement of Faith appended, shall, on proof of the fact being given to the satisfaction of the arranging brethren, cease to be in fellowship, without a formal vote of withdrawal, on the fact being announced to the ecclesia.

31. That no accusation or matter of evil report against any brother shall be listened to in public or private, until the brother bringing or reporting the accusation shall have taken the course prescribed in Matt. 18: 15-18; and any brother refusing to take this course while persisting in his accusation, or in alienation on account of it, shall himself be considered and dealt with as an offender against the law of Christ.

32. That absence from the established assembly of the brethren for the breaking of bread, except from illness or other lawful reason, is an offence against the law of Christ; unless the said assembly shall tolerate the rejection of any element of the truth of the gospel, or shall sanction doctrines, or practices inconsistent with the commandments of Christ.

33. That none shall, even for a legitimate cause, separate themselves from the assembly, without first stating, in writing, to be addressed to the recording brother, the cause or causes of impending separation; and asking the same to be considered, with a view to their removal at a special meeting, at which they consent to be present and take part.

34. That no brother or sister withdrawn from by, or out of fellowship with, another ecclesia, shall be received in fellowship until the cause shall have been investigated and found such as to warrant the reception of the said brother or sister; but that this investigation shall not take place without first asking the said other ecclesia to take part in the proposed investigation; that if the said other ecclesia shall refuse their co-operation in the said investigation, the matters in question shall be investigated without them; that if, on the other hand, they consent to take part in it, they shall, after the re-investigation conducted in their presence, have equal voting power with the first ecclesia, and that no decision shall be valid without the concurrence of a majority of the assembly so constituted of the two ecclesias fused together in equality of numbers; if one ecclesia exceeds the other in number, the equality to be obtained by arrangement.

35. That in case of another ecclesia, after either of these processes, receiving into their fellowship any brother or sister from whom we have withdrawn, or who may have separated from us, we shall not consider it a cause of separation from them, regarding the case as one of difference of judgment as to facts merely; we shall be content in that case to maintain our own withdrawal from the brother or sister in question. Should they, on the other hand, receive such, without re-investigation or without asking our concurrence in any re-investigation that may take place, we ourselves shall apply to the said ecclesia for re-investigation in the form defined by the last rule, and only in case of their refusal shall we consider that their action in the case has furnished a cause of separation.

36. That marriage with the alien is an offence against the law of Christ. That those who maintain the contrary are unfit for fellowship with those who "consent to the wholesome words of the Lord Jesus." That when offence takes place in the matter, the ecclesia shall signify their disapproval by resolution, sent to the offending brother or sister; after which the brother or sister shall only retain their places among the brethren by admitting their offence. All communications in the case to be in the form and spirit required by Clause 31.

37. That any Sunday School established in connection with the ecclesia shall be under the official cognizance thereof—the ecclesia to

elect (in the mode observable in the case of other serving brethren) a superintendent, secretary, and treasurer, who shall appoint the teachers, and, in conjunction with them, manage the school in matters of detail. Any brother shall have the power of appeal to a special meeting of the ecclesia, in case of objection to the acts, proceedings, or arrangements of the superintendents and teachers.

38. That none of the foregoing rules be altered except by the vote of a majority of the whole ecclesia; and a month's previous notice of intention to propose such alteration must be given to the recording brother, who shall read the same at each intervening week-night meeting.

## A STATEMENT OF THE FAITH

### FORMING

## Our Basis of Fellowship

THE FOUNDATION.—That the book currently known as the Bible, consisting of the Scriptures of Moses, the Prophets, and the Apostles, is the only source of knowledge concerning God and His purposes at present extant or available in the earth, and that the same were wholly given by inspiration of God in the writers, and are consequently without error in all parts of them, except such as may be due to errors of transcription or translation (2 Tim. iii. 16; 1 Cor. ii. 13; Heb. i. 1; 2 Pet. i. 21; 1 Cor. xiv. 37; Neh. ix. 30; Jno. x. 35).

### TRUTH TO BE RECEIVED.

1. That the only true God is He who was revealed to Abraham, Isaac, and Jacob, by angelic visitation and vision, and to Moses at the flaming bush (unconsumed) and at Sinia, and who manifested Himself in the Lord Jesus Christ, as the supreme self-existent Deity, the ONE FATHER, dwelling in unapproachable light, yet everywhere present by His Spirit, which is a unity with His person in heaven. He hath, out of His own undivided energy, created heaven and earth, and all that in them is (Is. xl. 13-25, 23; xliii. 10-12; xlv. 6-8; xlv. 5; xlvi. 9-10; Job xxxviii., xxxix. and xl.; Deut. vi. 1; Mark xii. 29-32; 1 Cor. viii. 4-6; Eph. iv. 6; 1 Tim. ii. 5; Nehem. ix. 6; Job xxvi. 13; Ps. cxxiv. 8; cxlvi. 6; cxlviii. 5; Isa. xl. 26-27; Jer. x. 12-13; xxvii. 5; xxxii. 25; li. 15; Acts xiv. 15; xvii. 24; 1 Chron. xxix. 11-14; Ps. lxii. 11; cxlv. 3; Isa. xxvi. 4; xl. 26; Job ix. 4; xxxvi. 5; Ps. xciii. 5; civ. 24; cxlvii. 4-5; Is. xxviii. 29; Rom. xvi. 27; 1 Tim. i. 17; 2 Chron. xvi. 9; Job xxviii. 24; xxxiv. 21; Ps. xxxiii. 13-14; xlv. 21; xciv. 9; cxxxix. 7-11; Prov. xv. 3; Jer. xxxiii. 24; xxxii. 19; Amos ix. 2-3; Acts xvii. 27-28; Ps. cxxiii. 1; 1 Kings viii. 30-39-43-49; Matt. vi. 9; 1 Tim. vi. 15-16; 1. 17; vi. 15-16).

2. That Jesus of Nazareth was the Son of God, begotten of the Virgin Mary by the Holy Spirit, without the intervention of man, and afterwards anointed with the same spirit, without measure, at His baptism (Matt. i. 23; 1 Tim. iii. 16; Acts ii. 22-24-36; Matt. i. 18-25; Luke i. 26-35; Gal. iv. 4; Isa. vii. 14; Matt. iii. 16-17; Isa. xi. 2; xlii. 1; xli. 1; John iii. 34; vii. 16; viii. 26-28; xiv. 10-24).

3. That the appearance of Jesus of Nazareth on the earth was necessitated by the position and state into which the human race had been brought by the circumstances connected with the first man (1 Cor. xv. 21-22; Rom. v. 12-19; Gen. iii. 19; 2 Cor. v. 19-21).

4. That the first man was Adam, whom God created out of the dust of the ground as a living soul, or natural body of life, "very good" in kind and condition, and placed him under a law through which

the continuance of life was contingent on obedience (Gen. ii. 7); xviii. 27; Job iv. 19; xxxiii. 6; 1 Cor. xv. 46-49; Gen. ii. 17).

5. That Adam broke this law, and was adjudged unworthy of immortality, and sentenced to return to the ground from whence he was taken—a sentence which defiled and became a physical law of his being, and was transmitted to all his posterity (Gen. iii. 15-19, 22-23; 2 Cor. i. 9; Rom. vii. 24; 2 Cor. v. 2-4; Rom. vii. 18-23; Gal. v. 16-17; Rom. vi. 12; vii. 21; John iii. 6; Rom. v. 12; 1 Cor. xv. 22; Ps. ii. 5; Job xiv. 4).

6. That God, in His kindness, conceived a plan of restoration which, without setting aside His just and necessary law of sin and death, should ultimately rescue the race from destruction, and people the earth with sinless immortals (Rev. xxi. 4; John iii. 16; 2 Tim. i. 10; 1 John ii. 25; 2 Tim. i. 1; Titus i. 2; Rom. iii. 26; John i. 29).

7. That He inaugurated this plan by making promises to Adam, Abraham, and David, and afterwards elaborated it in greater detail through the prophets (Gen. ii. 15; xxii. 18; Ps. lxxxix. 34-37; xxxiii. 5; Hosea xiii. 14; Isa. xxv. 7-9; Il. 1-8; Jer. xxiii. 5).

8. That these promises had reference to Jesus Christ, who was to be raised up in the condemned line of Abraham and David, and who, though wearing their condemned nature, was to obtain a title to resurrection by perfect obedience, and, by dying, abrogate the law of condemnation for himself, and all who should believe and obey him (1 Cor. xv. 45; Heb. ii. 14-16; Rom. i. 3; Heb. v. 8-9; i. 9; Rom. v. 19-21; Gal. iv. 4-5; Rom. 8 3-4; Heb. ii. 15; ix. 26; Gal. i. 4; Heb. vii. 27; v. 3-7; ii. 17; Rom. vi. 10; vi. 9; Acts xiii. 34-37; Rev. i. 18; John v. 21-22, 26-27; xiv. 3; Rev. ii. 7; iii. 21; Matt. xxv. 21; Heb. v. 9; Mark xvi. 16; Acts xiii. 38-39; Rom. iii. 22; Ps. ii. 6-9; Dan. vii. 13-14; Rev. xi. 15; Jer. xxiii. 5; Zech. xv. 9; Eph. i. 9-10).

9. That it was this mission that necessitated the miraculous begetting of Christ of a human mother, enabling him to bear our condemnation, and, at the same time, to be a sinless bearer thereof, and, therefore, one who could rise after suffering the death required by the righteousness of God (Matt. i. 18-25; Luke i. 26-35; Gal. iv. 4; Is. vii. 14; Rom. i. 3-4; viii. 3; Gal. iv. 4; 2 Cor. v. 21; Heb. ii. 17; iv. 15).

10. That being so begotten of God, and inhabited and used by God through the indwelling of the Holy Spirit, Jesus was Emmanuel, God with us, God manifest in the flesh—yet was, during his natural life, of like nature with mortal man, being made of a woman, of the house and lineage of David, and therefore a sufferer, in the days of his flesh, from all the effects that came by Adam's transgression, including the death that has passed upon all men, which he shared by partaking of their physical nature (Matt. i. 23; 1 Tim. iii. 16; Heb. ii. 14; Gal. iv. 4; Heb. ii. 17).

11. That the message he delivered from God to his kinsmen, the Jews, was a call to repentance from every evil work, the assertion of his divine sonship and Jewish kingship; and the proclamation of the glad tidings that God would restore their kingdom through him, and accomplish all things written in the prophets (Mark i. 15; Matt. iv. 17; v. 20-48; John x. 36; ix. 35; xi. 27; xix. 21; i. 49; Matt. xxvii. 11-42; John x. 24-25; Matt. xix. 28; xxi. 42-43; xxiii. 38-39; xxv. 14 to the end; Luke iv. 43; xiii. 27-30; xix. 11-27; xxii. 28-30; Matt. v. 17; Luke xxiv. 44).

12. That for delivering this message, he was put to death by the Jews and Romans, who were, however, but instruments in the hands of God, for the doing of that which He had determined before to be done—viz., the condemnation of sin in the flesh, through the offering of the body of Jesus once for all, as a propitiation to declare the righteousness of God, as a basis for the remission of sins. All who



approach God through this crucified, but risen, representative of Adam's disobedient race, are forgiven. Therefore, by a figure, his blood cleanseth from sin (Luke xix. 47; xx. 1-26-48; John xi. 45-53; Acts x. 38-39; xiii. 26-29; iv. 27-28; Rom. viii.3; Heb. x. 10; Rom. iii. 25; Acts xiii. 38; 1 John i. 7; John xiv. 6; Acts iv. 12; 1 Peter iii. 18; ii. 24; Heb. ix. 14; vii. 27; ix. 26-29; Gal. i. 4; Rom. iii. 25; xv. 8; Gal. iii. 21-22; ii. 21; iv. 4-5; Heb. ix. 15; Luke xxii. 20; xxiv. 26, 46-47; Matt. xxvi. 28).

13. That on the third day, God raised him from the dead, and exalted him to the heavens as priestly mediator between God and man, in the process of gathering from among them a people who should be saved by the belief and obedience of the truth (1 Cor. xv. 4; Acts x. 40; xiii. 30-37; ii. 24-27; iv. 27; xiii. 35).

14. That he is a priest over his own house only, and does not intercede for the world, or for professors who are abandoned to disobedience. That he makes intercession for his erring brethren, if they confess and forsake their sins (Luke xxiv. 51; Eph. i. 20; Acts v. 31; 1 Tim. ii. 5; Heb. viii. 1; Acts. xv. 14; xiii. 39; Heb. iv. 14, 15; John xvii. 9; Heb. x. 26; 1 John ii. 1; Prov. xxvii. 13).

15. That he sent forth apostles to proclaim salvation through him, as the only name given under heaven whereby men may be saved (Acts. i. 8; Matt. xxviii. 19-20; Luke xxiv. 46-48; Acts xxvi. 16-18; iv. 12).

16. That the way to obtain this salvation is to believe the gospel they preached, and to take on the name and service of Christ, by being thereupon immersed in water, and continuing patiently in the observance of all things he has commanded, none being recognized as his friends except those who do what he has commanded (Acts xiii. 48; xvi. 31; Mark xvi. 16; Rom. i. 16; Acts ii. 38, 41; x. 47; viii. 12; Gal. iii. 27-29; Rom. vi. 3-5; ii. 7; Matt xxviii. 20; John xv. 14).

17. That the gospel consists of "the things concerning the Kingdom of God and the name of Jesus Christ" (Acts viii. 12; xix. , 10, 29; xxviii. 30, 31).

18. That "the things of the Kingdom of God" are the facts testified concerning the Kingdom of God in the writings of the prophets and apostles, and definable as in the next twelve paragraphs.

19. That God will set up a kingdom in the earth, which will overthrow all others, and change them into "the kingdoms of our Lord and his Christ" (Dan. ii. 44; vii. 13, 14; Rev. xi. 15; Is. xxxii. 1, 6; ii. 3, 4; xi. 9, 10).

20. That for this purpose God will send Jesus Christ personally to the earth at the close of the times of the Gentiles (Acts iii. 20, 21; Ps. cii. 16, 21; 2 Tim. iv. 1; Acts i. 9, 11; Dan. vii. 13).

21. That the kingdom which he will establish will be the kingdom of Israel restored, in the territory it formerly occupied, viz., the land bequeathed to an everlasting possession to Abraham and his seed (the Christ) by covenant (Micah. iv. 6-8; Amos. ix. 11, 15; Ez. xxxvii. 21, 22; Jer. xxiii. 3, 8; Gen. xiii. 14, 17; Heb. xi. 8, 9; Gal. iii. 16; Lev. xxvi. 42; Mic. vii. 20).

22. That this restoration of the kingdom again to Israel will involve the ingathering of God's chosen but scattered nation, the Jews; their reinstatement in the land of their fathers, when it shall have been reclaimed from "the desolation of many generations;" the building again of Jerusalem to become "the throne of the Lord" and the metropolis of the whole earth (Is. xi. 12; Jer. xxxi. 10; Zech. vii. 8; Ez. xxxvi. 34, 36; Is. ii. 3; lx. 15; lxii. 4; Jer. iii. 17; Micah iv. 7, 8; Joel iii. 17; Is. xxiv. 23).

23. That the governing body of the Kingdom so established will be the brethren of Christ, of all generations, developed by resurrection and change, and constituting, with Christ as their head, the collective

"seed of Abraham," in whom all nations will be blessed, and comprising "Abraham, Isaac, and Jacob, and all the prophets," and all in their age of like faithfulness (Dan. xii. 2; Luke xlii. 28; Rev. xi. 18; 1 Thess. iv. 15-17; John v. 28, 29; vi. 39, 40; Luke xiv. 14; Matt. xxv. 34, 36).

24. That at the appearing of Christ prior to the establishment of the Kingdom, the responsible (namely those who know the revealed will of God, and have been called upon to submit to it), dead and living—obedient and disobedient—will be summoned before his judgment-seat "to be judged according to their works;" and "receive in body according to what they have done, whether it be good or bad" (2 Cor. v. 10; 2 Tim. iv. 1; Rom. ii. 5, 6, 16; xiv. 10-12; 1 Cor. iv. 5; Rev. xi. 18).

25. That the unfaithful will be consigned to shame and "the second death," and the faithful, invested with immortality, and exalted to reign with Jesus as joint heirs of the kingdom, co-possessors of the earth, and joint administrators of God's authority among men in everything (Matt. vii. 26; viii. 12; xxv. 20; Dan. xii. 2; Gal. i. 8; v. 21; 2 Thess. i. 8; Heb. x. 26-28; 2 Pet. ii. 12; Rev. xxi. 8; Mal. iv. 1; Ps. xxxvii. 20-38; Prov. x. 25-29; 1 Cor. xv. 51-55; 2 Cor. v. 1-4; Jas. i. 12; Rom. ii. 7; John x. 28; Matt. v. 5; Ps. xxxvii. 9, 22, 29; Rev. 5, 9; Dan. vii. 27; 1 Thess. ii. 12; 2 Pet. i. 11; Rev. iii. 21; 2 Tim. ii. 12; Rev. v. 10; Ps. xlix. 7-9; Luke xxii. 29-30).

26. That the Kingdom of God, thus constituted, will continue a thousand years, during which sin and death will continue among the earth's subject inhabitants, though in a much milder degree than now (Rev. xx. 7-9; xii. 15; Isa. lxxv. 20; Ezek. lxxiv. 22, 25; 1 Cor. xv. 24, 29).

27. That a law will be established, which shall go forth to the nations for their "instruction in righteousness," resulting in the abolition of war to the ends of the earth; and the "filling of the earth with the knowledge of the glory of Jehovah, as the waters cover the sea" (Micah iv. 2; Is. xlii. 4; xl. 2-5; ii. 4; Hab. ii. 4).

28. That the mission of the Kingdom will be to subdue all enemies, and finally death itself, by opening up the way of life to the nations, which they will enter by faith, during the thousand years, and (in reality) at their close (1 Cor. xv. 25, 26; Rev. xxi. 4; xx. 12-15; Isa. xxv. 6-8).

29. That at the close of a thousand years, there will be a general resurrection and judgment, resulting in the final extinction of the wicked, and the immortalization of those who shall have established their title (under the grace of God) to eternal life during the thousand years (Rev. xx. 11-15; 1 Cor. xv. 24).

30. That the government will then be delivered up by Jesus to the Father, who will manifest Himself as the "all-in-all;" sin and death having been taken out of the way, and the race completely restored to the friendship of the Deity (1 Cor. xv. 28).

## DOCTRINES TO BE REJECTED

1.—That the Bible is only partly the work of inspiration—or if wholly so, contains errors which inspiration has allowed.

2.—That God is three persons.

3.—That the Son of God was co-eternal with the Father.

4.—That Christ was born with a "free life."

5.—That Christ's nature was immaculate.

6.—That the Holy Spirit is a person distinct from the Father.

7.—That man has an immortal soul.

8.—That man consciously exists in death.

9.—That the wicked will suffer eternal torture in hell.

- 10.—That the righteous will ascend to the kingdoms beyond the skies when they die.
- 11.—That the devil is a supernatural personal being.
- 12.—That the Kingdom of God is "the church."
- 13.—That the Gospel is the death, burial, and resurrection of Christ merely.
- 14.—That Christ will not come till the close of the thousand years.
- 15.—That the tribunal of Christ, when he comes, is not for the judgment of saints, but merely to divide among them different degrees of reward.
- 16.—That the resurrection is confined to the faithful.
- 17.—That the dead rise in an immortal state.
- 18.—That the subject-nations of the thousand years are immortal.
- 19.—That the law of Moses is binding on believers of the Gospel.
- 20.—That the observance of Sunday is a matter of duty.
- 21.—That baby sprinkling is a doctrine of Scripture.
- 22.—That "heathens," idiots, pagans, and very young children will be saved.
- 23.—That man can be saved by morality or sincerity, without the Gospel.
- 24.—That the Gospel alone will save, without the obedience of Christ's commandments.
- 25.—That a man cannot believe without possessing the Spirit of God.
- 26.—That men are pre-destined to salvation unconditionally.
- 27.—That there is no sin in the flesh.
- 28.—That Joseph was the actual father of Jesus.
- 29.—That the earth will be destroyed.
- 30.—That baptism is not necessary to salvation.
- 31.—That a knowledge of the truth is not necessary to make baptism valid.
- 32.—That some meats are to be refused on the score of uncleanness.
- 33.—That the English are the ten tribes of Israel, whose prosperity is a fulfilment of the promises made concerning Ephraim.
- 34.—That marriage with an unbeliever is lawful.
- 35.—That we are at liberty to serve in the army, take part in politics, or recover debts by legal coercion.

## THE COMMANDMENTS OF CHRIST

- 1.—Love your enemies; do good to them that hate you (Matt. v. 44).
- 2.—Resist not evil: if a man smite thee on one cheek, turn to him the other also (Matt. v. 30-40).
- 3.—Avenge not yourselves: rather give place unto wrath: and suffer yourselves to be defrauded (Rom. xii. 18-19).
- 4.—If a man take away thy goods, ask them not again (Luke vi. 29-30).
- 5.—Agree with your adversary quickly, submitting even to wrong for the sake of peace (Matt. v. 25; 1 Cor. vi. 7).
- 6.—Labour not to be rich: be ready to every good work, give to those who ask; relieve the afflicted (1 Tim. vi. 8; Rom. xii. 13; Heb. xiii. 16; Jas. i. 27).
- 7.—Do not your alms before men: Let not thy left hand know what thy right hand doeth (Matt. vi. 1-4).
- 8.—Recompense to no man evil for evil: overcome evil with good (Rom. xii. 17).
- 9.—Bless them that curse you; let no cursing come out of your mouth (Matt. v. 44).

- 10.—Render not evil for evil, or railing for railing, but contrariwise, blessing (1 Pet. iii. 9).
- 11.—Pray for them that despitefully use you and afflict you (Matt. v. 44).
- 12.—Grudge not: judge not: complain not: condemn not (Jas. v. 9; Matt. vii. 1).
- 13.—Put away anger, wrath, bitterness, and all evil speaking (Eph. iv. 31; 1 Peter ii. 1).
- 14.—Confess your faults one to another (Jas. v. 16).
- 15.—Be not conformed to this world: love not the world (Rom. xii. 2; 1 John ii. 1).
- 16.—Deny all ungodliness and worldly lusts. If thy right hand offend thee, cut it off (Tit. ii. 13; Matt. v. 30).
- 17.—Servants, be faithful, even to bad masters (Eph. vi. 5-8).
- 18.—Mind not high things, but condescend to men of low estate (Rom. xii. 16).
- 19.—Owe no man anything (Rom. xiii. 7-8).
- 20.—In case of sin (known or heard of) speak not of it to others, but tell the offending brother of the matter between thee and him alone, with a view to recovery (Matt. xviii. 15; Gal. vi. 1).
- 21.—Love the Lord thy God with all thy heart (Matt. xxii. 37).
- 22.—Pray always; pray with brevity and simplicity; pray secretly (Luke xviii. 1; Matt. v. 7).
- 23.—In everything give thanks to God and recognise Him in all your ways (Eph. v. 20; Prov. iii. 6).
- 24.—As ye would that men should do to you, do ye also so to them (Matt. vii. 12).
- 25.—Take Christ for an example and follow in his steps (1 Pet. ii. 21).
- 26.—Let Christ dwell in your heart by faith (Eph. iii. 17).
- 27.—Esteem Christ more highly than all earthly things: yea, than your own life (Luke xiv. 26).
- 28.—Confess Christ freely before men (Luke xii. 8).
- 29.—Beware lest the cares of life or the allurements of pleasure weaken his hold on your heart (Matt. xxiv. 44).
- 30.—Love thy neighbour as thyself (Matt. xxii. 39).
- 31.—Exercise lordship over no one (Matt. xxiii. 11).
- 32.—Seek not your own welfare only, nor bear your own burdens merely, but have regard to those of others (Phil. ii. 4; Gal. vi. 2).
- 33.—Let your light shine before men: hold forth the word of life. Do good to all men as ye have opportunity (Matt. v. 16; Phil. ii. 16; Gal. vi. 10).
- 34.—Be blameless and harmless, as the sons of God in the midst of a crooked and perverse generation (Phil. ii. 15).
- 35.—Be gentle, meek, kind-hearted, compassionate, merciful, forgiving (2 Tim. ii. 24; Tit. ii. 2; Eph. iv. 32).
- 36.—Be sober, grave, sincere, temperate (Phil. iv. 5; 1 Pet. i. 13; v. 8).
- 37.—Speak the truth every man with his neighbour: put away all lying (Eph. iv. 25).
- 38.— whatsoever ye do, do it heartily as unto the lord, and not unto men (Col. iii. 23).
- 39.—Be watchful, vigilant, brave, joyful, courteous, and manly (1 Cor. xvi. 13; Phil. iv. 4; 1 Thess. v. 6-10).
- 40.—Be clothed with humility: be patient toward all (Col. iii. 12; Rom. xii. 12).
- 41.—Follow peace with all men (Heb. xii. 14).
- 42.—Sympathise in the joys and sorrows of others (Rom. xii. 15).
- 43.—Follow after whatsoever things are true, honest, just, pure, lovely, of good report, virtuous, and praiseful (Phil. iv. 8).

44.—Refrain utterly from adultery, fornication, uncleanness, drunkenness, covetousness, wrath, strife, sedition, hatred, emulation, boasting, vain-glory, envy, jesting, and foolish talking (Eph. v. 3-4).

45.—Whatever you do, consider the effect of your action on the honour of God's name among men. Do all to the glory of God (1 Cor. x. 31; iii. 17).

46.—Reckon yourselves dead to all manner of sin. Henceforth live not to yourselves, but to him who died for you, and rose again (Rom. vi. 11; 2 Cor. v. 15).

47.—Be zealous of good works, always abounding in the work of the Lord, wearying not in well doing (Tit. ii. 14; Gal. vi. 9).

48.—Speak evil of no man (Tit. iii. 2).

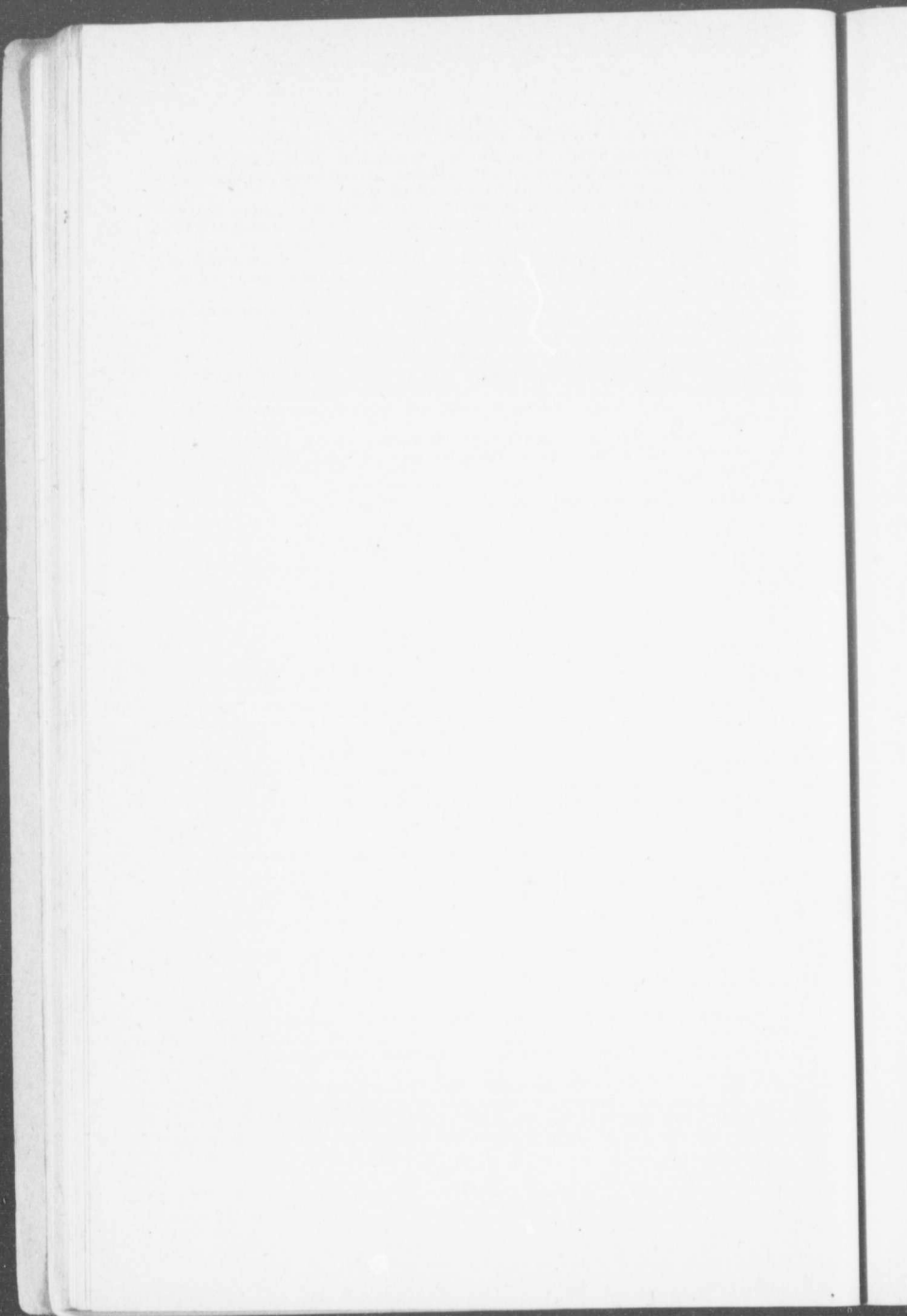
49.—Let the word of Christ dwell in you richly (Col. iii. 16).

50.—Let your speech be always with grace, seasoned with salt (Col. iii. 8; iv. 6).

51.—Obey rulers; submit to every ordinance of man for the Lord's sake (Tit. iii. 1).

52.—Be holy in all manner of conversation (1 Pet. i. 15-16).

53.—Give no occasion to the adversary to speak reproachfully (1 Tim. v. 14).



Appendix II.

# Evidence

(Extending over half-a-century)

THAT

THE CONSCIENTIOUS OBJECTION

TO

MILITARY SERVICE

AND THE

BEARING OF ARMS

IS A

DENOMINATIONAL CHARACTERISTIC

OF THE

CHRISTADELPHIAN

Body of Believers

(And also of what has been done in reference to petitioning Parliament)  
is set forth herein.

## 1860 to 1915

1860. From the "Life of Dr. Thomas" (page 282), published 1873.\*

"The most notable incident of this period (the outbreak of the American Civil War in 1860-61), was the recommendation of the adoption of the name **Christadelphian** as a distinctive title for believers. This, like every movement of the Doctor's life, was due to the pressure of circumstances, and not to the Doctor's initiative."

1865. The origin of it is detailed in a letter, which was published in the **Ambassador** for January, 1865, and from which the following are extracts: "Next day I arrived in Freeport, Stephenson Co., Illinois. . . They were disturbed in mind about the coming draft on September 19th, and were longing for my arrival in hope that I might be able to help them against the Federal Provost-Marshals. I told them that the Federal law exempted all who belonged to a Denomination conscientiously opposed to bearing arms on condition of paying 300 dollars, finding a substitute or serving in the hospitals. . . They feared that in the brow-beating presence of a Provost-Marshal's Court they might not be able to stand successfully against the taunts and ridicule which were sure to be brought against them. They wished, therefore, that I would write something that they could put into Court as the ground of their claim to exemption according to the law. It would be necessary to give the name a denominational appellation, that being so denominated, they might have wherewith to answer the inquisitors. This seemed the most difficult part of the affair, although not altogether insurmountable. The Crisis had come, and something had to be done. . . I did not know a better denomination that would be given to such a class of believers than "Brethren in Christ." This declares their true status, and as officials prefer words to phrases, the same fact is expressed in another form by the word "Christadelphian." This matter settled to their satisfaction, I wrote for them the following certificate (extracts only are given here).

"This is to certify that A.B.C., etc. (the names of ten male members in full here), and others, constitute a religious association denominated herein for the sake of distinguishing them 'Brethren in Christ' or in one word 'Christadelphians'; that the said brethren are in fellowship with similar associations in England, Scotland, the British Provinces, New York, and other Cities of the North and South. . . ."

"This is also to certify that the denomination . . . conscientiously opposes and earnestly protests against 'Brethren in Christ' having anything to do with politics or arms-bearing, . . . under any conceivable circumstances or conditions whatsoever, regarding it as a course of conduct disloyal . . . to their Lord and King and perilous to their eternal welfare."

This being individually and collectively the conscientious conviction of all true "Christadelphians," they claim the rights and privileges so considerably accorded by the Congress of the United States in the Statute made and provided for 'the exemption of members of a denomination conscientiously opposed,' etc.

This certificate seemed exactly to meet their wishes, and I was requested to go with them before a public notary and affirm to my signature and to the truth of the certificate in substance and fact.

To this I consented, and the county seal was then affixed to it, and the document placed in safe keeping until an emergency should arise demanding its production. . . .

\*C. C. Walker, Publisher, Birmingham.



1872. That the principle embodied in the foregoing has been maintained is seen by the following extracts: On Militant State Service *The Christadelphian* for 1872 says (page 489): "If we must pay heavy penalties unless we choose to break the Law of God, let the penalties be paid. If we must be killed, and our families with us, unless we forfeit the approbation of our Lord and Master and lose Eternal Life at His coming, let us die at once. We are not to consider consequences at all. It is a mistake to hamper the question of duty with any secondary conditions whatever."

1875. In 1875 it was reported that "The Cabinet has been discussing the necessity of having a general conscription of all able-bodied men between 18 and 40." *The Wellington Gazette* and the *Scotsman* are quoted, and in commenting upon the matter the Editor of *The Christadelphian* (1875, page 285) says: "The conscription may be decreed, and this may be the closing trial of the Brethren of Christ who must go to prison or to death before they violate the parting precepts of their coming Master against taking the sword."

"There is some suggestion about taking steps to obtain exemption for Christadelphians, before things reach that pass."

1878. February. *The Christadelphian*. (Page 85).

"In view of the progress of Military events and the tendency towards conscription in Great Britain, a correspondent suggests that an application should be made to Parliament, in advance, for exemption, such as was made by the brethren in the United States during the Civil War on the Slavery question." Commenting on this, the Editor of *The Christadelphian* says: "A petition to Parliament might not be without advantage—at the worst it could only be rejected, and in case of conscription actually coming into force it would be a retrospective justification of our refusal to bear arms, from which, in the goodness of God, some advantage might come. The idea is worth entertaining. A petition, signed by all brethren and presented by some member of Parliament, who might be induced to take charge of it, would pass into the records of the Legislature, and would, at all events, be useful for after reference.

"If this idea is favourably received we will see what can be done."

1878. March. *The Christadelphian*. (Page 129).

"All who have spoken on the subject have spoken approvingly of the idea of petitioning Parliament in favour of exemption from conscription for military purposes. A proposed form of petition which has been submitted to several brethren and amended, will be found on page 128. Meanwhile we have written Mr. Gladstone asking him if he would take charge of, and present the position." A footnote says:

"Mr. Gladstone has consented to present the petition."

The petition—as afterwards amended—is seen on page 75 of this booklet.

1878. April 1st. *The Christadelphian*. (Page 179).

"Since last writing for this column, doubts have been raised as to the expediency of petitioning against conscription at the present time. Mr. Gladstone's consent to present the petition when signed does not necessitate our going on with it. He can easily be informed if it is so decided, that it has been determined on reconsideration to postpone action till the danger is actually threatened."

1878. May 1st. *The Christadelphian*. (Page 224).

"The brethren are not unanimous in petitioning for it (exemption) at the present time."

The Editor says: "Our own view would be in favour of petitioning both now and at the time as well. . . The action of taking every lawful measure of protection is not inconsistent with the attitude of perfect

submission to whatever experience God may send. . . . Asking exemption cannot be wrong on any ground. It may raise a laugh, but it would only be the laugh of fools, which we endure already—it might lay the foundation of a subsequent hearing, while if it led to nothing else, it would at least be a profession of our subjection to Christ, which is always useful. But the asking to be free must be unanimous."

1878. July. *The Christadelphian*. (Page 307).

A correspondent deploras the postponement of the presenting of the petition, "I am in duty bound to say that I fall entirely to discern sufficient force in any reason given why any other course should be pursued than the one originally intended. . . . As to the petition being premature, I have formed the opinion that it was rather late than otherwise; keeping in view the fact that when men's minds get excited by warlike intentions, they are not in a position to reason any matter (especially one of this kind), calmly and dispassionately, besides, the less thoughtful among the legislators might hastily come to the conclusion that we had been suddenly seized with a fear panic.

Allow me to say that the brethren here, with whom I have spoken upon the subject, are well pleased with the petition, and it was fully expected that it would have been forwarded to its destination without delay."

1913. Dec. (6 months before commencement of the present war) a correspondent (Mr. J. M. Evans) in a long letter to *The Christadelphian*, says: "Although the brethren went so far as to get the consent of Mr. Gladstone to present the petition, the matter was dropped. But that should not deter us from taking action if the occasion require it. . . . It would show that this was no new attitude, adopted in a sudden panic, but the result of a settled and deliberate conviction entertained for over half a century." The Editor decided "to await developments."

1914. June. *The Christadelphian*: "As to 'developments,' The Clapham Ecclesia (South London) have discussed the matter in one or two meetings, and the majority has decided to petition, and to invite others to join them. Under the circumstances it seems well to consider the pros and cons once more." Some opinions are then cited for and against and summed up by the remark, "If the majority of the Ecclesias should decide that now is the time to petition we would submit to that decision and help the matter to the best of our ability."

1914. July. A correspondent from the Lincoln Ecclesia, referring to a petition they had drawn up, says it was decided to forward a copy of the petition to each Member of the Cabinet, also to the local Member, to Lord Roberts, and to Mr. Bonar Law. Acknowledgments were received from Mr. H. H. Asquith, Mr. Lloyd George, Lord Crewe, Mr. Churchill, Mr. C. E. Hobhouse, Mr. Pease (who, as a Quaker, "expresses his sympathy with the views your body holds on the subject"), Mr. Birrell, Mr. McKenna, Lord Lansdowne, Mr. Chas. Roberts and Lord Roberts.

This, therefore, is a permanent record that the Lincoln Ecclesia did send this petition severally to His Majesty's Ministers, and that they severally acknowledged its receipt.

1914. September. *The Christadelphian* says: "On Thursday, August 13th, at a special meeting at Birmingham, it was passed with practical unanimity, "that we agree to the form of petition that has been presented and place it on record for possible use hereafter."

The petition adopted was amended later on\* and the following is the latest form:—

\*In a conference with Clapham Ecclesia.

"A PETITION TO THE IMPERIAL GOVERNMENT OF GREAT BRITAIN  
AND IRELAND, 1914.

This petition, praying for the exemption of Petitioners (the Christadelphians) from Conscription for Bearing Arms, sheweth:—

1. That your petitioners are an organized body of religious people known as Christadelphians; who are looking for the early personal advent of Christ to set up a divine government over all the earth.
2. That they are conscientiously opposed to the bearing of arms, on the ground that the Bible, which they believe to be the word of God, commands them not to kill. But they recognize and discharge the duty of submitting to the laws enacted by the government where they do not conflict with the laws of God.
3. That in view of the public danger, your petitioners apprehend a possible resort to conscription for military service.
4. That they, therefore, pray your Honourable House to grant them a legal exemption from military service.
5. That the conscientious objection to military service has been a principle of your petitioners since the beginning of their existence as a body, and is not an opinion professed to suit an apprehended emergency.
6. That your petitioners have proof of this last statement in their literature of many years standing, and they were granted exemption from military service in the American Civil War of 1860-4.
7. That your petitioners humbly beseech your Honourable House to grant their prayer, that they may live quiet and peaceable lives in obedience to God, to whom they will pray for the guidance of your Honourable House in the conduct of public affairs."

1914. October. "The Clapham Ecclesia, in harmony with the wishes of the majority of Ecclesias, is responsible for the petition being presented at the earliest favourable opportunity."

The following resolution was to be put to the several Ecclesias, and, if passed, signed by their several Secretaries:—

Resolved,—That this meeting having listened to the reading of a petition praying for the exemption of the petitioners (the Christadelphians) from Military Service, the terms of which petition are printed in *The Christadelphian* for October, 1914, page 470, do now authorize A.B., of such and such an address, to sign the said petition on its behalf.

1914. November. "When the signed sheets are returned to *Christadelphian* the whole document will be made up in proper form and sent up to London for presentation."

1914. December. "About 150 Ecclesias have now signed the petition"—"and the document will be sent up to London directly."

1915. January. "The petition has been sent up to London and is now in the hands of the Clapham brethren."

"Mr. Arnold Rowntree, M.P., has consented to present the petition."

1915. April. *The Christadelphian* publishes the following letter and enclosure from H. E. Purser:—

Dear Brother Walker: I shall be glad if you will kindly announce in the next issue of "*The Christadelphian*" that the petition has been presented. By appointment with Mr. Rowntree, I called at the House of Commons and left the petition with him on Wednesday, February 10th, and as you will see from the enclosed letter he presented it the next day, February 11th.

[Copy]

The Cocoa Works,  
York,

1 March, 1915.

Dear Sir,—Thanks for yours of the 15th ult. I presented the Christadelphian petition on the day after you saw me at the House of Commons. I have not my Parliamentary papers by me here, and am not quite sure of the date you brought it to me, but no doubt you will know this.

(Signed) Yours faithfully,

H. E. Purser, Esq.

ARNOLD S. ROWNTREE.

1915. August. "In the 'present distress,' when the Apostolic injunctions to 'Fear God and honour the King' (1 Pet. 11-17), is brought closely home to every one of us, Brethren are reminded that the petition asking for exemption from Military Service, signed on behalf of 150 Ecclesias in Great Britain, was presented to Parliament by a Member of the House of Commons in February last, and that in the event of Compulsory Military Service coming under consideration the requisite Parliamentary procedure will be followed, with the object of pressing the claims of the Brethren for the desired relief."

1916. June. Extract from article in *Christadelphian Magazine* for June (page 261), by Frank G. Jannaway, of London, England:—

"In view of what has gone before, our brethren will see the difficulty we had to face, when requested by the War Office's Military Representative to attend the Central Appeal Tribunal in London and state the Christadelphian position at the hearing of what was to be the test case of the Christadelphian body, and which is now referred to as 'Test Case No. 2, Circular R. 77,' and for the decision in which case the brotherhood has every reason to give God thanks. The applicant for exemption was one with very clear ideas as to the duty of a Christadelphian in relation to military service. . . . When called to present the Christadelphian case we had no difficulty in producing evidence that the Christadelphian position in relation to the army (and which position was represented by the London Standing Committee) was unmistakably sound. We presented a solid front in refusing all forms of military service; we evidenced that when a soldier had embraced the truths held by Christadelphians, he was bought out of the army, if possible.

"I also made plain, in reply to questions by the Marquis of Salisbury (who was Chairman of the Central Appeal), that when a Christadelphian joined the army, either by enlisting or attesting, the Ecclesia to which he belonged as a member disassociated itself from such action by dis-fellowshipping the offender, as could be seen on referring to the pages of our representative organ, *The Christadelphian*, and from which I was prepared to quote chapter and verse."

(Later absolute exemption from military service in all its forms was granted to Christadelphians, and Mr. Jannaway was chosen to co-operate with the War Office officials in testing the claims of those asking exemption on the ground of being Christadelphians.)

#### CHRISTADELPHIANS OF THE UNITED STATES CLAIM EXEMPTION UPON RELIGIOUS GROUNDS.

Not Because They Are "Conscientious Objectors" Merely, But Because They Are Members of a Well-Recognized Religious Sect Whose Principles Forbid Participation in War, Etc.

Congressman S. Hubert Dent, Jr., Chairman of the House Committee on Military Affairs, presented a petition to Congress recently on behalf of The Christadelphians, a religious sect looking for the personal advent

of the Lord Jesus Christ to establish His divine government over all the earth. The petition was signed by the Christadelphian Ecclesias throughout the United States, and sets forth their claim for exemption from all forms of military service because the principles of their existing belief expressly forbid them to participate in war in any form, and because their religious convictions are against the bearing of arms.

These objections to military service have been a principle of the Christadelphians since the beginning of their existence as an organized religious sect, and is founded upon their understanding of Christ's commands. This religious people claim to have the ancient faith of the first century Christians, and first became known as "Christadelphians" during the Civil War, when they applied for exemption from military service. Those living in the South were granted exemption by the Confederate Congress and those in the North by the Union forces. Exemption has been granted to the Christadelphians in Great Britain during the present world-war. While they cannot participate in the war upon religious grounds, they are willing to work on farms and in mines and engage in other works of national importance that are not of a military character.

Mr. Gustav F. Ave, of Rutherford, New Jersey, a prominent Christadelphian in the United States, and Editor of "Bible Truth," in a letter date June 1, 1917, says:—

"I enclose herewith copy of the U. S. Military Draft Law. Read Section 4 for exemptions. It is not just what we would like, but we hope it will work out all right. The 'non-combatant' feature may mean 'military' duty or not. We have had our petition presented to Congress, and hope that in the goodness of God we shall be delivered out of the present troubles, but if it is His will that any of us should suffer, the brethren are prepared to die for Christ's sake, if need be."

---

(Copy of Petition prepared by Christadelphians of Canada for presentation to Dominion Parliament).

o the Honorable the House of Commons of the Dominion of Canada, in Parliament assembled:—

The humble Petition of people called "Christadelphians," praying for the exemption of Petitions from compulsory Military Service, sheweth as follows:—

(1) That your petitioners are an organized body of religious people, known as Christadelphians. The name "Christadelphian" was adopted in 1863 as a distinctive appellation for a body of believers who for religious reasons were seeking exemption from Military Service during the American Civil War.

(2) That they are conscientiously opposed to the bearing of arms, on the ground that the Bible, which they believe to be the Word of God, commands them not to kill.

But they recognize and discharge the duty of submitting to the laws enacted by the Government, where these laws do not conflict with the laws of God.

(3) In view of a probable resort to Conscription they therefore pray your Honorable House to grant them a legal exemption from military service.

(4) That the conscientious objection to military service has been a principle of your petitioners since the beginning of their existence as a body, and is not an opinion professed to suit an apprehended emergency.

(5) That your petitioners have proof of this last statement in their literature of many years' standing, and that they were granted exemption from military service in the American Civil War of 1860-4, and also in the present war by the British Government.

(6) That your petitioners humbly beseech your Honorable House to

grant their prayer, that they may live quiet and peaceable lives in obedience to God, to whom they will pray for the guidance of your Honorable House in the conduct of public affairs.

---

The following letter speaks for itself:—

23 Chester Ave.,  
Toronto, Ont., June 15, 1917.

T. B. Flint, M.A., LL.B., D.C.L.,  
Clerk of the House of Commons,  
Ottawa, Canada.

Dear Sir,—Enclosed please find copy of a Petition which the Christadelphians of Canada have prepared for presentation to the Honorable the House of Commons of the Dominion of Canada, praying for exemption from military service.

Will you be so kind as to place this copy on file as an evidence of their intentions and greatly oblige,

Yours respectfully,  
THE CANADIAN CHRISTADELPHIAN COMMITTEE.  
Per W. R. Hall, Secretary.

June 18, 1917.

Sir Geo. Foster, Minister of Trade and Commerce, has kindly consented to present the Petition of Canadian Christadelphians to the Dominion Parliament, and same has been sent to him for the purpose.

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Issued by the Mornington Hall Ecclesia, London, England, October, 1915.

Second edition issued by the London (Eng.) Standing Committee, February, 1916.

Third edition (enlarged) issued by the Canadian Standing Committee, June, 1917.

Appendix III.

Membership Roll  
of the  
Christadelphian Church

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THE CANADIAN CHRISTADELPHIAN ECCLESIA

ROLL OF MEMBERS

AUGUST 31st, 1918

The membership of the herein mentioned Christadelphian Ecclesias of Canada, existing at this date, is compiled from data supplied by their Recorders or Secretaries,

18

Who seek by Memorials from The Dominion of Canada, THAT a provision be granted excepting them from all forms of Military and Naval Service, conditional upon their entering into "Work of National Importance" of a civil character, as may be directed,

It being inconsistent with Christadelphian Doctrines and opposed to their religious, conscientious convictions for them to become soldiers or to participate in governmental and constitutional affairs.

THE CANADIAN CHRISTADELPHIAN STANDING COMMITTEE.

23 CHESTER AVENUE,  
Toronto, Ontario, Canada

No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
1	Allen, Harmon.....	71.....	Engineer.....	46 Adelaide St.....	Dec. 1885
2	Allen, Elizabeth.....	69.....	Housekeeper.....	46 Adelaide St.....	June 17, 1886
3	Hampton, Edward.....	60.....	Boatbuilder.....	107 Chesley St.....	June 17, 1886
4	Hampton, Dorothy.....		Housekeeper.....	107 Chesley St.....	June 1892
5	Gregg, Herbert.....	53.....	Butcher.....	46 Adelaide St.....	July 8, 1894
6	Gregg, Edith.....	43.....	Housekeeper.....	46 Adelaide St.....	June 1891
7	Duncan, Archibald.....	39.....	Stovedealer.....	61 Paradise Row.....	Sept. 16, 1916
8	Duncan, Bessie.....	36.....	Housekeeper.....	61 Paradise Row.....	Oct. 17, 1907
9	Dowling, Thos.....	48.....	Drygoods Clerk.....	75 Duke St.....	June 22, 1884
10	Fox, Emma.....	49.....	Housekeeper.....	109 Rodney St.....	Oct. 14, 1908
11	McClaren, Deborah.....	60.....	Housekeeper.....	King St. W.....	Oct. 17, 1907
12	Parke, Wm.....	65.....	Engineer.....	King St. W.....	Date not ascertained
13	Stackhouse, Theo.....	62.....	Grocer.....	King St. W.....	Date not ascertained
14	Chamberland, Lillian.....	45.....	Housekeeper.....	Park Avenue.....	Date not ascertained

No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
15	Townsend, Thos. John	48	Engineer	11 McAllen St.	Apl. 26, 1891—Moncton
16	Townsend, Daisy M.	35	Housekeeper	11 McAllen St.	Feb. 12, 1896—Moncton
17	Hayward, Alberta M.	46	Housekeeper	11 Waterloo St.	Feb. 12, 1897—Moncton
18	Hayward, Jennie S.	18	Housekeeper	11 Waterloo St.	Mar. 26, 1916—Moncton
19	Hayward, Wm. Edward	20	Machinist	11 Waterloo St.	Dec. 15, 1916—Moncton
20	Stratton, Sarah D.	50	Housekeeper	11 Waterloo St.	April 17, 1892—Moncton
21	Crandall, Jas. Edgar	49	Teamster	15 Downs St.	1905—Lowell, Mass.
22	Crandall, Ruth M.	30	Housekeeper	15 Downs St.	1903—Halifax, N.S.
23	Harrop, Geo. R.	38	Carriage Bldr.	8 Elm St.	Mar. 1916—Moncton, N.B.
24	Harrop, Agnes M.	39	Housekeeper	8 Elm St.	1914—Moncton, N.B.
25	Steeves, Gilbert Orie	23	Blacksmith	11 McAllen St.	Aug. 1915—Moncton, N.B.
26	Drysdale, Andrew	60	Teamster	Halifax, N.S.	1884—Halifax, N.S.
27	Drysdale, Pauline	50	Housekeeper	Halifax, N.S.	1882—Halifax, N.S.
28	Drysdale, Katherine	19	Stenographer	Halifax, N.S.	1916—Halifax, N.S.

No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
29	Verner, Andrew	54	Moulder	480 Magdalene St.	Sept. 2, 1898—Montreal
30	Verner, Mary		Housekeeper	480 Magdalene St.	Nov. 1895—Hamilton
31	Breeze, Arthur L.	43	Janitor	210 St. James St.	Feb. 1897—Birmingham, Eng.
32	Breeze, Maud T.		Housekeeper	210 St. James St.	1907—Toronto
33	Baines, Jos. D.	36	Moulder	95 Charron St.	July 7, 1910—Guelph
34	Baines, Emma		Housekeeper	95 Charron St.	Aug. 15, 1910—Galt
35	Richmond, John S.	31	Druggist	701 Wellington St. E.	Aug. 13, 1913—Montreal
36	Monteith, Ray		Housekeeper	1265 Lasalle Rd., Verdun.	Feb. 17, 1916—Montreal
37	Harper, Elizabeth		Housekeeper	241 Egan Ave.	Jan. 18, 1886—Birmingham, Eng.
38	Oldham, Anna		Housekeeper	241 Egan Ave.	Sept. 1896—Birmingham, Eng.
39	Reid, Elizabeth H.		Clerk	21 Cathcart St.	—Toronto
40	Marion, Mark	45	Machinist	1818a Boyer St.	June 1911—Leicester, Eng.

No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
41	Barber, John	71	Accountant	280 Palmer St.	1886—Guelph
42	Barber, Eliza G.	56	Housekeeper	280 Palmer St.	1886—Guelph
43	Barber, Maude E.	36	Stenographer	280 Palmer St.	1901—Guelph
44	Barber, Winnifred E.	21	Stenographer	280 Palmer St.	Nov. 2, 1917—Guelph
45	Coglan, Jane	68	Housekeeper	London Road	Feb. 26, 1902—Guelph
46	Hartley, Wm.	71	Salesman	Melville St.	Oct. 2, 1881—Guelph
47	Hartley, Martha	64	Housekeeper	Melville St.	Aug. 2, 1903—Guelph
48	Hawkins, John	54	Grocer	9 Elizabeth St.	Mar. 1896—Guelph
49	Hawkins, Maude	43	Housekeeper	9 Elizabeth St.	Mar. 1896—Guelph
50	Hawkins, Percy T.	25	Telephone Oper.	9 Elizabeth St.	Nov. 2, 1917—Guelph
51	Hawkins, Russel J.	21	Grocer	9 Elizabeth St.	Nov. 2, 1917—Guelph
52	Luff, Henry	68	Steamfitter	Meadowview Ave.	Feb. 7, 1903—Brantford
53	Luff, Mary Ann	67	Housekeeper	Meadowview Ave.	Feb. 7, 1903—Brantford
54	Schnurr, Roy G.	22	Accountant	Exhibition St.	Oct. 12, 1917—Toronto
55	Simms, Geo.	54	Moulder	34 Jane Street	Feb. 14, 1902—Guelph
56	Simms, Mary	45	Housekeeper	34 Jane Street	Feb. 14, 1902—Guelph
57	DesChane, Mrs.	58	Housekeeper	R.R. 1, 7, Owen Sound	—Guelph

## COLLINGWOOD, ONT., ECCLESIA

Page 5

No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
58	Hamilton, Wm. L.	35	Fruit Grower	Collingwood, Ont.	1905—Collingwood
59	Hamilton, Edna M.	34	Housekeeper	Collingwood, Ont.	July 1909—Collingwood

## GUELPH, ONT., CARNEGIE HALL, ECCLESIA

RECORDER—E. H. CHART

60	Abbs, Robert	71	Foreman	Guelph	1894
61	Allen, Alex.	26	Printer	Guelph	1907
62	Allen, Agnes M.	24	Telegraph Oper.	Guelph	Sept. 25, 1912
63	Allen, M.E.	29	Music Teacher	Guelph	Nov. 5, 1906
64	Allen, Mary	48	Housekeeper	Guelph	1896
65	Beaver, Ellen	59	Operator	Guelph	May 15, 1902
66	Chart, Annie C.	46	Housekeeper	Guelph	1887
67	Chart, Ed. H.	45	Manufacturer	Guelph	1889
68	Copeland, Ezra	66	Laborer	Guelph	1916
69	Chart, Wilfred M.	21	Traveller	Guelph	Oct. 1917
70	Cassidy, Larena H.		Housekeeper	Guelph	Mar. 1906
71	Dixon, Wm.	18	Farmer	Guelph	Feb. 8, 1917
72	Dixon, Alex.	20	Farmer	Guelph	Feb. 8, 1917
73	Fleming, Mary T.		Housekeeper	Guelph	Sept. 1904

No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
74	Herbert, Jane		Housekeeper	Guelph	May 1910
75	Kennedy, D. Mrs.	53	Housekeeper	Guelph	1916
76	Morgan, J. F.	21	Farmer	Guelph	Oct. 22, 1915
77	McVeil, Elizabeth		Operator	Guelph	1897
78	McPhee, Ella	29	Housekeeper	Guelph	1908
79	McPhee, Emma J.		Housekeeper	Guelph	Dec. 1872
80	Milson, Maud		Housekeeper	Guelph	1909
81	McPhee, Geo.	28	Farmer	Guelph	1914
82	Mutrie, Alice T.		Housekeeper	Guelph	1899
83	McPhee, John	37	Farmer	Guelph	Oct. 23, 1904
84	McPhee, Alex.	30	Farmer	Guelph	Aug. 13, 1914
85	McPhee, Margaret	24	Stenographer	Guelph	Nov. 2, 1917
86	McPhee, Marion L.	37	Housekeeper	Guelph	Jan. 1903
87	McPhee, Jas. L.	32	Farmer	Guelph	Sept. 20, 1906
88	Phillips, Barbara		Housekeeper	Guelph	Oct. 1883
89	Simpson, Jessie M.	44	Housekeeper	Guelph	Dec. 4, 1909
90	Simpson, John E.	44	Factory Supt.	Guelph	Mar. 1906
91	Sonnenberg, Marshall	42	Engineer	Guelph	1901
92	Sonnenberg, Grace E.	36	Housekeeper	Guelph	1907
93	Tolton, David	68	Manufacturer	Guelph	Apr. 28, 1879
94	Tolton, S. C.	59	Housekeeper	Guelph	1880

No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
95	Tolton, Edward	77	Manufacturer	Guelph	1890
96	Tolton, Benjamin	68	Farmer	Guelph	Aug. 22, 1880
97	Tolton, Margaret		Housekeeper	Guelph	Aug. 5, 1893
98	Tolton, Edna M.		Music Teacher	Guelph	Nov. 5, 1896
99	Omitted				
100	Tolton, Ellen		Accountant	Guelph	Nov. 5, 1906
101	Tolton, Annie M.		Housekeeper	Guelph	June 18, 1883
102	Tolton, Annie M.	24	School Teacher	Guelph	Sept. 1905
103	Tolton, Ethelene H.			Guelph	Sept. 25, 1912
104	Tolton, Harriet		School Teacher	Guelph	Sept. 25, 1912
105	Wagner, Fred V.	31	Machinist	Guelph	Sept. 1914
106	Wagner, Maud L.	28	Housekeeper	Guelph	Aug. 1914
107	Wagner, Jacob	62	Machinist	Guelph	Nov. 1876
108	Wagner, Marjorie E.	21	Stenographer	Guelph	Sept. 25, 1912
109	Wagner, Edith E.	27	Operator	Guelph	Sept. 25, 1912
110	Wagner, Mary A.		Housekeeper	Guelph	1870
111	Welshman, Wm. Robt.	26	Gardener	Guelph	Aug. 21, 1912
112	Welshman, Jane E.	58	Housekeeper	Guelph	1890
113	McPhee, Wm. G.	42	Florist & Gar.	Owen Sound	July 23, 1905—Guelph



No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
114	Harris, David M.	79	Retired	Preston	1871—Galt
115	Bryant, Wm.	78	Laborer	Preston	June 1908—Preston
116	Dymond, Elizabeth	73	Housekeeper	Preston	1887—Doon
117	Harris, Mary Ann	69	Housekeeper	Preston	1870—Kenilworth, Ont.
118	Bryant, Chas. E.	53	Laborer	Preston	July 25, 1913—Galt
119	Harris, Annie L.	52	Housekeeper	Preston	1889—Doon
120	Langridge, Ida A.	43	Housekeeper	Preston	June 2, 1903—Preston
121	Harris, Sarah J.	41	Housekeeper	Preston	Jan. 23, 1892—Doon
122	Holtzhauer, Effie E.	39	Housekeeper	R.R. No. 1, Preston	Dec. 14, 1917—Preston
123	Calvert, Jos. D.	34	Machinist	Preston	May 12, 1916—Doon
124	Calvert, Alma A.	27	Housekeeper	Preston	Nov. 25, 1915—Preston
125	Harmer, Francis M.	32	Housekeeper	R.R. No. 1, Preston	June 21, 1912—Doon
126	Trussler, Mabel	23	Housekeeper	Preston	Nov. 27, 1915—Doon
127	Harris, John M. M.	23	Telegraph Oper.	Preston	Aug. 23, 1912—Galt
128	Morrison, Sarah E.	62	Housekeeper	Blutcher, Sask.	Nov. 1875—Kenilworth, Ont.
129	Harmer, Evelyn	35	Housekeeper	Plaittsville,	May 1915—Innerkip

## TROUT CREEK ECCLESIA

RECORDER—ROLAND TRUSSLER

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No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
130	Pedder, John H.	45	Merchant	Trout Creek, Ont.	June, 1905—Trout Creek
131	Pedder, Emma	40	Housekeeper	Trout Creek, Ont.	1910—Trout Creek
132	Trussler, Gilbert	52	Manufacturer	Trout Creek, Ont.	June 1886—Doon
133	Trussler, Sarah	38	Housekeeper	Trout Creek, Ont.	June 1905—Trout Creek
134	Trussler, James	55	Manufacturer	Trout Creek, Ont.	June 1879—Doon
135	Trussler, Amelia	52	Housekeeper	Trout Creek, Ont.	June 1891—Trout Creek
136	Trussler, Warren	28	Bookkeeper	South River, Ont.	Dec. 1912—Trout Creek
137	Trussler, Arthur	26	Bookkeeper	Trout Creek, Ont.	Dec. 1912—Trout Creek
138	Trussler, Dora	24	Housekeeper	Trout Creek, Ont.	Mar. 1915—Trout Creek
139	Trussler, Hartley	21	Engineer	Trout Creek, Ont.	Mar. 1915—Trout Creek
140	Trussler, Roland	30	Factory Supt.	Trout Creek, Ont.	Feb. 1905—Kitchener
141	Trussler, Grace	26	Housekeeper	Trout Creek, Ont.	1916—Trout Creek
142	Trussler, Thos. A.	59	Farmer	Trout Creek, Ont.	1878—Doon
143	Trussler, Nancy	63	Housekeeper	Trout Creek, Ont.	1884—Doon
144	Trussler, Chas. P.	27	Farmer	Trout Creek, Ont.	1910—Trout Creek
145	Timpano, Sammy	42	Woodcutter	Trout Creek, Ont.	1910—Trout Creek
146	Timpano, Vida	31	Housekeeper	Trout Creek, Ont.	1910—Trout Creek
147	Whitehouse, Thos.	63	Farmer	Trout Creek, Ont.	1916—Trout Creek

## WINGHAM, ONT., ECCLESIA

RECORDER—E. M. K. ELLIOTT

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No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
148	Elliott, Margaret	44	Housekeeper	Wingham, Ont.	Jan. 2, 1911—Wingham
149	Elliott, Earl M. K.	23	Farmer	Wingham, Ont.	Sept. 7, 1914—Wingham
150	Odd, Everlyn K.	37	Housekeeper	Wingham, Ont.	Oct. 12, 1910—Wingham
151	Kennedy, Martha P.	34	Housekeeper	Wingham, Ont.	Sept. 2, 1907—Guelph
152	Elliott, Annie V. P.	16	School	Wingham, Ont.	Sept. 7, 1914—Wingham

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## OTTAWA, ONT., ECCLESIA

RECORDER—J. S. WESTMORELAND

No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
153	Westmoreland, J. S.	35	Clerk	87 Sunnyside Ave., Ottawa	Jan. 9, 1907—Montreal
154	Westmoreland, Jennette	35	Housekeeper	87 Sunnyside Ave., Ottawa	Sept. 21, 1904—Guelph
155	McPhee, Margaret	24	Stenographer	87 Sunnyside Ave., Ottawa	Nov. 10, 1917—Guelph
156	Woodley, Wm.	34	Clerk	227 Arlington Ave., Ottawa	Nov. 24, 1912—Ottawa
157	Woodley, Mary L.	40	Housekeeper	227 Arlington Ave., Ottawa	Nov. 24, 1912—Ottawa
158	Higham, Walter F.	35	Bricklayer	Ottawa W. P.O.	Feb. 3, 1918—Ottawa
159	Higham, Henrietta	35	Housekeeper	Ottawa W. P.O.	Feb. 3, 1918—Ottawa
160	Laird, Allen S.	23	Bank Clerk	Ottawa	Sept. 29, 1912—Innerkip
161	Andrews, Alf. W.	40	Watchmaker	Renfrew, Ont.	Nov. 1898—Birmingham, Eng.
162	Andrews, Olive	40	Housekeeper	Renfrew, Ont.	Nov. 1901—Birmingham, Eng.

No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
163	Malcolm, J. S., Mrs.	75	Housekeeper	Galt	1865
164	Little, J. T., Mrs.	66	Housekeeper	Galt	Nov. 1871
165	Mathews, Geo. E.	56	Machinist	Galt	Mar. 1893
166	Mathews, Geo. E., Mrs.	57	Housekeeper	Galt	Oct. 1878
167	Cosens, John G.	66	Janitor	Galt	Sept. 1882
168	Laird, John H.	53	Grocer	Galt	Oct. 30, 1887
169	Laird, John H., Mrs.	50	Housekeeper	Galt	Oct. 30, 1887
170	Gibb, Robt., Mrs.	46	Housekeeper	Galt	Nov. 1891
171	Gibb, Ruth	23	Housekeeper	Galt	July 1912
172	Marshall, Chas.	53	Grocer	Galt	July 1893
173	Marshall, Chas., Mrs.	50	Housekeeper	Galt	July 1893
174	Marshall, Bertha	25	Housekeeper	Galt	Aug. 19, 1912
175	Harris, John	23	Clerk	Galt	Aug. 19, 1912
176	Despond, Thos., Mrs.	33	Housekeeper	Galt	Oct. 6, 1914
177	Laird, John H., Jr.	24	Clerk	Galt	Nov. 11, 1917

## GALT, ONT., ECCLESIA (ALBERT ST.)

RECORDER—C. R. BRICE

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No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
178	Laird, Isabella	91	Housekeeper	Galt	Long ago—Record lost
179	McDonald, David, Mrs.	42	Housekeeper	Galt	July 1915—Galt
180	Brice, C. R.	56	Machinist	Galt	1891
181	Stuart, Chas.	57	Patternmaker	Galt	1891
182	Stuart, Margaret	50	Housekeeper	Galt	1894
183	Vanstone, Mrs.	76	Housekeeper	Galt	1893

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## KITCHENER, ONT., ECCLESIA

RECORDER—G. S. JONES

No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
184	Williams, W. J.	49	Glove Maker	10 Otto Street, Kitchener	1893
185	Williams, W. J., Mrs.	46	Housekeeper	10 Otto Street, Kitchener	1891
186	Graber, Wm. H.	34	Cleaner & Presser	122 Cartland St. "	May 6, 1914
187	Bechtel, Bryan, Mrs.	58	Housekeeper	Allen St., Waterloo	1880
188	Bechtel, Elizabeth	60	Bookkeeper	Allen St., Waterloo	1880
189	Jones, Stanley	43	Paper Box	72 Church St., Kitchener	Oct. 1904
190	Jones, Stanley, Mrs.	42	Housekeeper	72 Church St., Kitchener	Oct. 1906
191	Lockhart, Harry, Mrs.	50	Housekeeper	Carland Ave., Kitchener	Date not ascertained
192	Jones, G., Mrs.	63	Bee Keeping	Walkerton	1885
193	Bell, Jas., Mrs.	37	Housekeeper	Walkerton	1906
194	Truax, Laura	36	Milliner	Durham	1906

No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED	
195	Laird, James	62	Farmer	Innerkip	Sept.	1877—Doon
196	Laird, Jennie	58	Housekeeper	Innerkip	Oct.	1877—Innerkip
197	Laird, Jessie M.	22	Housekeeper	Innerkip	Sept.	1917—Innerkip
198	Smith, Elizabeth	72	Housekeeper	Tavistock	May	1872—Innerkip
199	Smith, Robt. A.	52	Farmer	Tavistock	Sept.	1914—Innerkip
200	Cowing, Rebecca	56	Housekeeper	Innerkip	Sept.	1913—Innerkip
201	Cowing, Edna M.	32	Housekeeper	Innerkip	Sept.	1914—Innerkip
202	Cowing, Esther J.	19	Housekeeper	Innerkip	Sept.	1914—Innerkip
203	Cowing, Emory E.	25	Farmer	Innerkip	Sept.	1917—Innerkip
204	Mitchell, Wm.	44	Farmer	Richmond, Ont.	July	1906—Innerkip
205	Mitchell, Rebecca	36	Housekeeper	Richmond, Ont.	May	1910—Innerkip
206	Montgomery, Agnes	41	Housekeeper	Woodstock	Sept.	1915—Innerkip
207	Mitchell, Edwin	42	Farmer	Embro	Sept.	1905—Innerkip

No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
208	Cole, Herman	78	Retired	Doon, Ont.	1886—Doon
209	Cole, Lydia	82	Housekeeper	Doon, Ont.	1886—Doon
210	Trussler, Geo. G.	80	Retired	Kitchener, R.R. No. 2	1865—Blair
211	Trussler, Sarah	77	Housekeeper	Kitchener, R.R. No. 2	1867—Blair
212	Trussler, Oscar	48	Farmer	Kitchener, R.R. No. 2	1888—Doon
213	Trussler, Margaret	46	Housekeeper	Kitchener, R.R. No. 2	1896—Galt
214	Harris, W. D.	55	Railway Agent	Doon, Ont.	1898—Guelph
215	Harris, Fanny	59	Housekeeper	Doon, Ont.	1885—Doon
216	Perine, R. J., Mrs.	57	Housekeeper	Doon, Ont.	1883—Hamilton
217	Hamm, Donald	56	Farmer	Doon, Ont.	1901—Doon
218	Beck, Jacob	70	Laborer	Doon, Ont.	1901—Doon
219	Renshaw, Lizzie	60	Housekeeper	Blair	1885—Blair

No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
220	Habgood, Henry J.	55	Truck Farmer	Niagara Falls, S.	1881—Birmingham, Eng.
221	Habgood, Lois	52	Housekeeper	Niagara Falls, S.	1884—Rochester, N.Y.
222	Habgood, Richard	32	Mechanic	99 Huron St., Niagara Falls, S.	1915—N.F.S.
223	Sparkes, Percy H.	29	Shoe Dealer	James St., St. Catharines	Aug. 2, 1911—Birmingham, Eng.
224	Sparkes, Mary E.	24	Housekeeper	James St., St. Catharines	Apl. 13, 1917—Niagara Falls, S.
225	Sparkes, Harry V.	27	Shoe Salesman	123 Louisa St., St. Cath.	April 10, 1912—Birmingham, Eng.
226	Sparkes, Mary E.	32	Housekeeper	123 Louisa St., St. Cath.	1913—Birmingham, Eng.
227	Cole, Chas. A.	51	Truck Farmer	Facer St., St. Catharines	1889—Doon
228	Cole, Margaret	50	Housekeeper	Facer St., St. Catharines	1882—Doon
229	Cole, David	74	Truck Farmer	Facer St., St. Catharines	Long time ago—Doon
230	Price, Jane	33	Housekeeper	R.R. No. 4, St. Catharines	July 2, 1902—Derby, Eng.
231	Cole, Frank				
232	Browne, Eric				

} Particulars lacking



No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
233	Joyce, John	70	Lake Captain	29 Essex St., Sarnia	1880—Bronte
234	Page, Thos. Geo.	66	Fruit Grower	Bronte	1881—Bronte
235	Page, Thos. Geo., Mrs.	62	Housekeeper	Bronte	1887—Doon
236	Smith, John	70	Machinist	Bronte	1902—Palermo
137	Ambrose, H.	61	Retired	Bronte	1897—Chicago
238	Ambrose, H., Mrs.	58	Housekeeper	Bronte	1896—London
239	Ambrose, L., Miss	20	Clerk	Bronte	1914—Bronte
240	Joyce, John, Jr., Mrs.	35	Housekeeper	Bronte	1910—Bronte
241	Mitchell, Mary	72	Housekeeper	Bronte	1896—Bronte
242	Morris, Robt.	54	Flour and Feed	Bronte	1883—Bronte
242a	Morris, Robt., Mrs.	53	Housekeeper	Bronte	1891—Toronto

POPLAR, MANITOULIN ISLAND, ECCLESIA

RECORDER, V. H. McLENON

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No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
243	Bower, Henry	77	Mason and Farmer	Windemoya, M.I.	1893—Donn
244	McLenon, Victor H.	39	Teacher and Farmer	Poplar, M.I.	April 1909—Donn
245	McLenon, Margaren	33	Housekeeper	Poplar, M.I.	Nov. 17, 1910—Donn
*	Buck, A. V.	37	Mason & Constable	Providence Bay	Autumn 1913—Providence Bay
246	Cronkhite, Steve n.		Warden	Gore Bay	Particulars not ascertained at time of writing.
247	Cronkhite, Steven, Mrs.		Housekeeper	Gore Bay	

\*Left the body to join the army.

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LONDON, ONT., RICHMOND ST. ECCLESIA

RECORDER—F. WELSHMAN

No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHEN BAPTIZED
248	Whiting, Ed. H.	58	Gardener (Mkt.)	882 Trafalgar St., Lond.	Oct. 1892—London, Ont.
249	Whiting, Margaret	68	Housekeeper	882 Trafalgar St., Lond.	Dec. 7, 1883—Leeds, Eng.
250	Hawthorne, Alb. A.	35	Shoemaker	16 Alma St., London	Sept. 1914—Toronto
251	Hawthorne, Alice F.	33	Housekeeper	16 Alma St., London	Sept. 1914—Toronto
252	Welshman, Fred C.	30	Insurance Agent	16 Christie St., London	July 12, 1906—Hamilton
253	Welshman, Louisa E.	31	Housekeeper	16 Christie St., London	April 3, 1915—London
254	Daniel, Wm.	42	Shipper	568 Pall Mall St., Lond.	Oct. 4, 1902—Leeds, Eng.
255	Whiting, Jas. R.	23	Tel. Lineman	882 Trafalgar St., Lond.	Dec. 29, 1917—London, Ont.
256	Spink, Richard	39	Casting Sorter	262 Hamilton Rd., Lond.	April 19, 1918—London, Ont.

No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
257	Beasley, Jos.	40	Glass Beveller	91 Elm St.	June 16, 1898—Birmingham, Eng.
258	Beasley, Florence	41	Housekeeper	91 Elm St.	Aug. 16, 1898—Cannok, Eng.
259	Burt, Samuel	48	Cement Worker	Broughdale P.O.	July 1, 1896—London, Ont.
260	Borden, David	30	Motorman	91 Linwood St.	May 22, 1912—London, Ont.
261	Borden, Florence	29	Housekeeper	91 Linwood St.	May 22, 1912—London, Ont.
262	Borden, Edward	26	Teamster	121 Barker St.	Sept. 12, 1912—London, Ont.
263	Borden, Beatrice	23	Housekeeper	121 Barker St.	Dec. 9, 1909—London, Ont.
264	Daniels, Clara	38	Housekeeper	368 Pall Mall St.	Oct. 13, 1913—Leeds, Eng.
265	Daniels, Alice	35	Housekeeper	197½ Albert St.	Feb. 13, 1913—London, Ont.
266	Ferrar, Maria	62	Housekeeper	92 Inkerman St.	May 22, 1901—London, Ont.
267	Gwalchmi, D.	43	Spice Miller	73 Smith St.	June 20, 1889—London, Ont.
268	Gwalchmi, Alice	37	Housekeeper	73 Smith St.	Jan. 12, 1896—London, Ont.
269	Gwalchmi, D., Jr.	19	Spice Miller	73 Smith St.	June 28, 1916—London, Ont.
270	Howard, Walter	44	Moulder	71 Dillabough St.	May 27, 1908—London, Ont.
271	Howard, Caroline	45	Housekeeper	71 Dillabough St.	May 27, 1908—London, Ont.
272	Howard, Jas.	34	Moulder	116 Price St.	July 8, 1908—London, Ont.
273	Howard, Ella	30	Housekeeper	116 Price St.	May 23, 1904—London, Ont.
274	Hood, Alice	41	Housekeeper	16 Holman St.	July 14, 1893—London, Ont.
275	Hood, Myrtle	16	School	16 Holman St.	May 29, 1918—London, Ont.
276	Leghorn, Wm.	57	Laborer	89 Elm St.	May 31, 1911—London, Ont.
277	Leghorn, Mary	45	Housekeeper	89 Elm St.	Nov. 29, 1911—London, Ont.

## LONDON, ONT., DUFFIELD BLOCK ECCLESIA—(Continued)

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No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
278	Marshall, Allan	28	Express Clerk	82 Ridout St.	Oct. 8, 1917—London, Ont.
279	Phillips, Godfrey	25	Moulder	71 Dillabough St.	July 3, 1913—Toronto, Ont.
280	Phillips, Jessie	20	Housekeeper	71 Dillabough St.	Oct. 13, 1915—London, Ont.
281	Pyne, Geo., Sr.	49	Engineer	39 Regent St.	June 20, 1889—London, Ont.
282	Pyne, Jennie	48	Housekeeper	39 Regent St.	June 20, 1889—London, Ont.
283	Pyne, Geo., Jr.	28	Contractor	11 Huron St.	June 3, 1906—London, Ont.
284	Pyne, Rose	28	Housekeeper	11 Huron St.	Dec. 29, 1909—London, Ont.
285	Pyne, Emily	16	Stenographer	39 Regent St.	May 29, 1918—London, Ont.
286	Reeves, Martha	34	Housekeeper	697 Duncan St.	Dec. 27, 1896—London, Ont.
287	Robson, Wm.	41	Moulder	92 Inkerman St.	June 30, 1898—Hamilton, Ont.
288	Smith, Jas.	46	Carpenter	15 Mary St.	April 26, 1916—London, Ont.
289	Smith, Jos.	42	Blacksmith	201 Highbury Ave.	June 8, 1898—Birmingham, Eng.
290	Smith, Annie	41	Housekeeper	201 Highbury Ave.	Nov. 17, 1899—Birmingham, Eng.
291	Stundun, Thos.	37	Laborer	119 Alunia St.	July 16, 1915—London, Ont.
292	Stundun, Nellie	37	Housekeeper	119 Alunia St.	June 4, 1915—London, Ont.

No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
293	Cook, John	35	Blacksmith	46 Dundas St.	1906—Brantford
294	Cook, Lottie	31	Housekeeper	46 Dundas St.	1912—Brantford
295	Cook, Leonard	31	Machinist	Tutela P.O.	Nov. 17, 1915—Brantford
296	Dawdy, Dorothy	66	Housekeeper	Echo Place P.O.	1898—Guelph
297	Denton, Geo.	39	Laborer	195 Bruce St.	1905—Heckmondwyke, Eng.
298	Denton, Lillian	34	Housekeeper	195 Bruce St.	1906—Droysdon, Eng.
299	Dury, Jas.	44	Bricklayer	34 Rose Ave.	April, 1913—Brantford
300	Dury, Alice	45	Housekeeper	34 Rose Ave.	1913—Brantford
301	Edmison, Wm.	43	Blacksmith	303 Greenwich St.	1910—Brantford
302	Edmison, Jewel	38	Housekeeper	303 Greenwich St.	1912—Brantford
303	Hemingray, Arthur	35	Moulder	210 Drummond St.	1903—Nottingham, Eng.
304	Hemingray, Alice	39	Housekeeper	210 Drummond St.	1898—Nottingham, Eng.
305	Hickman, Florence	25	Silk Hand	16 Wilkes St.	Sept. 6, 1917—Brantford
306	Hickman, Janet	20	Woollen Hand	16 Wilkes St.	Mar. 22, 1917—Brantford
307	Hickman, Lillian	18	Woollen Hand	16 Wilkes St.	Mar. 22, 1917—Brantford
308	Livermore, Walter	29	Metal Worker	23 Edward St.	Feb. 16, 1912—Brantford
309	Livermore, Grace	20	Silk Hand	23 Edward St.	Mar. 8, 1917—Brantford
310	Livermore, Nellie	18	Stenographer	23 Edward St.	Mar. 8, 1917—Brantford
311	Livermore, Arthur	16	Metal Worker	23 Edward St.	May 10, 1917—Brantford
312	Livermore, Kate	22	Silk Hand	23 Edward St.	Feb. 25, 1914—Brantford

## BRANTFORD, ONT., ECCLESIA—(Continued)

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No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
313	Marlette, Fred	33	Machinist	Tutela P.O.	Mar. 1913—Brantford
314	May, Alfred	35	Blacksmith	R.R. No. 2, Waterford	Nov. 1913—Brantford
315	Power, Frank	40	Blacksmith	4 Webling St.	Feb. 1914—Brantford
316	Styles, Henry Wm.	44	Clerk	Echo Place P.O.	1894—Birmingham, Eng.
317	Styles, Gertrude	47	Housekeeper	Echo Place P.O.	1896—Hamilton
318	Styles, H.A.C.	20	Farmer	Echo Place P.O.	July 20, 1915—Brantford
319	Styles, Frances	19	School	Echo Place P.O.	July 20, 1915—Brantford
320	Waite, George	34	Upholsterer	8 Burwell St.	1907—Pemberton, Eng.
321	Waite, Edith	33	Housekeeper	8 Burwell St.	1911—Brantford
322	Wright, Mary	60	Housekeeper	176 Nelson St.	1880—Toronto
323	Wright, Sarah	31	Clerk	176 Nelson St.	April 1916—Brantford

No.	NAME	DATE OF BIRTH	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
324	Allwood, Ernest	Apl. 7, 1885	Overseer	7 High St.	March 1912—Birmingham, Eng.
325	Brimer, John S.	Nov.26, 1886	Engineer	12 Primrose Ave.	June 7, 1915—Hamilton
326	Bramham, Alfred	June 5, 1890	Machinist	79 E. 33rd St.	June 7, 1912—Leeds, Eng.
327	Bramham, Arthur	Nov.17, 1882	Stn'ry Engr.	272 Ottawa St.	1896—Leeds, Eng.
328	Carrick Geo. W.	Dec.29, 1860	Machinist	66 Peter St.	Aug. 5, 1890—Elkhorn, Man.
329	Carrick, David E.	Dec.12, 1896	Motorist	66 Peter St.	Mar. 11, 1908—Hamilton
330	Coppins, Ernest G.	Nov.22, 1882	Motorist	39 Oxford St.	June 8, 1907—Hamilton
331	Cope, Ernest D.	July 29, 1877	Tailor	41 Hillcrest Ave.	Dec. 24, 1901—Oxford, Eng.
332	Drywood, Ben H. G.	Sept 26, 1876	Wire Rods	251 Balmoral Ave.	Sept. 16, 1908—Hamilton
333	Gill, Richard A.	Nov. 6, 1873	Engineer	Ham. Sanitarium	Dec. 15, 1909—Hamilton
334	Holt, G. Henry	Mar.23, 1881	Motorist	23 High St.	Jan. 21, 1903—Hamilton
335	Honsego, Chas. H.	June 1838	Laborer	89 Tom St.	April 4, 1900—Hamilton
336	Kennedy, Jas.	Dec. 13, 1857	Machinist	131 Stirton St.	1879—Glasgow, Scotland
337	Kennedy, Andrew	Feb. 23, 1882	Laborer	195 McCauley St.	March 1906—Glasgow Scotland
338	Mayell, Wesley E.	Sept.18, 1879	Real Estate	Fruitland	April 6, 1903—Toronto
339	McDiarmid, John	Apr.20, 1852	Foreman	179 Hess St. S.	June 18, 1902—Hamilton
340	McDiarmid, John F.	Oct. 21, 1898	Farmer	179 Hess St. S.	Sept. 30, 1914—Hamilton
341	McDiarmid, Wm. D.	Aug. 7, 1900	Farmer	179 Hess St. S.	Sept. 2, 1914—Hamilton
342	Pryer, Thos. H.	Mar.11, 1886	Warp Tender	34 Aberdeen Ave.	Mar. 23, 1910—Hamilton
343	Pryer, Harry	Sept.14, 1890	Express Agent	34 Aberdeen Ave.	Jan. 28, 1914—Hamilton
344	Parkin, Edmund	Nov. 2, 1872	Sales Mgr.	15 Garfield Ave. W.	April 3, 1890—Hamilton

NO.	NAME	DATE OF BIRTH	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
345	Parkin, John	Sept. 16, 1874	Sales Manager	51 Barnesdale Ave. S.	April 28, 1892—Hamilton
346	Percival, Harry	Jan. 3, 1889	Farmer	153 Wellington St. N.	Mar. 29, 1918—Hamilton
347	Pole, Wm. B.	July 13, 1896	Stencil Cutter	43 Spring St.	Mar. 15, 1917—Hamilton
348	Sargeant, Chas. J.	May 20, 1880	Motorist	310 Wellington St. W.	Sept. 26, 1907—Hamilton
349	Smith, Thos.	Feb. 11, 1884	Elevators	13 Genesee St.	Mar. 22, 1902—Derby, Eng.
350	Sparham, Wm. C.	Nov. 26, 1896	Farmer	R.R. No. 4	Mar. 15, 1917—Hamilton
351	Sparham, Lorne C.	Aug. 20, 1900	Bookkeeper	24 Spring St.	Oct. 25, 1917—Hamilton
352	Vibert, John T.	Sept. 14, 1858	Cabinet Maker	50 George St.	July 11, 1885—Guelph
353	Vibert, P. D.	May 21, 1888	Laborer	50 George St.	Dec. 26, 1908—Guelph
354	Vinall, Frank G.	June 18, 1882	Salesman	87 Crook St.	Feb. 13, 1907—Hamilton
355	Withers, Wm. Thos.	July 10, 1881	Laborer	68 Burlington W.	July 31, 1912—Hamilton
356	Owen, Ed. F.	May 2, 1885	Agent	6 Duke St.	1892—London, Eng.
357	Ward, Harry J.	Feb. 10, 1874	Knitter	35 Flatt Ave.	Feb. 25, 1904—London, Eng.
358	Allwood, Ada	Dec. 12, 1884	Housekeeper	7 High St.	Nov. 11, 1914—London, Ont.
359	Berkinshaw, Mary	Aug. 24, 1844	Housekeeper	31 Dixon St.	1898—Leeds, Eng.
360	Burden, Lily	May 21, 1884	Housekeeper	160 Yonge St.	May 18, 1915—Hamilton
361	Brimer, Annie H.	Jan. 9, 1892	Housekeeper	12 Primrose Ave.	June 7, 1915—Hamilton
362	Bramham, Lillian	Feb. 10, 1883	Weaver	272 Ottawa St.	1901—Leeds, Eng.
363	Bramham, Hilda	Oct. 9, 1888	Housekeeper	79 E. 33rd St.	June 30, 1916—Hamilton
364	Carrick, Isabel	Oct. 11, 1869	Housekeeper	66 Peter St.	Aug. 7, 1890—Elkhorn, Man.
365	Carrick, Loretto	Mar. 6, 1899	Photographer	66 Peter St.	Aug. 26, 1914—Hamilton



No.	NAME	DATE OF BIRTH	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
366	Coppins, Celia	Sept. 19, 1858	Housekeeper	74 Cathcart St.	1888—London, Ont.
367	Coppins, Clara	Sept. 6, 1892	Housekeeper	17 Avalon Place	Nov. 15, 1909—Toronto
368	Coppins, Clara M.	Jan. 2, 1892	Housekeeper	39 Oxford St.	Nov. 10, 1909—Hamilton
369	Cope, Evelyn G.	Feb. 18, 1876	Housekeeper	41 Hillcrest Ave.	June 14, 1901—Oxford, Eng.
370	Cope, Ivy Lillian	Nov. 21, 1900	Stenographer	41 Hillcrest Ave.	Sept. 30, 1916—Hamilton
371	Coffey, Albert M.	May 2, 1885	Housekeeper	9 Ashley St.	April 20, 1917—Hamilton
372	Cline, Harriett	Oct. 4, 1877	Domestic	89 Tom St.	Jan. 25, 1905—Hamilton
373	Drywood, Eva A.	Dec. 22, 1876	Housekeeper	251 Balmoral Ave.	May 6, 1908—Hamilton
374	Derwin, Margaret A.	Mar. 19, 1878	Machinist	7 High St.	Nov. 17, 1916—Hamilton
375	Gill, Alice Maud	April 13, 1865	Housekeeper	Ham. Sanitarium	Dec. 15, 1909—Hamilton
376	Glover, Ella C.	Aug. 9, 1863	Farmerette	Fresman P.O.	June 15, 1910—Hamilton
377	Gr Witt, Phoebe A.	June 8, 1872	Nurse	298 Bold St.	June 25, 1893—Hamilton
378	Holt, Annie M.	May 27, 1880	Housekeeper	23 High St.	June 21, 1903—Hamilton
379	Honsego, Margaret	May 24, 1847	Housekeeper	79 Tom St.	June 23, 1903—Hamilton
380	Hazel, Clara E.	Feb. 20, 1874	Housekeeper	158 McNab St.	Mar. 26, 1902—Hamilton
381	Ingram, Lizzie	Dec. 9, 1846	Housekeeper	66 Peter St.	1876—Kingston
382	Johnson, Esther E.	July 23, 1873	Housekeeper	64 Leeming St.	Nov. 1, 1917—Hamilton
383	Omitted				Nov. 1, 1881—London, Eng.
384	Lewis, Mary J.	June 1, 1858	Helper	Ham. Sanitarium	1881—Glasgow, Scotland
385	Kennedy, Minnie	Aug. 26, 1862	Housekeeper	131 Stirton St.	1912—Hamilton
386	Kennedy, Gertrude	Aug. 17, 1892	Housekeeper	195 McCauley St.	Feb. 5, 1917—Hamilton
387	Lane, Maud Ella	May 14, 1901	Telegraph Opr.	51 Tisdale St. N.	Feb. 5, 1917—Hamilton

No.	NAME	DATE OF BIRTH	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
388	Mayell, Annie	Aug. 31, 1872	Housekeeper	Fruitland, Hamilton	Dec. 31, 1892—Doon
389	McDiarmid, Ellen V.	May 22, 1861	Housekeeper	170 Hess St.	June 1887—Guelph
390	Menzies, Margaret D.	Feb. 10, 1839	Housekeeper	198 Jackson St. W.	Jan. 17, 1900—Hamilton
391	Menzies, Margaret C.	May 9, 1878	Bookkeeper	198 Jackson St. W.	June 14, 1899—Hamilton
392	Pryer, Elizabeth	June 14, 1889	Housekeeper	34 Aberdeen Ave.	Mar. 1905—Irvine, Scotland
393	Parkin, Ellen	Jan. 6, 1851	Housekeeper	87 Crook St.	1880—Birmingham, Eng.
394	Parkin, Annie	Sept. 3, 1884	Housekeeper	15 Garfield Ave. N.	June 1904—Belle Vernon, Pa.
395	Parkin, Minnie N.	Sept. 12, 1885	Housekeeper	51 Barnesdale Ave. S.	Sept. 19, 1910—Brantford
396	Percival, Nellie	Apl. 25, 1894	Cashier	153 Wellington St. N.	Mar. 29, 1918—Hamilton
397	Percival, Sarah A.	May 10, 1864	Housekeeper	153 Wellington St. N.	Nov. 15, 1917—Hamilton
398	Pole, Mary A.	Nov. 12, 1872	Tailoress	211 Caroline St.	Mar. 2, 1904—Hamilton
399	Rymal, Jessie L.	Oct. 18, 1902	Student	Freeman P.O.	Sept. 20, 1913—Hamilton
400	Rymal, Ada	Feb. 5, 1865	Housekeeper	Freeman P.O.	June 15, 1910—Hamilton
401	Robson, Meta	1850	Housekeeper	990 York St.	Oct. 7, 1914—Hamilton
402	Roper, Mary H.	Jan. 10, 1847	Fancy Work	55 Grosvenor Ave.	Aug. 10, 1910—Hamilton
403	Smith, Gertrude	Feb. 14, 1883	Housekeeper	13 Genesee St.	Apl. 6, 1899—Bradford, Eng.
404	Sparham, Mary A.	Oct. 4, 1832	Housekeeper	216 King William St.	Aug. 1883—Hamilton
405	Sparham, Florence	Nov. 24, 1894	Farmerette	R.R. No. 4	Dec. 17, 1913—Hamilton
406	Sparham, Fanny M.	Mar. 3, 1840	Housekeeper	24 Spring St.	Dec. 31, 1917—Hamilton
407	Thornton, Sophie	Feb. 4, 1854	Housemaid	87 Crook St.	July 19, 1894—London, Eng.
408	Turner, Isadora	Aug. 31, 1857	Housekeeper	216 King Wm. St.	Aug. 1883—Hamilton

No.	NAME	DATE OF BIRTH	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
409	Turner, Adelaide M.	Sept. 16, 1890	Clerk	216 King Wm. St.	June 13, 1906—Hamilton
410	Vibert, Ruth	May 17, 1857	Housekeeper	50 George St.	May 31, 1880—Guelph
411	Vibert, Olive D.	Oct. 19, 1892	Stenographer	50 George St.	Dec. 21, 1916—Hamilton
412	Vinall, Emily	July 19, 1882	Housekeeper	87 Crook St.	Feb. 6, 1901—Hamilton
413	Withers, Frances	Apl. 5, 1880	Housekeeper	68 Burlington St. W.	Nov. 28, 1906—Hamilton
414	Ward, Ellen	Jan. 31, 1874	Housekeeper	35 Flatt Ave.	Feb. 8, 1904—Ilford
415	Ward, Alice E.	Dec. 10, 1897	Winder	35 Flatt Ave.	Aug. 30, 1916—Victoria, B.C.
416	Ward, Florence G.	Oct. 13, 1901	Cashier	35 Flatt Ave.	Feb. 23, 1917—Hamilton
417	Walter, Anna M.	Jan. 28, 1901	Tel. Operator	107 Tisdale St. N.	Feb. 23, 1917—Hamilton
418	Carrick, Orlof	1873	Farmer	Hagersville, Ont.	June 2, 1918—Hamilton
419	Carrick, Deborah	1877	Housekeeper	Hagersville, Ont.	June 2, 1918—Hamilton
420	Smith, Arthur	Nov. 28, 1885	Engineer	Beamsville	Aug. 1917—Hamilton
421	Smith, Annie E.	Jan. 25, 1890	Housekeeper	Beamsville	July 1908—Toronto
422	Carden, Frances V.	Jan. 13, 1882	Machinist	77 Napier St.	Apl. 10, 1912—Hamilton
423	Carden, Frances M.	Oct. 9, 1879	Housekeeper	77 Napier St.	1903—Hamilton
424	Honsego, Edward S.	Sept. 27, 1881	Machinist	33 Jones St.	Jan. 30, 1901—Hamilton
424a	Honsego, Gladys V.	July 3, 1886	Housekeeper	33 Jones St.	Jan. 28, 1908—Hamilton

No.	NAME	DATE OF BIRTH	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
425	Allan, John Alex.	Dec. 5, 1891	Printer	128 Grace St.	1907—Guelph
426	Baillie, Robt. C.	Dec. 23, 1849	Apiarist	241 Blythwood Rd.	1877—Toronto
427	Baillie, Jane T.	Sept. 4, 1854	Housekeeper	241 Blythwood Rd.	Sept. 1914—Toronto
428	Bowman, Fred.	Dec. 20, 1880	Shoemaker	96 Shuter St.	Aug. 31, 1914—Toronto
429	Caldwell, Mrs.	Nov. 20, 1857	Housekeeper	242 Brock Ave.	Apl. 7, 1904—Toronto
430	Craymyle, Jessie	Mar. 17, 1869	Housekeeper	28 Perth Ave.	July 1, 1898—Toronto
431	Currie, Annie M.	June 9, 1886	Housekeeper	26 Ridley Gardens	Oct. 4, 1907—Toronto
432	Currie, Horace F.	Nov. 28, 1885	Traveller	26 Ridley Gardens	Oct. 4, 1907—Toronto
433	Currie, Ivy A F.	May 21, 1891	Fancy Work	18 Ellis Ave.	Aug. 31, 1914—Toronto
434	Cutler, Henry	Feb. 2, 1857	Farmer	Pinelands, Muskoka	1890—Toronto
435	Cutler, Elizabeth	July 24, 1857	Housekeeper	Pinelands, Muskoka	May 1910—Toronto
436	Ebbs, Gertrude	Nov. 29, 1883	Housekeeper	245 Broadview Ave.	Jan. 27, 1908—Toronto
437	Ebbs, William	Dec. 26, 1881	Barber	245 Broadview Ave.	Sept. 1907—Toronto
438	Funston, Grace A.	Sept. 18, 1898	Hair Dressing	37 Badgerow Ave.	Mar. 30, 1915—Hamilton
439	Harris, Andrew J.	May 8, 1895	Clerk	40 College St.	Aug. 27, 1912—Galt
440	Hill, Alfred T.	May 24, 1889	Hardware Sln	18 Ellis Ave.	Oct. 4, 1907—Toronto
441	Hatch, Mary	Dec. 24, 1889	Housekeeper	29 Morse St.	June 12, 1917—Toronto
442	Hill, Arthur E.	Aug. 24, 1891	Factory Supt.	Port Credit	Aug. 31, 1914—Toronto
443	Hill, Edwin	May 26, 1861	Merchant	Port Credit	June 18, 1877—Birmingham, Eng.
444	Hill, Jessie M.	Dec. 14, 1893	Housekeeper	Port Credit	Feb. 6, 1910—Toronto
445	Hill, Rebecca	July 12, 1864	Housekeeper	Port Credit	Mar. 1882—Birmingham, Eng

No.	NAME	DATE OF BIRTH	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
446	Hill, Wm. R.	Oct. 17, 1893	Florist	Port Credit, Ont.	Aug. 1912—Toronto
447	Jennings, Sarah A.	Nov. 1, 1886	Housekeeper	1121 Dovercourt Rd.	Mar. 28, 1907—Toronto
448	Lehigh, Alice M.	Sept. 26, 1854	Housekeeper	50 Denison Ave.	June 12, 1887—Toronto
449	Lehigh, Hiram	Jan. 14, 1846	Carpenter	50 Denison Ave.	June 28, 1903—Toronto
450	Luff, Elizabeth	July 15, 1874	Housekeeper	1½ McMurrich St.	Oct. 22, 1902—Toronto
451	Marshall, Israel	Feb. 17, 1862	Grocer	706½ Gerrard E.	1884—Doon
452	McPortland, Thos.	June 1, 1864	Fireman	262 Bathurst St.	Jan. 1891—Toronto
453	Melrose, Mary	Jan. 16, 1865	Nurse	44 Wyatt Ave.	June 1888—Edinburg, Scot.
454	Morley, Chas. R.	Sept. 2, 1867	Car Cleaner	252 Main, Weston	Dec. 30, 1900—Hore, Eng.
455	Murray, Francis N.	Apl. 2, 1900	Wheelwright	251 Earls court	May 29, 1917—Toronto
456	Murray, Wm.	Oct. 23, 1868	Grocer	251 Earls court	May 29, 1917—Toronto
457	Northridge, Susan	Jan. 7, 1885	Operator	Weston, Ont.	Feb. 15, 1916—Toronto
458	Pearse, Rose E.	Mar. 27, 1879	Nurse	Atherley, Ont.	Nov. 1910—London, Eng.
459	Omitted				
460	Puttock, Emily	Dec. 9, 1847	Housekeeper	118 Hastings Ave.	1901—Toronto
461	Renshaw, Allen J.	Sept. 5, 1888	Accountant	114 Lauder Ave.	Oct. 4, 1917—Toronto
462	Renshaw, Alex. C.	Mar. 25, 1859	Bookkeeper	114 Lauder Ave.	1877—Waterloo
463	Renshaw, Mary Jane	1873	Housekeeper	114 Lauder Ave.	1900—Kitchener
464	Rutland, Clarence E.	Aug. 14, 1881	Insurance	37 Badgerow Ave.	Oct. 4, 1906—Toronto
465	Rutland, Harriett S.	June 7, 1864	Housekeeper	37 Badgerow Ave.	May 1902—Toronto
466	Santsche	Nov. 11, 1881	Housekeeper	29 Morse St.	Mar. 1908—Toronto
467	Scott, Hattie P.	Aug. 4, 1858	Housekeeper	32 Homewood Ave.	Jan. 22, 1913—Toronto

## TORONTO, ORANGE HALL, ECCLESIA—(Continued)

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No.	NAME	DATE OF BIRTH	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
468	Skinner, Kenneth.....	Aug. 2, 1864	Farmer.....	Port Credit.....	Aug. 31, 1914—Toronto
469	Skinner, Kenneth V.....	Nov. 5, 1899	Farmer.....	Port Credit.....	May 17 1918—Toronto
470	Skinner, Milton D.....	Apl. 3, 1902	Farmer.....	Port Credit.....	May 17, 1918—Toronto
471	Smith, Arnold.....	Sept. 7, 1878	Barber.....	654 Pape Ave.....	Jan. 22, 1913—Toronto
472	Smith, Lilly.....	Nov.25, 1881	Housekeeper.....	654 Pape Ave.....	Jan. 22, 1913—Toronto
473	Struthers, Jeanie.....	May 29, 1889	Housekeeper.....	33 Palmerston Gdns.	Aug. 19, 1914—Toronto
474	Thornton, Harriett L.....	Oct. 10, 1891	Housekeeper.....	43 Hillsborough.....	Feb. 14, 1916—Toronto
475	Thornton, Wm. Arthur.....	May 15, 1890	Grocer.....	43 Hillsborough.....	Feb. 14, 1916—Toronto
476	Whiteley, Ellis.....	Apl. 30, 1864	Cabinet Worker.....	99 Cellers Ave.....	Sept. 1894—Sowerby Bdg.,Eng.
477	Wicks, Annie.....	1855	Housekeeper.....	275 Margueretta St.....	1887—Guelph
478	Wicks, David E.....	1853	Machinist.....	275 Margueretta St.....	1887—Guelph
479	Omitted.....				
480	Wicks, Ralph E.....	July 12, 1886	Barber.....	116 Shuter St.....	July 27, 1918—Toronto

## HATFIELD POINT, N.B., ECCLESIA

RECORDER—JAS. S. RICKETSON

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No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
481	Ricketson, Jas. S.	68	Farmer	Hatfield Pt., K.C., N.B.	Apl. 27, 1887—St. John, N.B.
482	Ricketson, Ella I.	52	Housekeeper	Hatfield Pt., K.C., N.B.	Nov. 1, 1890—St. John, N.B.
483	Ricketson, Percy L.	21	Farmer	Hatfield Pt., K.C., N.B.	Oct. 11, 1916—St. John, N.B.
484	Ricketson, Walter Jas.	24	Farmer	Shannon, Que.	Oct. 10, 1916—St. John, N.B.
485	Ricketson, Herbert	19	Farmer	Hatfield Pt., K.C., N.B.	Oct. 11, 1916—St. John, N.B.
486	Ricketson, Fanny G.	26	Nurse	25 Dover St., Boston	Oct. 11, 1916—St. John, N.B.
487	Whitnect, Georgie	40	Farmerette	Hatfield Pt., K.C., N.B.	Apl. 10, 1901—St. John, N.B.
488	Whitnect, Violet	17	School	Hatfield Pt., K.C., N.B.	Oct. 11, 1916—St. John, N.B.

## HARDISTY, ALBERTA, ECCLESIA

RECORDER—T. P. RICHMOND

489	Richmond, T. P.	33	Farmer	Hardisty, Alta.	Mar. 1906—Birmingham, Eng.
490	Richmond, Freda M.	33	Housekeeper	Hardisty, Alta.	Dec. 21, 1901—Brixton, Eng.
491	Porter, Fred Wm.	28	Farmer	Hardisty, Alta.	Mar. 1906—Brixton, Eng.
492	Porter, Amy E.	60	Housekeeper	Hardisty, Alta.	May 7, 1882—Islington, Eng.
493	Quittenton, Ernest A.	37	Farmer	Hardisty, Alta.	Apl. 12, 1908—Brixton, Eng.
494	Quittenton, Amy W.	37	Housekeeper	Hardisty, Alta.	July 1898—Brixton, Eng.
495	Harding, Rueben	36	Farmer	Hardisty, Alta.	Oct. 17, 1915—Hardisty, Alta.
496	Harding, Mabel M.	35	Housekeeper	Hardisty, Alta.	Oct. 17, 1915—Hardisty, Alta.
497	Harding, Ernest	38	C.P.R. Employee	Hardisty, Alta.	Oct. 9, 1914—Hardisty, Alta.

No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
498	Harding, Annie A.	31	Housekeeper	Hardisty, Alta.	Oct. 9, 1914—Hardisty
499	Luard, Geo, DuCane	23	Rly. Foreman	Hardisty, Alta.	Jan. 1, 1915—Hamilton
500	Trahair, Wm. J.	59	Farmer	Hardisty, Alta.	July 1915—Landing, Sask.
501	Swain, Alb E.	36	Farmer	Hardisty, Alta.	Feb. 8, 1908—Leicester, Eng.

## LETHBRIDGE, ALBERTA, MOOSE HALL ECCLESIA

RECORDER—J. B. ALLAN

502	Batsford, Syd. T.	33	Janitor	Higginbotham Bldg.	Dec. 22, 1898—Dudley, Eng.
503	Allan, J. B.	55	Carpenter	1506 3rd Ave.	Jan. 1891—Toronto
504	Allan, Elizabeth	58	Housekeeper	1506 3rd Ave.	June 1895—Shallow Lake
505	Cronkite, Reafey	30	Domestic	1276 3rd Ave., S.	Aug. 1, 1895—Bath, Eng.
506	Funnell, Jas. G.	37	Engine Tender	1523 5th Ave. N.	Jan. 3, 1914—Lethbridge
507	Funnell, Henrietta M.	36	Housekeeper	1523 5th Ave. N.	Nov. 22, 1913—Lethbridge
508	Robertson, Jas.	66	Engineer	Calgary	May 8, 1916—Lethbridge
509	Roper, John	29	Fireman	240 15th St. N.	Nov. 8, 1909—Dudley, Eng.
510	Roper, Jessie M.	26	Housekeeper	240 15th St. N.	Nov. 1908—Birmingham, Eng.
511	Cotton, Thos. Percy	31	Miner	Rossland, B.C.	Nov. 8, 1917—Lethbridge
512	Cotton, Louis A.	34	Miner	Rossland, B.C.	Nov. 8, 1917—Lethbridge
513	Cronkite, Alb. N.	53	Warden	Lethbridge	Aug. 1895—Toronto



No.	NAME	DATE OF BIRTH	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
514	Ambery, George	Jan. 30, 1844	Pattern Maker	102 Hilliard St.	1883—Toronto
515	Biggs, Alex. C.	Oct. 13, 1855	Carriage Bldr.	Burlington, Ont.	Oct. 1877—Waterloo
516	Biggs, Alex. C., Mrs.	Apl. 10, 1851	Housekeeper	Burlington, Ont.	1877—Waterloo
517	Biggs, Gerty	Oct. 29, 1876	Nurse	Burlington, Ont.	1897—Hamilton
518	Biggs, Lillian	Nov. 3, 1895	Clerk	Burlington, Ont.	Mar. 30, 1915—Hamilton
519	Biggs, Lionel E.	Nov. 1879	Engineer	Burlington, Ont.	1901—Chicago
520	Biggs, May	1882	Housekeeper	Burlington, Ont.	Apl. 1905—Bronte
521	Biggs, Wm. T.	June 25, 1882	Mechanic	Freeman P.O.	Apl. 1905—Hamilton
522	Dixon, Geo., Mrs.	Apl. 6, 1870	Housekeeper	58 Earl St.	Oct. 1904—Hamilton
523	Dixon, Alex.	July 21, 1898	Farmer	58 Earl St.	Feb. 8, 1917—Hamilton
524	Dixon, Wm.	Nov. 25, 1899	Farmer	58 Earl St.	Feb. 8, 1917—Hamilton
525	Evans, John	Dec. 4, 1863	Contractor	261 Dundurn St. S.	June 1904—Hamilton
526	Evans, Mag.	Jan. 31, 1897	Housekeeper	261 Dundurn St. S.	Feb. 17, 1915—Hamilton
527	Evans, John, Jr.	Dec. 11, 1894	Contractor	Main St. W.	Oct. 28, 1917—Hamilton
528	Evans, John, Jr., Mrs.	Oct. 1893	Housekeeper	Main St. W.	June 11, 1918—Hamilton
529	Farrar, Wm., Mrs.	July 28, 1854	Housekeeper	Cor. Main & Sherman	1873—Doon
530	Farrar, Robt. W.	May 29, 1882	Clothier	42 Hilda St.	June 10, 1904—Hamilton
531	Farrar, Robt., Mrs.	July 4, 1887	Housekeeper	42 Hilda St.	Nov. 1906—Innerkip
532	Gage, J. W., Mrs.	Sept. 16, 1860	Housekeeper	Main E.	May 1889—Hamilton
533	Gage, Edith E.	Sept. 7, 1885	Housekeeper	Main E.	Dec. 1, 1908—Hamilton
534	Ghent, Walter J.	Feb. 24, 1864	Farmer	Beach Rd., R.R. 5	June 1889—Hamilton

## HAMILTON, ONT., CONSERVATORY OF MUSIC HALL, ECCLESIA—(Continued)

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NO.	NAME	DATE OF BIRTH	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
535	Ghent, Walter J., Mrs.	Feb. 1861	Housekeeper	Beach Rd., R.R.No.5.	July 7, 1889—Hamilton
536	Ghent, Chas. Leslie	Feb. 4, 1892	Farmer	Beach Rd., R.R.No.5.	Aug. 31, 1908—Hamilton
537	Gruitt, Thos.	Feb. 27, 1847	Woodcarver	298 Bold St.	1863—Plymouth, Eng.
538	Gruitt, Mrs.	Aug. 3, 1841	Housekeeper	298 Bold St.	Apl. 1914—Hamilton
539	Hannaford, Jno. W.	Dec. 1, 1862	Carriage Bldr.	Cor. Main & Edgm't.	Nov. 29, 1895—Hamilton
540	Hannaford, J. W. Mrs.	May 19, 1882	Housekeeper	Cor. Main & Edgm't.	Oct. 20, 1909—Toronto
541	Harding, Geo. S.	1852	Toolmaker	15 West Ave. S.	1876—Birmingham, Eng.
542	Harding, Geo. S., Mrs.	Aug. 18, 1855	Housekeeper	15 West Ave. S.	Sept. 1879—Birmingham, Eng.
543	Harris, Annie	Dec. 23, 1891	Housekeeper	471 King Wm. St.	May 18, 1917—Hamilton
544	Henderson, M., Mrs.	Feb. 17, 1885	Housekeeper	34 Hinchbury St.	May 25, 1917—Hamilton
545	Hinton, Walter	Oct. 7, 1862	Moulder	322 Caroline St. S.	Mar. 27, 1881—Birmingham, Eng.
546	Hinton, Walter, Mrs.	Sept. 1, 1862	Housekeeper	322 Caroline St. S.	Oct. 11, 1879—Birmingham, Eng.
547	Hinton, Nellie	Oct. 18, 1892	Clerk	322 Caroline St. S.	Oct. 1906—Hamilton
548	Hinton, Henry S.	June 3, 1896	Clerk	322 Caroline St. S.	Sept. 4, 1914—Hamilton
549	King, Wm.	June 8, 1875	Barber	66 Hughson St. S.	Dec. 28, 1904—Hamilton
550	King, Wm., Mrs.	Aug. 14, 1874	Housekeeper	66 Hughson St. S.	Sept. 24, 1908—Hamilton
551	Kerwin, Jno. P.	Apl. 6, 1844	Retired	471 King Wm. St.	Oct. 1866—Buffalo
552	Kerwin, Wm. J.	Nov. 13, 1879	Woodworker	471 King Wm. St.	June 9, 1912—Hamilton
553	Kerwin, Jno. P., Mrs.	1846	Housekeeper	471 King Wm. St.	1864—Hamilton
554	Laird, Jas. W.	Feb. 1, 1898	Farmer	42 Hilda Ave.	Feb. 24, 1916—Hamilton
555	Mitchell, Mrs.	1857	Housekeeper	143 Herkimer St.	1870—Innerkip

No.	NAME	DATE OF BIRTH	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
556	Mitchell, R.Y.A.	1874	Housekeeper	143 Herkimer St.	Sept. 16, 1892—Innerkip
557	Mitchell, Lewis	Mar. 25, 1877	Real Est.& Bld.	143 Herkimer St.	Sept. 16, 1892—Innerkip
558	Mitchell, Jean	1894	Housekeeper	143 Herkimer St.	Oct. 1906—Hamilton
559	Morgan, John	Jan. 7, 1867	Florist	1081 Main St. E.	1887—Innerkip
560	Morgan, John, Mrs.	July 10, 1869	Housekeeper	1081 Main St. E.	July 29, 1889—Hamilton
561	Morgan, John F.	June 13, 1897	Farmer	1081 Main St. E.	Oct. 22, 1915—Hamilton
562	Moxham, Egbert W.H.	June 24, 1891	Gardener	Burlington, Ont.	May 9, 1916—Hamilton
563	Moxham, Egbert, Mrs.	1887	Housekeeper	Burlington, Ont.	Nov. 22, 1916—Hamilton
564	Patterson, Peter	Sept. 26, 1862	Contractor	174 Stinson St.	June 12, 1881—Glasgow, Scotland
565	Patterson, Peter, Mrs.	Feb. 14, 1863	Housekeeper	174 Stinson St.	June 12, 1881—Glasgow, Scotland
566	Patterson, Jno. B.	Nov. 5, 1890	Merchant	680 King St. E.	Aug. 31, 1908—Hamilton
567	Patterson, Jno., Mrs.	Sept. 9, 1890	Housekeeper	680 King St. E.	Aug. 21, 1912—Hamilton
568	Price, Jas.	Nov. 24, 1880	Real Est. Agt.	1041 Main St. E.	Apl. 1899—Abergavonny, Wls.
569	Price, Jas., Mrs.	Oct. 28, 1881	Housekeeper	1041 Main St. E.	Dec. 1, 1908—Hamilton
570	Richards, F. Miss	Feb. 11, 1897	Housekeeper	22 Rykman Ave.	May 18, 1917—Hamilton
571	Vincent, Herbert	June 16, 1888	Accountant	Burlington, Ont.	Aug. 1910—Rochester, N.Y.
572	Williams, Albert, Mrs.	Sept. 12, 1873	Housekeeper	38 Emerald St. N.	1892—Hamilton
573	Williams, C., Miss	Apl. 4, 1898	Housekeeper	38 Emerald St. N.	Sept. 4, 1914—Hamilton
574	Williams, Albert Ed.	Dec. 4, 1895	Clerk	38 Emerald St. N.	Oct. 22, 1915—Hamilton
575	Young, Samuel	Mar. 8, 1867	Laborer	19 Erie Ave.	Dec. 8, 1909—Hamilton
576	Hazel, Mrs.	July 6, 1852	Housekeeper	20 Sunset St.	Oct. 21, 1897—Hamilton

## ONOWAY, ALBERTA, ECCLESIA

RECORDER—W. G. CRAWFORD

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No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
577	Crawford, W. G.		Farmer & Lumber	Onoway P.O.	1905—Glasgow, Scotland
578	Crawford, W. G., Mrs.		Housekeeper	Onoway P.O.	1905—Glasgow, Scotland
579	Crawford, Fred C. W.	21	Tractor Engineer	Onoway P.O.	Nov. 2, 1917—Onoway
580	Crawford, Walter A.	28	Farmer & Lumber	Onoway P.O.	Nov. 2, 1917—Onoway

## WINNIPEG, MAN., ELMWOOD ECCLESIA

RECORDER—R. L. DAVIES

581	Davies, Richard L.	36	Loco. Engineer	733 Pacific Ave.	Aug. 1902—Toronto
582	Davies, Richard L., Mrs.		Housekeeper	733 Pacific Ave.	Aug. 1902—Toronto
583	Hopcroft, Fred J. A.	31	Tel. Oper.	Dunkirk, Sask.	Sept. 1902—Toronto
584	Butler, Julia O'Brien	35	Housekeeper	26 Leslie Ave., Elm'd.	Sept. 1912—Winnipeg
585	Drewe, Stephen	55	Purchasing Agent	Lombard St.	Sept. 1888—London, Ont.

No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
586	Bailey, Jas.	42	Bricklayer	729 Maryland St.	Aug. 1907—Southampton, Eng.
587	Blake, Chas. V.	29	Draughtsman	Kirkfield Park	Aug. 1903—Southampton, Eng.
588	Booth, Robt.	38	Farmer	Vannes P.O.	Aug. 1907—Winnipeg
589	Craig, Robt.	69	Caretaker	Ft. Garry Drive	Aug. 1914—Winnipeg
590	Gregory, Herbert W.	33	Buyer	72 Bertrand, Norwood	Sept. 1902—Birmingham, Eng.
591	Green, Newark	39	Carpenter	408 Rosedale, Ft. Rouge	Oct. 1904—Leeds, Eng.
592	*Hiley, Fred.	20	Motorist	98½ Goulet, Norwood	Jan. 15, 1915—Winnipeg
593	Knight, Sidney	28	Printer	72 Bertrand, Norwood	Oct. 1916—Winnipeg
594	Mackie, Wm.	30	Printer	510 Bowman, Elmwood	Jan. 1915—Winnipeg
595	Maxfield, Jno.	43	Tinsmith	Patterson Ave., Ft. Gry	1897—Birmingham, Eng.
596	Pollock, Gordon A.	36	Salesman	Fortier St. E., Kildonan	Dec. 1906—Winnipeg
597	Turner, Wm. J.	35	Man. Agent	528 Sherburn St.	Oct. 1899—Hamilton
598	Young, John C.	33	Bookkeeper	Maryland St.	Nov. 21, 1911—Winnipeg
599	Hibbard, Edgar W.		Insurance Agent		
600	Blake, Ellen	28	Housekeeper	Kirkfield Park	Dec. 1908—Southampton
601	Booth, May	29	Housekeeper	Vannes P.O.	July 1905—Nottingham, Eng.
602	Craig, Millicent	45	Housekeeper	Ft. Garry Drive	Jan. 1907—Winnipeg, Man.
603	Dick, Fanny	37	Clerk	366 Spence St.	1913—Winnipeg, Man.
604	Gregory, Evelyn C.	34	Housekeeper	74 Bertrand, Norwood	Sept. 1902—Birmingham, Eng.
605	Green, Edith	40	Housekeeper	408 Rosedale, Ft. Rouge	Apl. 1901—Guelph
606	Hibbard, Elizabeth		Housekeeper		

\*Withdrawn, owing to having joined up with the army or being called to the colors.

No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
607	Hiley, Sarah	57	Housekeeper	98½ Goulet St.	1888—Birmingham, Eng.
608	Knight, Selina	23	Housekeeper	72 Bertrand St., Nor'd.	Oct. 1916—Winnipeg
609	Mackie, H.	29	Housekeeper	510 Bowman, Elmwood	Jan. 1915—Winnipeg
610	Maxfield, Martha	75	Housekeeper	Patterson Ave., Ft. Gy.	May 1892—Barnesley, Eng.
611	Maxfield, Emily	42	Housekeeper	Patterson Ave., Ft. Gy.	1901—Birmingham, Eng.
612	Parr, Emma	40	Saleslady	40 Bertrand, Norwood	1903—Birmingham, Eng.
613	Pollock, Mary	36	Housekeeper	Fortier Ave. E., Kildonan	Feb. 12, 1897—Warrington, Eng.
614	Ross, Amelia	60	Nurse	528 Sherburn St.	1898—Birmingham, Eng.
615	Scott, H. Stewart	48	Housemaid	510 Bowman Ave., El'd.	Jan. 1915—Winnipeg
616	Turner, Olive E.	31	Housekeeper	528 Sherburn St.	Sept. 1907—Hamilton
617	Young, Elsie	30	Housekeeper	Maryland St.	Feb. 1912—Birmingham, Eng.
618	Craig, Margaret E.		Housekeeper	P.O. Box 37, Graham, Ont.	—Winnipeg
619	Pringle, Thos. Henry	38	Farmer	Minniota P.O., Man.	Apr. 1910—Winnipeg
619a	Pringle, Isabella F.	29	Housekeeper	Minniota P.O., Man.	Jan. 1913—Winnipeg
619b	Craig, Margaret E.	44	Housekeeper	P.O. Box, Sioux, Lookout, Ont.	1915—Winnipeg

NO.	NAME	DATE OF BIRTH	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
620	Alver, O. P.	Nov. 17, 1857	Herbalist	501 Sherbourne St.	Sept. 9, 1890—Toronto
621	Alver, Evelyn	June 26, 1900		501 Sherbourne St.	July 21, 1915—Toronto
622	Alver, Ellen	July 10, 1871	Housekeeper	501 Sherbourne St.	1906—Toronto
623	Ashley, Wilfred J.	Dec. 14, 1880	Bricklayer	134 Vaughan Rd.	Nov. 14, 1900—Crewe, Eng.
624	Ashley, Sarah Y.	Feb. 1, 1882	Housekeeper	134 Vaughan Rd.	Mar. 1897—Crewe, Eng.
625	Allin, Henry	Jan. 4, 1831		617 Logan Ave.	Apl. 3, 1896—Toronto
626	Andrew, Edmund	June 10, 1854	Carpenter	93 Oak Crest Ave.	Aug. 1913—Toronto
627	Abbe, Christina	Mar. 15, 1892	Housekeeper	48 Hennerdale Rd.	Nov. 10, 1917—Toronto
628	Alderson, Herbert J.	Mar. 14, 1872	Mechanic	290 Church St.	Apl. 1904—Assa
629	Bartlett, Elija	July 14, 1851	Machinist		May 1907—Birmingham, Eng.
630	Briggs, Thos. H.	June 20, 1886	Stoker	155 Coleman St.	Feb. 19, 1908—Toronto
631	Briggs, Esther	Apl. 30, 1886	Housekeeper	155 Coleman St.	Dec. 1907—Toronto
632	Birch, Wilfred L.	May 18, 1893	Loco. Fireman	17 Lipton Ave.	Apl. 7, 1916—Toronto
633	Bales, Arthur	Mar. 5, 1882	Attendant	8a Doncrest Rd.	Mar. 5, 1915—Toronto
634	Blake, Mary Ann	Feb. 9, 1852	Dressmaker	630 Queen W.	Sept. 1904—Birmingham, Eng.
635	Bates, Jas. E. D.	Oct. 13, 1871	Butcher	21 Fairbank Ave.	Oct. 1909—Bedford, Eng.
636	Bates, Annie L.	Apl. 7, 1870	Housekeeper	21 Fairbank Ave.	Oct. 1909—Bedford, Eng.
637	Bates, Jack Ed.	May 29, 1898	Butcher	21 Fairbank Ave.	Mar. 7, 1916—Toronto
638	Bates, Alice M.	Nov. 21, 1899		21 Fairbank Ave.	Nov. 9, 1914—Toronto
639	Birch, Ethel M.	Nov. 29, 1894	Bookkeeper	17 Lipton Ave.	May 29, 1911—Toronto
640	Barber, Alice E.	Feb. 2, 1890	Bookkeeper	320 Jarvis St.	Nov. 26, 1906—Guelph

No.	NAME	DATE OF BIRTH	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
641	Bryson, Effie	June 30, 1884	Housekeeper	12 Fenwick Ave.	July 19, 1917—Toronto
642	Ball, Fredk.	Oct. 18, 1891	Threshing	Ivy P.O., Ont.	Sept. 1911—Coventry, Eng.
643	Badger, Jos.	Mar. 28, 1888	Cabinet Maker	Uxbridge, Ont.	July 9, 1907—Barnesley, Eng.
644	Birch, Marion B.	Mar. 4, 1858	Housekeeper	17 Lipton Ave.	1883—Birmingham, Eng.
645	Curry, Fred L.	Mar. 10, 1888	Picture Dealer	760 Yonge St.	June 1910—Toronto
646	Curry, Ethel M.	Oct. 11, 1884	Housekeeper	760 Yonge St.	Feb. 6, 1901—Hamilton
647	Cooper, Grace P.	Mar. 10, 1882	Domestic		Feb. 4, 1900—Islington, Eng.
648	Cameron, Wm.	Oct. 26, 1878	Carpenter	119 Chester Ave.	Apl. 12, 1906—Toronto
649	Cameron, Lillian P.	Mar. 14, 1878	Housekeeper	119 Chester Ave.	Mar. 9, 1919—Strathavon, Scot.
650	Cook, John	Oct. 14, 1853	Brickmaker	1884 Eastern Ave.	Apl. 30, 1906—Toronto
651	Cook, Mary	Nov. 13, 1857	Housekeeper	1884 Eastern Ave.	May 26, 1905—Toronto
652	Curry, Fred H., Mrs.	Sept. 3, 1855	Housekeeper	18 Ellis Ave.	June 3, 1878—Leicester, Eng.
653	Craig, Wm.	Oct. 31, 1868	Laborer	34 Preston Rd.	Dec. 19, 1915—Toronto
654	Craig, Leaner, Mary	May 27, 1881	Housekeeper	34 Preston Rd.	Sept. 22, 1904—Sheffield, Eng.
655	Curry, Sydney B.	Oct. 11, 1889	Motorist	18 Ellis Ave.	June 10, 1917—Toronto
656	Colpitts, Emily	Oct. 11, 1856	Housekeeper	887 Bathurst St.	July 19, 1917—Toronto
657	Duddridge, Ethel	Jan. 13, 1885	Housekeeper	245 Morley Ave.	May 27, 1913—Toronto
658	Dubois, Stanley J.	Dec. 9, 1885	Tool Maker	186 Waverley Rd.	Oct. 25, 1917—Toronto
659	Dubois, Winnifred A.	July 21, 1891	Housekeeper	186 Waverley Rd.	Nov. 24, 1917—Toronto
660	Dury, Donald A.	Sept. 3, 1897	Tool Maker	95 Crawford St.	Aug. 23, 1916—Brantford
661	Ellis, Florence A.	Nov. 11, 1870	Housekeeper	Coleman St.	Dec. 14, 1903—Sheffield, Eng.



No.	NAME	DATE OF BIRTH	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
662	Fletcher, Robt. A.	Sept. 19, 1884	Butcher	185 Lamb Ave.	Jan. 2, 1913—Toronto
663	Fletcher, Amy May	May 29, 1886	Housekeeper	185 Lamb Ave.	Jan. 2, 1913—Toronto
664	Farrer, Chas. Wm.	July 14, 1869	Carpenter	241 Torrens Ave.	Dec. 15, 1901—Leicester, Eng.
665	Farrer, Ellen	Nov. 29, 1868	Housekeeper	241 Torrens Ave.	Sept. 11, 1902—Leicester, Eng.
666	Gwilliam, Walter	July 27, 1874	Machinist	Burketon Jct.	Oct. 12, 1908—Cheltenham, Eng.
667	Gower, Margaret	1847	Housekeeper	290 Church St.	1891—Toronto
668	Griffin, Hector C.	Apr. 20, 1886	Saddler	175 Langley Ave.	Mar. 17, 1917—Toronto
669	Grass, John Franklin	Feb. 11, 1889	Pattern Mkr.	702 Lansdowne Ave.	Dec. 7, 1917—Toronto
670	Grass, Ida May	June 19, 1889	Housekeeper	702 Lansdowne Ave.	Dec. 7, 1917—Toronto
671	Gibson, Geo. A.	Oct. 9, 1888	Bookkeeper	189 Gillard Ave.	May 16, 1918—Toronto
672	Gibson, Lillian S.	Nov. 6, 1885	Housekeeper	189 Gillard Ave.	May 16, 1918—Toronto
673	Hall, W. R.	Jan. 16, 1877	Silverer	23 Chester Ave.	May 10, 1903—Toronto
674	Hall, Lotta M.	May 15, 1881	Housekeeper	23 Chester Ave.	June 24, 1899—Guelph
675	Hall, Elizabeth, Sr.	March 1834	Housekeeper	50 Seaton St.	June 1865—Toronto
676	Hall, Elizabeth, Jr.	Sept. 16, 1865	Housekeeper	50 Seaton St.	Mar. 5, 1893—Toronto
677	Hall, Margaret	Jan. 22, 1858	Housekeeper	50 Seaton St.	Aug. 1877—Toronto
678	Hall, Wm. W.	Jan. 2, 1869	Engineer	50 Seaton St.	Aug. 1896—London, Eng.
679	Hills, Arthur H.	Nov. 7, 1893	Plumber	824 Dovercourt Rd.	Nov. 14, 1913—Toronto
680	Hills, Eli	Nov. 28, 1868	Shoemaker	824 Dovercourt Rd.	Oct. 1905—Bedford, Eng.
681	Hills, Elizabeth	Mar. 18, 1870	Housekeeper	824 Dovercourt Rd.	Mar. 14, 1916—Toronto
682	Hills, Edwin	Oct. 21, 1896	Shoemaker	824 Dovercourt Rd.	Mar. 14, 1916—Toronto
682a	Hillborn, G. (Sis.)			113 Pembroke St.	Mar. 14, 1916—Toronto

No.	NAME	DATE OF BIRTH	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
683	Hills, Mina.....	Jan. 15, 1885	Housekeeper	Toronto.....	Dec. 15, 1913—Toronto
684	Harman, Thos.....	Aug. 23, 1854	Bricklayer	399 Dupont St.....	Mar. 30, 1890—Toronto
685	Hunt, Ella M.....	Mar. 26, 1888	Housekeeper	13 Cobourg Ave.....	May 1905—Toronto
686	Hawkins, Edith F.....	Oct. 7, 1879	Nurse	Nurses' res., Weston...	Aug. 28, 1916—Toronto
687	Hardacre, Lavina.....	Apl. 23, 1882	Housekeeper	Dynevov Rd., F'bank.	Dec. 13, 1916—Toronto
688	Hunt, Joseph.....	July 31, 1891	Fitter	91 Massey St.....	July 1908—Dudley, Eng.
689	Hart, David.....	Aug. 21, 1896	Butcher	37 First St.....	Oct. 11, 1917—Toronto
690	Hamilton, Jas. M.....	..... 1866	Shipper	50 Denison Ave.....	..... 1905—Collingwood
691	Jones Chas. A.....	Mar. 11, 1874	Carpenter	2 Ashland Ave.....	July 6, 1913—Toronto
692	Jennings, Ernest C.....	Feb. 14, 1878	Teamster	Humber Bay P.O.....	Sept. 1, 1901—Toronto
693	Jennings, Hannah.....	Apl. 8, 1879	Housekeeper	Humber Bay P.O.....	..... 1899—Toronto
694	Lewis, Wm. C.....	Feb. 12, 1861	Steward	St. Catharines, Ont.....	Nov. 18, 1912—Toronto
695	Linton, Jno. Chas.....	Nov. 17, 1878	Laborer	129 Cronyan Ave.....	May 7, 1913—Toronto
696	Linton, Susannah.....	Jan. 15, 1883	Housekeeper	129 Cronyan Ave.....	Mar. 13, 1911—Toronto
697	Leach, Walter Jas.....	Jan. 5, 1878	Rubber Worker	2a Doncrest Rd.....	Mar. 1905—Birmingham, Eng.
698	Leach, Lilly E.....	Sept. 4, 1880	Housekeeper	2a Doncrest Rd.....	Mar. 1905—Birmingham, Eng.
699	Livermore, Edith.....	June 18, 1894	Domestic	604 Crabstone Ave.....	June 26, 1913—Brantford, Ont.
700	Maynard, Alfred.....	..... 1877	Brickmaker	Highland Creek P.O.....	..... 1903—Toronto
701	Maynard, Minnie.....	..... 1886	Housekeeper	Highland Creek P.O.....	..... May 1902—Toronto
702	Marshall, Bessie E.....	Sept. 21, 1871	Grocer	706½ Gerrard E.....	July 21, 1915—Toronto
703	Marshall, Florence L.....	Oct. 17, 1894	Grocer	706½ Gerrard E.....	July 21, 1915—Toronto

No.	NAME	DATE OF BIRTH	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
704	Marshall, Franklin J.	Aug. 7, 1891	Grocer	706½ Gerrard E.	July 21, 1915—Toronto
705	Maxwell, Wm.	Feb. 23, 1863	Carpenter	3 Garnet Ave.	Jan. 14, 1911—Hamilton
706	Maxwell, Margaret	June 10, 1864	Housekeeper	3 Garnet Ave.	Jan. 14, 1911—Hamilton
707	Maxwell, John	Dec. 24, 1892	Plumber	St. Catharines, Ont.	Mar. 3, 1913—Toronto
708	Mayette, Isabel	1856	Housekeeper	489 Church St.	1872—Pitsligo, Scotland
709	Mellor, Alfred	Sept. 6, 1876	Bookkeeper	21 Fairbank Ave.	Apl. 28, 1897—Oldham, Eng.
710	Maxwell, May L.	Nov. 22, 1897	Copy Holder	3 Garnet Ave.	Jan. 20, 1916—Toronto
711	Maxwell, Annie	June 1894		3 Garnet Ave.	May 8, 1913—Toronto
712	Newth, Reginald W.	June 19, 1891	Salesman	154 Carlaw Ave.	July 19, 1911—Toronto
713	Newton, Isa	Mar. 16, 1860	Tailor	14 Ritchie Ave.	Mar. 11, 1909—Birmingham, Eng.
714	Newton, Jane Ann	Mar. 27, 1861	Housekeeper	14 Ritchie Ave.	Mar. 18, 1909—Birmingham, Eng.
715	Nia, Harman W.	Nov. 15, 1883	Builder	164 Clinton St.	June 1, 1917—Toronto
716	Nia, Olive E.	Aug. 22, 1894	Housekeeper	134 Clinton St.	June 1, 1917—Toronto
717	Newth, Harry	Apl. 15, 1869	Motorist	154 Carlaw Ave.	Aug. 8, 1917—Toronto
718	Newth, Raymond V.	Nov. 5, 1898	Clerk	154 Carlaw Ave.	May 16, 1918—Toronto
719	Newth, Daisy G.	Aug. 4, 1895	Clerk	154 Carlaw Ave.	May 16, 1918—Toronto
720	Olden, Bessie	July 28, 1889	Ladies' Maid	c/o 55 Beverley St.	Jan. 1912—Bedford, Eng.
721	Phillip, Eva	July 2, 1891	Nurse		July 21, 1915—Toronto
722	Pullan, Ada	Sept. 3, 1883	Housekeeper	132 Craighurst St.	Nov. 8, 1911—Keighley, Eng.
723	Parsons, Harold L. C.	May 15, 1878	Tool Maker	100 Robina Ave.	June 28, 1899—Birmingham, Eng.
724	Parsons, Annie E.		Housekeeper		1893

## TORONTO, ONT., FORUM HALL, ECCLESIA—(Continued)

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No.	NAME	DATE OF BIRTH	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
725	Pearce, Leonard A.	Nov. 7, 1886	Stenographer	251 Torrence Ave.	Sept. 1910—Birmingham, Eng.
726	Pearce, Alice	Apl. 20, 1890	Housekeeper	251 Torrence Ave.	Dec. 10, 1909—Birmingham, Eng.
727	Poston, Henry W.	June 29, 1883	Butcher	52 Ennerdale Rd.	1909—Wrexham W., Eng
728	Poston, Jane	June 26, 1860	Housekeeper	Dynevor Rd.	Dec. 13, 1916—Toronto
729	Poston, Alice	May 20, 1886	Domestic	Dynevor Rd.	Dec. 13, 1916—Toronto
730	Rounds, Mrs.	July 29, 1858	Housekeeper	24 Lipton Ave.	Aug. 15, 1912—Birmingham, Eng.
731	Russell, A. J.	Feb. 27, 1881	Rly. Employee	1260 Dundas St. W.	Apl. 29, 1909—Swansea, S.W.
732	Rylance, Herbert H.	Aug. 25, 1891	Cabinet Maker	126 Glenmore Rd.	Nov. 1905—Pemberton, Eng.
733	Rylance, Mary A.	Dec. 23, 1885	Housekeeper	126 Glenmore Rd.	Nov. 29, 1905—Pemberton, Eng.
734	Remnant, Geo.	May 14, 1857	Pattern Maker	366 Crawford St.	1901—Toronto
735	Rae, Nellie	May 19, 1892	Operator	Winnipeg, Man.	Dec. 15 1913—Toronto
736	Roberts, Thos.	July 9, 1879	Artist	50 Denison Ave.	May 1899—Gt. Bridge, Eng.
737	Swamborough, G. W.	June 4, 1887	Plasterer	8 Coucher St.	Nov. 1, 1915—Toronto
738	Swamborough, Minnie	Apl. 10, 1892	Housekeeper	8 Coucher St.	May 8, 1913—Toronto
739	*Smith, Allen F.	Feb. 2, 1887	Stenographer	Toronto	Sept. 3, 1908—Birmingham, Eng.
740	Stovell, Cecil H.G.	Apl. 6, 1896	Cleaner & Prsr.	290 Church St.	Oct. 12, 1914—Toronto
741	Spragge, Mary S.	May 17, 1852		22 Lytton Blvd.	Feb. 24, 1898—Guelph
742	Sykes, Lewer	Oct. 20, 1883	Decorator	2455 Dundas St.	Nov. 1907—Sheffield, Eng.
743	Smith, Jas. H.	May 1, 1857	Grocer	97 Kenwood Ave.	June 1884—Warrington, Eng.
744	Smith, Lillian		Housekeeper	97 Kenwood Ave.	Nov. 8, 1900—Warrington, Eng.

\*Withdrawn from, he having withdrawn his claim for exemption and volunteered enlistment in the Army.

No.	NAME	DATE OF BIRTH	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
745	Smallwood, Wm.	July 14, 1860	Accountant	194 Carlaw Ave.	Feb. 1884—Toronto
746	Smallwood, Isabella D.	1860	Housekeeper	194 Carlaw Ave.	May 1878—Granby
747	Smallwood, Harold N.	Nov. 18, 1894	Draughtsman	194 Carlaw Ave.	May 16, 1912—Toronto
748	Strange, Benjamin	Apl. 8, 1856	Gardener	185 Lamb Ave.	June 21, 1881—Banwell, Eng.
749	Strange, Rosetta	Nov. 17, 1858	Housekeeper	185 Lamb Ave.	Aug. 1883—Cheltenham, Eng.
750	Strangway, Ola M.	Feb. 18, 1872	Housekeeper	Schomberg, Ont.	Dec. 17, 1910—Toronto
751	Saunders, Rose	Oct. 22, 1874	Nurse	273 Logan Ave.	Mar. 1896—Portsmouth, Eng.
752	Saunders, Alb. G. W.	May 8, 1897	Draughtsman	273 Logan Ave.	Sept. 1914—Toronto
753	Saunders, Marion M.	Nov. 1, 1898	Clerk	273 Logan Ave.	Jan. 26, 1914—Toronto
754	Sturdy, Maria L.	1858	Nurse	44 Lindner Ave.	Apl. 23, 1880—Guelph
755	Stead, Wm.	Nov. 28, 1867	Foreman	149a Campbell Ave.	1896—Leeds, Eng.
756	Stead, Lilly	Oct. 18, 1869	Milliner	149a Campbell Ave.	1896—Leeds, Eng.
757	Sykes, Marion Isa	Feb. 2, 1883	Housekeeper	2453 Dundas St. W.	July 19, 1917—Toronto
758	Strange, Percy	July 1, 1880	Waiter	185 Lamb Ave.	Aug. 14, 1911—Burton-on-Trent.
759	Thos. Hannah	Mar. 1842		Schomberg, Ont.	Mar. 1911—Toronto
760	Trimm, Kate	Sept. 26, 1879	Weaver	364 Morley Ave.	1905—Toronto
761	Tolton, Effie T.	Feb. 3, 1880	Nurse	55 Beverley St.	Aug. 1901—Guelph
762	Tolton, Isabella	Oct. 25, 1844	Housekeeper	556 Gladstone Ave.	June 1880—Guelph
763	Vanluven, Rt. Geo.	Mar. 21, 1883	Farmer	Faldings P.O., Ont.	1903—Toronto
764	Vanluven, Marion	Nov. 13, 1876	Housekeeper	Faldings P.O., Ont.	Feb. 11, 1904—Toronto

No.	NAME	DATE OF BIRTH	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
765	Williams, Samuel R.	May 20, 1888	Draughtsman	50 Seaton St.	June 1908—Tamworth, Eng.
766	Williams, Joseph	Mar. 23, 1863	Farmer	R.R. No. 1, Stouffville.	Apl. 1897—Toronto
767	Williams, Elizabeth	Feb. 1, 1865	Housekeeper	R.R. No. 1, Stouffville.	Apl. 1897—Toronto
768	Wood, Daniel	June 14, 1878	Brass Worker	118 Hannaford St.	Sept. 1904—Toronto
769	Wood, Ada	June 22, 1879	Housekeeper	118 Hannaford St.	Aug. 1895—Liverpool
770	Wardrope, Annie	Sept. 17, 1894		3 Garnet Ave.	May 8, 1913—Toronto
771	Waite, Joseph	Sept. 22, 1881	Cabinet W'kr	111 Earls court Ave.	July 15, 1904—Pemberton, Eng.
772	Waite, Beatrice	Mar. 19, 1887	Housekeeper	111 Earls court Ave.	June 1911—Birmingham, Eng.
773	Waite, Mary A.	Aug. 2, 1851	Housekeeper	57 Hannaford St.	1871—Liverpool
774	Waite, George	Jan. 29, 1850	Clerk	57 Hannaford St.	Dec. 1870—Liverpool
775	Waite, Ruth	July 7, 1877	Teacher	57 Hannaford St.	Dec. 8, 1893—Liverpool
776	Waite, Isabell	Mar. 7, 1850	Domestic	57 Hannaford St.	Nov. 1905—Pemberton, Eng.
777	Winstanley, Wm.	Jan. 7, 1846	Machinist	11 Leuty Ave.	Oct. 2, 1881—Guelph
778	Winstanley, Ellen	Apr. 26, 1850	Housekeeper	11 Leuty Ave.	May 13, 1882—Guelph
779	Welsford, Chas. B.	May 18, 1870	Decorator	273 Logan Ave.	May 25, 1915—Toronto
780	Williams, Jas. H.	Jan. 3, 1890	Farmer	R.R.No. 1, Stouffville.	Nov. 20, 1917—Toronto
781	Waite, Harold	Mar. 1893	Woodworker	57 Hannaford St.	Nov. 20, 1917—Toronto
782	Williams, Retta	Sept. 18, 1896		R.R.No. 1, Stouffville.	May 2, 1918—Toronto
783	Watts, Eliza	Oct. 10, 1849	Housekeeper	40 Saulter St.	July 1873—Toronto
784	Rae, Wm., Mrs.	May 1868	Housekeeper	St.Catharines Heights	May 8, 1913—Toronto
785	Carl, Nellie	Nov. 22, 1875	Housekeeper	St.Catharines Heights	May 7, 1917—Toronto

No.	NAME	DATE OF BIRTH	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
786	Strangway, Thos.....			Schomb rg, Ont.....	
787	Strangway, Thos. M.....			Schomberg, Ont.....	
788	Goodall, Ellen.....			Burketon Jct.....	Aug. 30, 1918—Toronto
789	Thomas, H., Mrs.....			Halliburton, Ont.....	

No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
790	Jones, Fred. Wm.	40	Farmer	Richard, Sask.	1896—Swansea, Wales
791	Jones, Edith A.	37	Housekeeper	Richard, Sask.	1902—Leeds, Eng.
792	Gordon, John	33	Farmer	Richard, Sask.	Mar. 25, 1916—Richard, Sask.
793	Bull, Geo.	30	Farmer	Richard, Sask.	Mar. 25, 1916—Richard, Sask.
794	McPherson, Alick Crick	23	Farmer	Richard, Sask.	Feb. 20, 1917—Richard, Sask.
795	McPherson, Donald C.	20	Farmer	Richard, Sask.	July 29, 1917—Richard, Sask.
796	McAdams, Jane	67	Housekeeper	Richard, Sask.	Apl. 1874—Leicester, Eng.
797	McAdams, Kate E.	35	Housekeeper	Richard, Sask.	Feb. 10, 1915—Battleford, Sask.
798	Snobelen, Jos.	29	Farmer	Mullingar, Sask.	Jan. 20, 1915—Battleford, Sask.
799	Snobelen, Eva Edna	25	Housekeeper	Mullingar, Sask.	—Birmingham, Eng.
800	Kirk, Edwin	58	Farmer	Balgeanie, Sask.	1893—Nottingham, Eng.
801	Kirk, Elizabeth	53	Housekeeper	Balgeanie, Sask.	1893—Nottingham, Eng.



No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
802	Trussler, Alb. E.	50	Farmer	New Norway, Alta.	1884—Doon
803	Trussler, Alice	42	Housekeeper	New Norway, Alta.	1894—Doon
804	Trussler, Eva	25	Housekeeper	New Norway, Alta.	1914—Vancouver
805	Trussler, Lawrence C.	23	Farmer	New Norway, Alta.	1914—Vancouver
806	Trussler, Fern	20	School Teacher	New Norway, Alta.	1915—New Norway
807	Davidson, Chas., Mrs.	60	Housekeeper	Ferintosh, Alta.	1915—Ferintosh
808	Lapointe, Chas.	35	Farmer	Ferintosh, Alta.	1917—Ferintosh
809	Davidson, Chas.	27	Farmer	Ferintosh, Alta.	1918—Ferintosh
810	Rother, Chas.	38	Farmer	Ferintosh, Alta.	1918—Ferintosh
811	Lapointe, Chas., Mrs.	30	Housekeeper	Ferintosh, Alta.	1918—Ferintosh

No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
812	Simpson, George	68	Farmer	Merna, Alta.	Fall, 1911—Vancouver
813	Simpson, George, Mrs.	68	Housekeeper	Merna, Alta.	Spring, 1911—Vancouver
814	Simpson, James	46	Farmer	Merna, Alta.	Spring, 1911—Vancouver
815	Simpson, A. G.	45	Farmer	Alliance, Alta.	Mar. 1911—Vancouver
816	Simpson, A. G. Mrs.	34	Housekeeper	Alliance, Alta.	Mar. 1911—Vancouver
817	Simpson, Percy	29	Farmer	Merna	Mar. 1910—Vancouver
818	Simpson, Percy, Mrs.	26	Housekeeper	Merna	Nov. 1910—Vancouver
819	Simpson, Harry	34	Bldr. & Machinist	Merna	Mar. 1910—Vancouver
820	Carter, Darwin H.	31	Farmer	Merna	Feb. 1909—Vancouver

No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
821	Birkenhead, Geo. Alf.	61	Laundry Mgr.	2846 Willow St.	Jan. 4, 1874—Sale, Eng.
822	Birkenhead, Elizabeth	61	Housekeeper	2846 Willow St.	1880—Mumbles, S.W.
823	Birkenhead, Mary G.	32	Saleswoman	2846 Willow St.	1907—Cardiff, Wales
824	Goodal, Mary E.	49	Housekeeper	1736 6th Ave. N.	Aug. 1885—Cardiff, Wales
825	Biggar, Sarah M.	34	Housekeeper	1275 13th Ave. W.	May 10, 1910—Portland, Oregon
826	Ellam, John H.	59	Cabinet Worker	266 17th Ave. E.	Feb. 25, 1883—Stockport, Eng.
827	Ellam, Geo. M.	27	Farmer	266 17th Ave. E.	Feb. 1915—Vancouver
828	Ellam, Emily	51	Housekeeper	266 17th Ave. E.	Nov. 4, 1915—Vancouver
829	Branduer, Earl	35	Salesman	2236 Napier St.	Mar. 6, 1911—Vancouver
830	Branduer, Grace	33	Housekeeper	2236 Napier St.	Feb. 1913—Vancouver
831	Ryan, Emily F.	17	Saleswoman	266 17th Ave. E.	Mar. 31, 1917—Vancouver
832	Hoad, Henry J.	37	Carpenter	3651 22nd Ave. W.	Mar. 17, 1916—Vancouver
833	Hoad, Ethel	38	Housekeeper	3651 22nd Ave. W.	Nov. 4, 1915—Vancouver
834	Ryno, Eliza	32	Waitress	2236 Napier St.	May 27, 1917—Vancouver
835	Stewart, Janet	34	Housekeeper	Harley St., Earl Rd. S.	Mar. 11, 1918—Vancouver
836	Ryan, Dorothy B.	18	Tel. Oper.	266 17th Ave. E.	Mar. 11, 1918—Vancouver
837	Ellam, Mabel	28	Housekeeper	266 17th Ave. E.	Sept. 1915—Vancouver
838	Ellam, Grover	30	Plasterer	266 17th Ave. E.	1906—Hamilton
839	Easthope, Ernest	43	Gasoline Engineer	2243 5th Ave. W.	1895—Burnaby, B.C.

No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
840	Drysdale, Wm. F.	55	Builder	1033 N. Park St.	1892—Victoria
841	Drysdale, Mary D.	46	Housekeeper	1033 N. Park St.	1892—Victoria
842	Sellick, Jas.	63	Painter	2624 Work St.	1890—Victoria
843	Sellick, Margaret	66	Housekeeper	2624 Work St.	1883—Guelph
844	Dick, Agnes S.	70	Housekeeper	Uplands.	1883—Irvine, Scotland
845	Taite, Margaret M.	35	Housekeeper	Uplands.	1898—Kilmarnock, Scot.
846	Badcock, Arthur	45	Painter	Denman St.	1892—Derby, Eng.
847	Badcock, Arthur, Jr.	19	Truck Driver	Denman St.	Sept. 22, 1917—Victoria
848	Deighton, Ed.	32	Vulcanizer	1920 Agnes St.	1912—Victoria
849	Deighton, Mary W.	39	Housekeeper	1920 Agnes St.	1905—London, Eng.
850	Coverdale, John H.	32	Woodworker	1033 N. Park St.	Aug. 3, 1917—Victoria
851	Coverdale, Alice D.	24	Bookkeeper	1033 N. Park St.	Jan. 2, 1916—Victoria
852	Bone, Geo.	38	Vulcanizer	2540 Roseberry Ave.	1902—Kilmarnock, Scot.
853	Bone, Robina McKelvie	30	Housekeeper	2540 Roseberry Ave.	1905—Geleshields, Scot.
854	Bell, Henry M.	68	Retired	114 Howe St.	1901—Kidderminster, Eg.
855	Bell, Sarah S.	68	Housekeeper	114 Howe St.	1904—Kidderminster, Eg.
856	Bird, Ernest Wm.	32	Auto Service	114 Howe St.	1912—O'Malley, Sask.
857	Bird, Claudia	30	Housekeeper	114 Howe St.	1905—Kidderminster, Eg.
858	Bell, Henry Jno.	39	Farmer	114 Howe St.	—Not ascertained
859	Keevil, Roland A. L.	34	Farmer	O'Malley, Sask.	1910—O'Malley, Sask.
860	Keevil, Sarah S.	32	Housekeeper	O'Malley, Sask.	1903—Kidderminster, Eg.

No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
861	Bowes, J. Wesley	60	Salesman	10 Hastings St.	1889—Warragul, Aust.
862	Bowes, Frank W.	36	Window Shade	1037 Granville St.	Oct. 30, 1901—Victoria
863	Carter, Darwin H.			Merna, Alta. (See Merna Record)	
864	Carter, Foster			Pt. Haney, B.C. (See Pt. Haney Record)	
865	Carter, Sophia A.			Pt. Haney, B.C. (See Pt. Haney Record)	
866	Cook, Dara L.	30	Teacher	Ladner, B.C.	Aug. 1907—Ladner, B.C.
867	Cook, Flora E.	29	Housekeeper	Ladner, B.C.	Aug. 1907—Ladner, B.C.
868	Cook, James	63	Farmer	Ladner, B.C.	July 1887—Longton, Kan.
869	Cook, Mary B.	51	Housekeeper	Ladner, B.C.	July 1887—Longton, Kan.
870	Cook, Geo. H.	43	Stock Man	450 20th Ave.	Mar. 1909—Vancouver
871	Cook, Gertrude M.	38	Housekeeper	450 20th Ave.	Mar. 1909—Vancouver
872	Gilchrist, Eliza	53	Housekeeper	928 22nd Ave.	Jan. 1892—Victoria
873	Gilchrist, Wm.	64	Cabinet Maker	928 22nd Ave.	Jan. 1892—Victoria
874	Griffiths, Annie M.	23	Housekeeper	857 20th Ave.	Mar. 1918—Vancouver
875	Grimes, Amy M.	48	Housekeeper	Collingwood E.	Feb. 1910—Birmingham
876	Grimes, Frances	45	Nurse	Collingwood E.	Mar. 1894—Newport, Eng.
877	Grimes, Wilfred T.	50	Carpenter	Collingwood E.	Dec. 5, 1886—Swansea, S.W.
878	Hall, David J.	62	Shop Fitter	248 45th Ave. E.	July 12, 1874—Leeds, Eng.
879	Hall, Isabella	62	Housekeeper	248 45th Ave. E.	July 12, 1872—Halifax, Eng.
880	Hall, Hilida	21	Housekeeper	248 45th Ave. E.	1913—Vancouver
881	Hall, Bertha	40	Housekeeper	244 45th Ave. E.	1897—Halifax, Eng.

No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
882	Hicks, Alice	38	Housekeeper	1135 25th Ave. E.	Dec. 1911—Vancouver
883	Hicks, J. H.	31	Laborer	1135 25th Ave. E.	Nov. 1910—Vancouver
884	Hindle, Emily	66	Housekeeper	3745 Oxford St.	1897—Green Mt., Q'land
885	Hindle, Inez Isa	30	Housekeeper	3745 Oxford St.	May 15, 1918—Vancouver
886	Hindle, Lucy E.	35	Housekeeper	3745 Oxford St.	Dec. 1908—Vancouver
887	Northcott, Hilda	26	Housekeeper	Chase, B.C.	Jan. 1911—Vancouver
888	Quinsay, May	23	Housekeeper	1233 19th Ave. E.	1913—Vancouver
889	Simpson, Eliza	32	Housekeeper	1233 19th Ave. E.	Mar. 1910—Vancouver
890	Simpson, John	32	Machinist	1233 19th Ave. E.	Mar. 1910—Vancouver
891	Wishart, Ellen E.		Housekeeper	Grey Ave. Jubilee	Oct. 11, 1905—Bristol, Eng.
892	Yeatman, Emma R.	57	Housekeeper	Quathiaski Co. Val. Isd.	July 1887—Longton, Kan.

No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
893	Fenn, Wm. B.	54	Roofer	1364 Broadway W.	Sept. 19, 1889—Toronto
894	Fenn, Florence R.	54	Housekeeper	1364 Broadway W.	Sept. 19, 1889—Toronto
895	Fenn, Florence M.	20	Stenographer	1364 Broadway W.	Sept. 23, 1913—Vancouver
896	Brearley, Annie	45	Housekeeper	4459 12th Ave. W.	Mar. 3, 1900—Sowerby Bldg., Eng
897	Stocker, Wm. H.	52	Blacksmith	2037 48th Ave. E.	1891—Sheffield, Eng
898	Stocker, Ellen	49	Housekeeper	2037 48th Ave. E.	1887—London Eng.
899	Stocker, Arthur H.	22	Salesman	337 Broadway	Feb. 13, 1915—Vancouver
900	Stocker, Marion E.	20	Waitress	2037 48th Ave. E.	Feb. 13, 1915—Vancouver
901	Webb, Edith	50	Hospital Help.	536 12th Ave. W.	1900—Ashton-w.Lyne, E.
902	Webb, Lillian	21	Operator	536 12th Ave. W.	Dec. 19, 1912—Ashton-w.Lyne E.
903	Luno, Marshall J.	52	Mechanic	231 28th Ave. E.	1901—Toronto
904	Luno, Edith I.	46	Housekeeper	231 28th Ave. E.	Feb. 3, 1918—Vancouver
905	Bennett, Henry	56	Farmer	1755 30th Ave. E.	Apl. 26, 1902—Redvers, Sask.
906	Bennett, Sophia	51	Housekeeper	1755 30th Ave. E.	Apl. 26 1902—Redvers, Sask.
907	Bennett, Samuel	20	Gas Engineer	1755 30th Ave. E.	Feb 14, 1917—Hamilton
908	Bennett, Elsie	22	Housekeeper	1755 30th Ave. E.	Aug. 30, 1914—Victoria, B.C.
909	Moseley, Wm. H.	58	Watchman	474 Rosseau St.	{ Sapperton } Jan. 28, 1880—Dudley, Eng.
910	Moseley Francis W.	36	Housekeeper	1902 Rosseau	{ N. Wmstr. } ..... 1902—Newport, Eng.
911	Burt, Caroline	73	Housekeeper	2206 10th Ave. W.	1902—London, Ont.
912	Bowman, Ada	43	Housekeeper	2206 10th Ave. W.	Mar. 1905—London, Ont.
913	Pickles, Clément	39	Gardener	Jubilee	Mar. 1896—Leeds, Eng.
914	Pickles, Carrie A.	52	Housekeeper	Jubilee	Sept. 17, 1899—Kelloe, Man.

No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
915	Hall, Beatrice	34	Housekeeper	4403 James St.	Feb. 1905—Leeds, Eng.
916	Marshall, Walter W.	47	Warehouseman	1721 Grant St.	Sept. 17, 1890—Winton, Eng.
917	Marshall, Mary	48	Housekeeper	1721 Grant St.	Nov. 22, 1894—Winton, Eng.
918	Keevil, Archibald R.	36	Insurance Agent	2626 Commercial Drive	Aug. 1910—O'Mally, Sask.
919	Keevil, Dorothy	29	Housekeeper	2626 Commercial Drive	Feb. 1907—Kidderminster
920	Boid, Arthur J.	28	Bank Clerk	2626 Commercial Drive	Nov. 1904—Saskatchewan
921	Boid, Winnifred R.	28	Housekeeper	2626 Commercial Drive	June 1909—Fairlight
922	Coleman, Joseph A.	52	Butcher	Hotel Alexar, Dunsmuir St.	Apr. 1916—Winnipeg
923	Fry, Annie L.	37	Help	1159 Hornby St.	Mar. 1898—Bournemouth, Eg.
924	Bradley, Bryan	60	Bookkeeper	536 17th Ave.	Oct. 1879—Cheltenham
925	Bradley, Ann E.	60	Housekeeper	536 17th Ave.	Dec. 1879—Cheltenham
926	Bradley, Joseph P.	25	Motorist	536 17th Ave.	Dec. 1879—Vancouver
927	Bradley, Alice M.	30	Saleswoman	536 17th Ave.	July 1910—Bristol, Eng.
928	Bucknell, Priscilla	50	Housekeeper	1269 Georgia St. W.	June 1916—Moose Jaw
929	Bucknell, Florence I.	27	Bookkeeper	1269 Georgia St. W.	June 1916—Moose Jaw
930	Dick, Margaret M.	39	Sales Clerk	337 Broadway	Dec. 20, 1905—Glasgow, Scotland
931	Mitchell, Ernest L.	43	Carpenter	Ladner, B.C.	Nov. 13, 1902—Reading, Eng.
932	Mitchell, Victoria M.	41	Housekeeper	Ladner, B.C.	Feb. 20, 1903—Reading, Eng.
933	Davis, John M.	32	Farmer	Milner, B.C.	Dec. 9, 1917—Vancouver
934	Davis, Rosa M.	34	Housekeeper	Milner, B.C.	Dec. 23, 1917—Vancouver
935	Gamble, John H.	46	Painter	1157 Hornby St.	1897—Bournemouth, Eg.



## VANCOUVER, EAGLE HALL, ECCLESIA—(Continued)

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No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
936	Gamble, Ellen C.	43	Housekeeper	1157 Hornby St.	1893—Bournemouth, Eng
937	Gamble, Ellen E.	18	School Teacher	1157 Hornby St.	Mar. 16, 1915—Vancouver
938	Bennett, Wm. J.	22		New No way P.O.	Dec. 1911—Vancouver

No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
939	Bristol, J. W.	63	Farmer	Oaklands, B.C.	July 5, 1880—Guelph
940	Buckler, Ed.	51	Tailor	819 Mason St.	July 1915—Vancouver
941	Cummins, Alb. C.	56	Bookkeeper	1054 Pandora St.	June 29, 1916—Victoria
942	Graham, Wm.	51	Printer	57 San Juan Ave.	1896—Victoria
943	Hallsor, Ellis	20	Ship Captain	Marigold	Jan. 26, 1916—Victoria
944	Hill, Arthur P.	29	Wireless Operator	1908 Davie St.	Mar. 16, 1910—Victoria
945	Hill, Walter B.	26	Clerk	1908 Davie St.	May 2, 1914—S.P. Island
946	Jack, Hunter	47	Farmer	Mayne Is.	Nov. 5, 1915—Victoria
947	Jennings, Ernest T.	27	Motorist	1334 Woodland Rd.	July 22, 1917—Victoria
948	Jennings, Samuel	54	Brickmaker	1320 Dallas Rd.	Oct. 1892—Victoria
949	Justice, Olive	19	Farmer	Ganges	Oct. 13, 1916—Salisbury, Eng.
950	Luesley, Geo. H.	33	Mechanic	1803 Davie St.	Jan. 19, 1907—Victoria
951	McMillan, Archibald	69	Baker	1161 Yates St.	1891—Victoria
952	Pankhurst, Alex. H.	68	Painter	Aged Home	1891—Victoria
953	Sheepwash, Wm. J.	27	Wireless Oper.	Fernwood Rd.	May 4, 1917—Victoria
954	Watkinson, Alf. J.	69	Retired	1908 Davie St.	Nov. 1891—Victoria
955	Watkinson, Wm. G. M.	40	Chemist	1908 Davie St.	Oct. 1896—Birmingham, Eng.
956	Bristol, Annie	54	Housekeeper	Oaklands	May 1887—Kelloe, Man.
957	Burr, Jannett	19	Shop Asst.	Quadra St.	Mar. 23, 1916—Victoria
958	Burr, Margaret	45	Housekeeper	Quadra St.	Mar. 23, 1916—Victoria
959	Cummins, Mary	54	Housekeeper	1054 Pandora St.	Oct. 19, 1915—Victoria

No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
960	Cummings, Rita	17	Tel. Operator	1054 Pandora St.	Feb. 26, 1918—Victoria
961	Day, Ann E.	68	Dressmaker	1752 First St.	Oct. 1910—Hilford, Eng.
962	Day, Emily	57	Housemaid	1752 First St.	Aug. 1906—London, Eng.
963	Omitted				
964	Hanover, Florence	33	Housekeeper	1054 Pandora St.	Oct. 19, 1915—Victoria
965	Hill, Agnes	27	Housekeeper	1908 Davie St.	Mar. 1907—Victoria
966	Hill, Elizabeth	29	Housekeeper	1908 Davie St.	Mar. 19, 1907—Victoria
967	Jack, Elizabeth	78	Housekeeper	Mayne Is.	1914—P.S. Island
968	Jennings, Annie	52	Housekeeper	1320 Dallas Rd.	Apl. 1892—Victoria
969	Jennings, Leonora F.	16	Student	1320 Dallas Rd.	Apl. 25, 1918—Victoria
970	Justic, Lena	39	Housekeeper	Ganges	Dec. 12, 1915—Salisbury, Eng.
971	Luesley, Regina	31	Housekeeper	1803 Davie St.	Mar. 1907—Victoria
972	Watkinson, Agnes G.	33	Housekeeper	1908 Davie St.	Oct. 1910—Victoria
973	Watkinson, Agnes J.	65	Housekeeper	1908 Davie St.	Apl. 1892—Victoria

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No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
974	Carter, Foster C.	53	Rancher	Haney, B.C.	1895—Stave River
975	Carter, Sophia A.	49	Housekeeper	Haney, B.C.	1895—Stave River
976	Carter, Edwin C.	53	Janitor	Coquitlam	1895—Stave River
977	Brown, Chas. H.	38	Farmer	Kleshun Hill P.O., Gr.Pr.Alta.	Oct. 1907—Blackpool, Eng.
978	Brown, Elizabeth	39	Housekeeper	Kleshun Hill P.O. Gr. Pr., Alta.	1896—Elland, Eng.
979	Greenwood, A. E.		Boilermaker	Edsom, Alta.	1898—England
980	Greenwood, A. E., Mrs.		Housekeeper	Edsom, Alta.	1898—England
981	Nicholson, Edward	76	Farmer	Bracebridge, Ont.	1883—Bracebridge
982	Nicholson, Helen	66	Housekeeper	Bracebridge, Ont.	1912—Brighton
983	Ball, Albert	28	Accountant	Granum, Alta.	Mar. 26, 1908—Stockport Eng.
984	Ghent, Geo. Orton	22	Farmer	Battleford, Sask.	Feb. 1917—Hamilton
985	Ghent, Harry G.	30	Farmer	Battleford, Sask.	Sept. 1906—Hamilton
986	Ghent, Ruby	29	Housekeeper	Battleford, Sask.	Feb. 1916—Hamilton
987	McCarter, Robt.	52	Farm Implements	740 6th St., Saskatoon	April 2, 1911—Guelph
988	McAdam, Geo.	37	Farmer	Emmaville, Sask.	May 21, 1899—Leicester
988a	McAdam, Ada E.	40	Housekeeper	Emmaville, Sask.	May 26, 1893—Leicester
988b	Hagley, Rose E.		Housekeeper	Gravenhurst	1881—Brighton, Eng.
988c	Gravett, Richard T.	43	Florist	Gravenhurst	Aug. 30, 1912—Gravenhurst
988d	Gravett, Marion Martha		Housekeeper	Gravenhurst	Mar. 23, 1913—Gravenhurst
988e	Gravett, Bert	34	Moulder	Gravenhurst	Nov. 19, 1915—Gravenhurst
988f	Gravett, Isabella	33	Housekeeper	Gravenhurst	Feb. 1917—Gravenhurst
988g	Gravett, Ernest	32	Boat Builder	Gravenhurst	Dec. 30, 1910—Gravenhurst
988h	Taylor, Joseph	76	Farmer	Sawyerville, Que.	1906—Montreal
988i	St. John, Jas. Lorne	37	Farm Laborer	Sunderland, Ont.	Sept. 17, 1913—Toronto
988j	Thomas, Sarah Jane	67	Housekeeper	Haliburton, Ont.	Oct. 1873—Haliburton
988k	White, Gertrude		Housekeeper	Leaman P.O., Alta.	Nov. 26 1894—Portsmouth, Eng.
988l	Bruner, Willie		Housekeeper	Leaman P.O.	Feb. 26, 1914—Hardisty, Alta.

No.	NAME	AGE	TRADE	ADDRESS	WHEN AND WHERE BAPTIZED
989	Guest, Frank C.	26		1136 Retallack St.	Dec. 1909—Birmingham, Eng.
990	Guest, Maria		Housekeeper	1136 Retallack St.	June 23, 1918—Regina
991	MacDonald, Kenneth	39		1309 15th Ave.	May 1915—Winnipeg
992	MacDonald, Helen		Housekeeper	1309 15th Ave.	Dec. 1913—Toronto
993	Keith, Wm.	41		James Apts., Hamilton St.	June 23, 1918—Regina
994	Keith, Elizabeth		Housekeeper	James Apts., Hamilton St.	June 23, 1918—Regina

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Appendix IV.

THE COMMITTEES' DECLARATION OF AUTHORITY TO ACT ON  
BEHALF OF ALL CHRISTADELPHIANS IN CANADA.

23 Chester Ave.,  
Toronto, October 25, 1917.

The Right Honorable  
SIR ROBERT BORDEN, Premier,  
Parliament Buildings, Ottawa, Canada.

Dear Sir,—

We, the Christadelphian Standing Committee of Canada, and also Elders of the Christadelphian Churches of Toronto and Hamilton, having been authorized to act on behalf of all Christadelphians in the Dominion of Canada to prepare, and have presented to the Honorable the House of Commons, a petition praying for exemption from military service, said petition was duly prepared, and by the good offices of Sir George Foster, Minister of Trade and Commerce, duly presented in Parliament then assembled, June, 1917.

But under the Military Service Act recently enacted, exemption from combatant service only is granted to such of His Majesty's subjects as seek exemption on conscientious grounds, all those thus exempted being still liable to be called upon to perform military and naval duties other than combatant, notwithstanding their conscientious scruples due to their profound religious convictions that all such services are forbidden them by the Supreme Divine Law.

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We do therefore humbly supplicate in their behalf, and pray that work of national importance in civil occupations may be assigned Christadelphians of military age in lieu of military service.

Moreover, we, the members of the Christadelphian Standing Committee, both jointly and severally, by virtue of the authority vested in us, do undertake to enter into the most solemn covenants with the Dominion Government to guard its clemency against abuse, should the same be extended to our people.

We undertake also to discharge such duties as the Government may require of us in consideration of our having obtained total exemption from military service.

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With all due consideration and respect, we beg to subscribe ourselves in all sincerity.

Yours very truly,

THE CANADIAN CHRISTADELPHIAN  
STANDING COMMITTEE.

Geo. Waite (Chairman).  
Wm. R. Hall (Secretary).  
James Price.  
Wm. Ebbs.  
Alex. C. Renshaw.  
Wm. Smallwood.  
Geo. Carrick.  
Robert C. Baillie.

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Wm. Smallwood and Geo. Carrick having resigned, their places were filled by John Parkin and Edwin Hill.