

*Synod copy*

JOURNAL OF PROCEEDINGS  
OF THE  
**Fifth**  
**Triennial Council**  
OF THE  
CHURCH OF ENGLAND  
IN THE  
**Missionary Diocese of Algoma**  
**1898**

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*Held in the Town of North Bay, Ontario, on May 31st and  
June 1st, 2nd, and 3rd, in the year of our  
Lord MDCCCXCVIII.*

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THE LORD BISHOP OF ALGOMA  
PRESIDENT

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TORONTO:  
THE BRYANT PRESS  
1899

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# Clergy and Officers of the Missionary Diocese of Algoma

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## The Bishop

The Right Reverend GEORGE THORNELOE, D.D., D.C.L., Sault Ste. Marie, Ontario.

## Commissary

The Venerable Archdeacon LLWYD, Huntsville.

## Examining Chaplain

The Rev. JAMES BOYDELL, M.A., Bracebridge.

## Rural Deans

The Rev. C. J. MACHIN, Mus. Bac. ....	Muskoka.
" A. W. H. CHOWNE, B.D. ....	Parry Sound.
" R. RENISON, B.A. ....	Algoma.
" J. W. THURSBY. ....	Thunder Bay.
.....	Nipissing.
.....	Manitoulin Island.

## Secretary of the Triennial Council

The Rev. CHARLES PIERCY ..... Burk's Falls, Ontario.

## Diocesan Treasurer

D. KEMP, Esq., Merchants Bank Chambers, Toronto.

## Editor of "Algoma Missionary News"

The Rev. CHARLES PIERCY ..... Burk's Falls.

## Insurance Officer

G. S. WILGRESS, Esq. .... Huntsville.

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" Rev. J. BOYDELL, M.A.		G. S. WILGRESS, Esq.

## Substitutes—Clerical

The Rev. Rural Dean MACHIN.		The Rev. Rural Dean RENISON.
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The Venerable Archdeacon LLWYD.		G. S. WILGRESS, Esq.
" Rev. Rural Dean MACHIN.		A. SIDNEY SMITH, Esq.
" Rev. J. BOYDELL, M. A.		J. B. AULPH, Esq.

## Substitutes

The Rev. Rural Dean RENISON, B.A.		J. PURVIS, Esq.
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" CHARLES PIERCY.		W. J. THOMPSON, Esq.

**Clergy and Officers of the Missionary Diocese of Algoma—Continued**

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" W. G. WOODSLEY, St. Clement's Vicarage, Fulham Palace Road, London.

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**Clergy and Lay Representatives of the Council of the  
Missionary Diocese of Algoma, 1898.**

MISSION.	CLERGYMEN.	LAY REPRESENTATIVES.
Aspdin.....	Rev. W. H. French, Aspdin	
Lancelot		
Allansville		
Stanleydale		
Baysville.....	Rev. A. H. Hazlehurst, Baysville	
Stoneleigh		
Dorset		
Bracebridge.....	Rev. J. Boydell, M.A., Exam. Chaplain,	A. A. Mahaffy,
Falkenburg	Bracebridge.....	Bracebridge
Bruce Mines.....	(vacant)	
Ottertail		
Poplardale		
Burk's Falls.....	Rev. Charles Piercy, Editor "A.M.N.,"	W. Kelsey,
Sunridge.....	Burk's Falls.....	Burk's Falls
Katrine		A. E. French,
Cook's Mills.....	Rev. W. M. R. Saborne, Cook's Mills	Sundridge
Algoma		
Blind River		
Webbwood		
Walford, etc.		
Emsdale.....	Rev. A. W. H. Chowne, B.D., Rural Dean	
Ebberston	of Parry Sound, Emsdale	
Sand Lake		
Fern Glen		
Fort William.....	Rev. E. J. Harper, Fort William	
Fort William West		
Gore Bay, Manitoulin Island	Rev. L. Sinclair, Gore Bay	
Mills		
Kagawong		
Gravenhurst.....	Rev. C. J. Machin, Mus. Bac., Rural Dean	
Northwood	of Muskoka, Gravenhurst	
Haileybury.....	Rev. J. Hickland, Haileybury	
Liskeard		
Dawson's Point		
Montreal River		
Baie des Peres		
McDougal's Camp		
Gordon Creek, etc.		
Huntsville.....	Ven. T. Llwyd, Archdeacon of Algoma,	G. S. Wilgress,
Grassmere	Huntsville.....	Huntsville
Emberson		
* Little Current.....	Rev. W. J. Eccleston, Little Current	
Maganetawan.....	Rev. D. A. Johnston, Maganetawan.....	J. Rousell
Midlothian		
Chapman Valley		
Spence		
Dunchurch		
Manitowaning.....	Rev. A. J. Young, Manitowaning	
Little Current		
Purple Hill		
The Slash		
Marksville, St. Joseph's I	Rev. R. Atkinson, Marksville	
Richard's Landing		
Jocelyn		
North Bay.....	Rev. W. A. J. Burt.....	J. Hannen,
Callander		North Bay
Bailey Settlement		
North Seguin.....	Rev. A. J. Cobb, North Seguin	
Seguin Falls		
Broadbent		
Dufferin Bridge		

x Korah Rev. J. P. Smitheman

**Clergy and Lay Representatives of the Council of the Missionary Diocese of Algoma, 1898—Continued.**

MISSION.	CLERGYMEN.	LAY REPRESENTATIVES.
<b>Novar</b> .....	Rev. J. Pardoe, Novar	
Ilfracombe		
Ravenscliffe		
<b>Oliver</b> .....	(vacant)	
Papoonge, etc.		
<b>Parry Sound</b> .....	Rev. W. Evans, Parry Sound	
Rankins		
Christie		
<b>Port Arthur</b> .....	Rev. J. W. Thursby, Port Arthur	
<b>Port Carling</b> .....	Rev. W. E. Chilcott, B.A.	
Gregory		
Port Sandfield		
Beaumaris		
Brackenrig, etc.		
<b>Port Sydney</b> .....	Rev. A. R. Mitchell, Port Sydney.....	A. S. Smith
Beatrice		
Ufford		
Newholme		
<b>Powassan</b> .....	Rev. C. H. Bucklan <sup>e</sup> , Powassan	
Commanda		
Nipissing		
Restoul		
<b>Rosseau</b> .....	Rev. G. Gillmor, Rosseau	
Ullswater		
Bentrivendale		
Cardwell		
Rosseau Falls		
Raymond		
<b>Sault Ste. Marie</b> .....	Rev. R. Renison, B.A., Rural Dean of Algoma, Sault Ste. Marie.....	H. Plummer
Korah		
Goulais Bay		
<b>Schreiber</b> .....	(vacant)	
Nepigon		
Rossport		
White River		
<b>Sheguiandah (Indian)</b> .....	(vacant)	
Sheguiandah (White)		
Sucker Creek (Indian)		
Birch Island     "		
Spanish River    "		
Collin's Inlet, etc.		
<b>South River</b> .....	Rev. G. Gander ( <i>d</i> ), South River	
Eagle Lake		
Trout Creek		
<b>Sturgeon Falls</b> .....	(vacant)	
Cache Bay		
Warren		
<b>Sudbury</b> .....	Rev. F. C. H. Ulbricht, Sudbury.....	J. Purvis, Sudbury
Copper Cliff		
Cartier		
<b>Thessalon</b> .....	(vacant)	
Day Mills		
Blind River, etc.		
<b>Uffington</b> .....	Rev. A. H. Allman, Uffington	
Purbrook		
Oakley		

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1898.

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**First Day, Tuesday, May 31st, 1898.**

The Fifth Triennial Council of the Diocese of Algoma met at North Bay, Ont., on Tuesday, the 31st day of May, 1898, at the request of the Bishop of Algoma (Right Reverend George Thorneloe, D.D.).

The Council opened with Morning Prayer and a celebration of Holy Communion in the Church of St. John. At the former service, the officiating clergy were Rev. Rural Dean Chowne, Rev. W. H. French, and Rev. A. H. Allman. At the latter service, the Bishop was the celebrant, assisted by the Ven. the Archdeacon of Algoma, Rev. J. Boydell, M.A., Examining Chaplain, and Rev. W. A. J. Burt, incumbent of North Bay.

**First Day's Business.**

The Bishop took the chair in the Church Hall at 11.10 a.m., and called the Council to order.

After reading prayers, the Bishop announced that the Secretary of the Council had resigned, and appointed Rev. C. Piercy to be Secretary *pro tem*.

Rev. Messrs. Cobb and Smitheman were appointed Scrutineers of the credentials of lay delegates.

The Secretary called the role of the clergy, when twenty-two answered to their names.

The Scrutineers of credentials of lay delegates reported the following gentlemen present, entitled to seats in the Council:— Messrs. A. E. French, Sundridge; J. Hannan, North Bay; W. A. Kelsey, Burk's Falls; J. Purvis, Sudbury; J. Rowsell, Magnetawan; G. S. Wilgress, Huntsville.

Moved by Rev. J. Boydell, seconded by Rev. J. P. Smithe-man, That Rev. C. Piercy be elected Secretary. Carried.

#### **Bishop's Charge.**

The Bishop then read his charge as follows:

Since the last meeting of this Triennial Council it has pleased Almighty God to bring about a great change in the affairs of this Diocese of Algoma.

He who, under the Divine hand, guided your fortunes for fourteen years, consecrating to the advancement of God's Church amongst you those brilliant abilities with which his Maker endowed him so richly, and winning, both by his gifts and by his faithful discharge of his duties, the admiration and love of you all, has been compelled by the condition of his health to lay down the reins of government. And I, in the course of Divine Providence, have been called to take them up.

Of Bishop Sullivan's great work among you, my brethren, I need not speak. I will simply remind you that since his resignation of the See of Algoma the shadow of a grievous family affliction has fallen upon him. And I ask you to join your prayers with mine that He who, for His own wise purpose, has sent the affliction may also give His servants grace to bear it.

May I add my earnest entreaty that you will pray for me also, that I may be, at least in aim and motive, a worthy successor of the devoted bishops who have gone before me.

#### **Retrospect.**

Elected by the Special Provincial Synod which met in Montreal on the 11th of November, 1896, and consecrated on the Festival of the Epiphany in the year next following, I entered upon the duties of my office as Bishop of the Missionary Diocese of Algoma without delay, arriving at Sault Ste. Marie, the See town, on the 27th day of January, 1897.

One and all the clergy of the Diocese, either by letter or in person, gave me a cordial welcome, for which, and for many subsequent proofs of goodwill, I take this opportunity of thanking them warmly.

Once established in my new home I began immediately to study the Diocese and its affairs. By the end of three months I had visited various missions on the North Shore, in the Manitoulin Island and in the Districts of Muskoka, Parry Sound and Nipissing.



I then set out, in obedience to the invitation of His Grace the Archbishop of Canterbury, to attend the Lambeth Conference, held one year earlier than it was due, in consequence of the year 1897 being the thirteen hundredth anniversary of the landing in England of Augustine, who became the first Archbishop of Canterbury.

Seizing the opportunity, as I passed through Montreal and Quebec, to plead the cause of our Diocese, I sailed on the 15th of May and arrived in Liverpool on the 26th of the same month. I remained in England until the 5th of August, the interval being very fully occupied. A large part of July was, of necessity, taken up with the Conference at Lambeth, but every available hour not so employed was used in the interests of Algoma.

#### Lambeth Conference.

It was an unspeakable privilege to be present at this remarkable Conference, in which were gathered 194 Bishops from every part of the English-speaking world.

Any account of what was said and done would take far more time than I have now at my disposal. The official report may be had from the Church Publishing House in Toronto and should be read by every thoughtful clergyman,

I will content myself with an expression of thankfulness that the Conference was "divinely guided," to use an expression of the Bishop of New York, "with a fine discernment to deal with themes that are of primary and pressing importance," and that among the questions discussed and the resolutions adopted a prominent place was given to such subjects as "*The Sanctity of Marriage*," "*Industrial Problems*," "*The Encouragement of Theological Study*"—especially the "*Critical Study of the Bible*," "*Missions*," and "*Church Unity*." I earnestly commend to the careful consideration of our clergy the various reports and resolutions, and the passages of the Bishops' Encyclical Letter, in which these subjects are dealt with.

May I add my conviction that the Conference, having drawn closer than ever the ties which bind together the various parts of the Anglican Communion, will, by the blessing of God, at once advance the well being of that Communion, promote the spread of Christianity the world over, and do something towards the restoration of that visible unity for which we so ardently yearn.

#### Special Work in England.

By sermons and addresses, delivered in various places, I was able to raise a considerable sum towards our Mission Fund.

I conferred with the authorities of our Algoma Association, and appointed Miss E. Eda Green, of No. 1a Sheffield Terrace, Kensington, to be Secretary of the Association in succession to Mrs. Stubbs, who, after a long and devoted term of service, had been compelled by domestic affliction to retire from office. The Rev. H. N. Burden, formerly a faithful worker in Algoma, had filled the position of Secretary for a time, and, in the midst of many cares, had made a noble but vain effort to continue the work. Other attempts had been made to supply the need, but had not proved successful. Miss Green's appointment was therefore hailed with delight. It has proved a very happy one. Miss Green possesses a rare combination of earnestness and business talent. She has taken up our work with enthusiasm.

The Annual Meeting of the Association was held, by the courtesy of the Vicar, the Rev. Canon Pennefather, at the Church of St. Mary Abbot's, Kensington. And, from what took place there and elsewhere, I have reason to believe the Association is now full of promise, and likely to continue its noble work for some time to come, to our great profit.

I further visited, and aided by sermons and addresses, the great societies which have been so generous in making grants to our Missionaries for years past,—the S.P.G., and the C. and C.C.S. To these societies we owe an unspeakable debt, and while we regard with dismay their proposal gradually to withdraw their grants, since such withdrawal will probably involve the closing of at least a few of our missions,—yet we can find nothing in our hearts but gratitude to those noble agencies for good, which have so long and so liberally aided us.

To another society, the oldest of all the great Missionary Societies of the English Church, the grand old S.P.C.K., which has this year celebrated the 200th anniversary of its beneficent existence, we owe a like debt of grateful recognition. Among other favors, and in response to my personal appeal, this society granted to the Diocese of Algoma, towards the foundation of a Mission Clergy Sustentation Fund, the sum of £1,000. The condition upon which the grant was made payable was, that, to meet it, we should raise, from other sources, and within five years, the sum of £9,000. It was agreed, however, that the money might be paid in instalments of £100 each, to meet our £9,000, till the whole was paid.

It may seem to many, that this munificent offer of the S.P.C.K. is a useless one, since the sum we are required to raise in order to secure it is beyond our ability. But I would ask those who take this view of the case to recall the success achieved in the building up of the Episcopal Endowment Fund, and the Widows' and Orphans' Fund of our Diocese. If, in about fourteen years, these funds could be raised from almost

nothing, to the grand total of more than \$70,000, we need not utterly despair of ability to raise, if not in five years, at least in ten, and that, perhaps, might be accepted as sufficient,—the sum of \$45,000 required of us.

And, above all, must we not remember always that He, who is alike supreme over wealth and human hearts can, if He will, at any moment dispose His wealthy servants to give us ever dollar we need?

In view of all this, I have felt it my duty to make a beginning. The fund now stands at \$2,406.20. It is made up as follows: 1. From the S.P.G., special grant at the Bishop's disposal, \$1,206.94. 2. Special contributions (including the bequest of the late Helen Kinnear, \$498.75), \$699.26. 3. The price obtained for the Bishop's yacht, *Evangeline*, which was sold on the 2nd of May, \$500.

We have also subscriptions yet unpaid, amounting to \$300. Of this sum, \$100 is the remainder of a subscription of \$125 given by a devoted layman of Algoma, and another \$100 is promised by one of our own clergy.

#### **The Sale of the *Evangeline*.**

The sale of the *Evangeline* was almost a necessity. There is no longer any serious difficulty in getting to most of the places she was intended to reach. Boats of various kinds have multiplied in the waters of our diocese. Our railways approach those waters at many points. And to settlements somewhat remote from the ordinary course of traffic, the traveller may find his way with comparative ease and moderate expense in a chartered tug or sail boat. The *Evangeline* therefore, was becoming a somewhat expensive mode of travelling. Moreover, she was advancing in age and rapidly diminishing in value.

In view of these facts it was, in my judgment, and in the judgment of others, upon whom I relied for advice, to say the least, a prudent thing to sell her. And having sold her, it seemed right and fitting that the money she brought should be applied to the Missionary Sustentation Fund. In doing this, I think I have with me those chiefly interested in the yacht. It may be thought that the price realized is an absurdly small one. It is small compared with the price paid years ago. But, as boats are selling, and considering her age and condition, I am assured, by those who should know, that \$500 is a fair and reasonable figure for her.

#### **Retrospect Concluded.**

On my return from England I at once resumed my study of the diocese and its affairs, visiting Western Algoma and

penetrating to the remote northern outposts of Negwenenang, on Lake Nepigon, and Haileybury, on Lake Temiscamingue.

I varied this work only by taking my first ordination at Sault Ste. Marie, on the 19th September, and by brief visits, in the interests of our Mission Fund, to Montreal in October, when the Domestic and Foreign Mission Board was in session, and to Ottawa in February. On both these occasions I was successful in securing substantial aid.

I have now been over the settled parts of the diocese, and in several directions more than once. In the course of my visitations I have held sixty-five confirmations, confirming 639 persons. I have consecrated two churches, one chancel, and one burial ground. I have celebrated Holy Communion sixty-one times, and have delivered 259 sermons and addresses,—thirty-five in England and 224 in Algoma and other parts of Canada.

At the ordination referred to above, the Rev. C. H. Bucklan was advanced to the Priesthood, and James Hickland was made Deacon. I also advanced Rev. Wm. Hunter to the Priesthood in St. John's Church, North Bay, on the Feast of the Conversion of St. Paul (Jan. 25th).

In the course of the sixteen months, during which I have held office as Bishop, the following clergy have left the diocese: The Rev. H. C. Aylwin, the Rev. James McConnell, the Rev. S. H. Morgan, and the Rev. M. C. Kirby. And the following have been received among us: The Rev. T. E. Chilcott, B.A., of Trinity College, Toronto, from the Diocese of Saskatchewan and Calgary, and the Rev. Laurence Sinclair, from the Diocese of Albany, in the United States of America.

The following changes and appointments have also been made: The Rev. W. A. J. Burt, of Port Carling, has been appointed first to the temporary charge of Gravenhurst, and subsequently to the incumbency of North Bay. The Rev. T. E. Chilcott has been appointed to the incumbency of Port Carling, the Rev. A. J. Young, of North Bay, to the incumbency of Manitowaning, the Rev. Wm. Hunter to the temporary charge of North Bay, and subsequently to the temporary charge of Sault Ste. Marie; the Rev. Laurence Sinclair to the incumbency of Gore Bay; the Rev. Frederick Frost, of Sheguiandah, to the incumbency of Garden River.

Through ill health, the Rev. E. Lawlor has resigned his Mission of Schreiber and Nepigon. His name remains, however, upon our list of clergy.

The Missions of Sturgeon Falls, Webbwood and Oliver are being served by catechists and lay readers. Bruce Mines is vacant.

Through the Divine mercy the ranks of our clergy remain unbroken by death. May God be praised!

#### **Finances.**

On entering upon the duties of my office I found the Diocese in debt to the extent of more than \$5000. A careful investigation of Diocesan accounts revealed the fact that, for several years, the income of the Diocese had been inadequate to meet the pledged expenditure.

I resolved to make no very radical changes in Diocesan affairs at the outset, but to do all in my power to remedy what was wrong by making earnest appeals for help to the friends of the Diocese, on both sides of the Atlantic. I hoped thus to restore the equilibrium between the income and expenditure, and possibly also to pay off a portion of the debt.

I have done my best, but my hopes have hardly been realized. My efforts—and they cannot be repeated year by year—have barely sufficed to enable us to hold our own. Our debt remains to day very nearly as large as it was when I took charge of the Diocese. And no very important permanent additions have been made to our revenue. On the contrary, the S.P.G., persisting in its policy of annual reduction, has given us for the past year only £665, instead of £750, the amount of their grant in previous years, and next year is to give us still less.

In view of all this I have been compelled to realize that my duty was in the direction of retrenchment. I have accordingly looked with care into the condition of our various missions, and, in as fair a manner as possible, made reductions in their grants. At Easter I gave notice of these reductions, and called upon the people, in each case, to make up, by special effort and self-sacrifice, the sums withdrawn, that the clergy might suffer no loss. With few exceptions the missions have responded nobly to this appeal.

I have, further, withdrawn the resident catechist from Dunchurch, and have re-united that station with the Mission of Maganetawan, under the Rev. D. A. Johnston. And I am thankful to say that clergyman and people alike have submitted to this step with praiseworthy cheerfulness.

I have also effected a saving of some hundreds of dollars by certain small economies in the management of the Diocese.

By these means, without reducing the area of our work—though I am sorry to say the changes involve a decrease of efficiency in several quarters—I have effected a considerable diminution of our expenditure. I only hope my action may, in no case, result in loss to our clergy. I am willing to submit to that discipline myself, but I should be sorry indeed to impose it

upon others. I am convinced there is no need, and in the end I believe our people will rise nobly to bear their added burden.

Meantime it is clear to me that, in view of our increasing financial responsibilities and the debt which will remain to be provided for, even when we have equalized our income and expenditure, our policy for some time to come must be one of *consolidation* rather than of *expansion*. And while we do not forget that there may be cases in which it will be our duty to go forward in faith, our first and constant aim must be to secure the ground we have taken.

If we all agree to this and work for it, and if every mission does its best to increase its payment to its clergyman's stipend, being content to wait for many things, such as stained windows, a costly organ, elaborate church furniture, more complete and convenient buildings, in some cases even for a parsonage, that it may be able to pay the living agent without whom the mission would simply cease to exist, then I believe we shall in due time come, by God's aid, upon better days.

In considering all these things I have become aware that the uncertainty of our Diocesan income is among the greatest of the various trials incident to my position. I find that each year the Bishops of Algoma have been required to pledge thousands of dollars which they had afterwards to obtain by the precarious method of public appeal and personal solicitation.

The only settled items in our revenue have been the annual grants made by the two great English societies—some £950 in all—and certain smaller sums pledged to the Diocese in Canada and England. The total guaranteed income would perhaps amount to \$6,000—while the amount of outside aid required would reach \$16,000. Thus each year the burden of providing about \$10,000 has rested upon the Bishops.

Of course certain large donations he was morally sure of year by year. But the element of uncertainty was terribly great, and I am persuaded did much to break the strength of the Bishops.

It would be an unspeakable relief to us if the older Dioceses of Canada, instead of waiting for our appeals, would undertake for a period of years to pay into our Mission Fund, annually, certain fixed sums, say the sums they have been used to pay, until my election, into the Episcopal Stipend Fund. For the present year some of the Dioceses are doing this. Why should it not become a settled order of things so long as we need the aid? As the child of older Canada our Diocese is supposed to have a claim to such settled support.

Again, it would be a great comfort to us if the Domestic and Foreign Mission Board, which has always been most liberal

to us, would pledge to us a fixed annual grant, year by year, as the English societies do. Why should it not? It is the representative board of that older Canada whose child we are.

Yet again, our constant, never-failing friend and supporter, the Woman's Auxiliary to the Board of Missions, would do us even greater service than it is doing, even though no more were given us, if by its Diocesan or Provincial organizations it would promise us, as it has promised certain of the more western Dioceses, fixed annual grants for our Mission Fund, or for particular missions or departments of work, leaving special cases of need and appeals for special gifts to take their chances afterwards.

Thus, at least to some extent, we should be lifted out of our chronic uncertainty regarding the payment of our missionaries and the Bishop's burden would be materially lightened.

But whatever we may induce others to do for us the great lesson of our present financial position is clear and unmistakable. We must learn in the future to rely more largely upon ourselves!

#### **Proposed Synod.**

I have thought much upon these topics in connection with the subject of the proposed Synod. And the conclusion I have reached, from considering the financial and other aspects of the question, is that we had better not move too fast.

Neither financially nor numerically are we, in my judgment, strong enough to undertake the responsibilities of synodical action. With our scanty and scattered Church population we should find it very difficult, I fear, to secure in a Synod a lay element at once sufficiently experienced and regular in its attendance to discharge successfully the onerous duties which would devolve upon it. And to entrust the affairs of the Church and the management of Diocesan funds to a body of men lacking in experience and irregular in attendance, whatever their personal worth and devotion might be, would be a course which—as they themselves would be the first, perhaps, to acknowledge—would involve us in serious risk.

Nor can I think it expedient, even if it be right, to hand over to a Synod, largely elective, the distribution of moneys for two thirds of which the Bishop is personally responsible to the generous donors. Surely it will be fairer to wait until the Diocese raises annually at least one half of the amount it requires before we put the fund into its hands for distribution.

These and similar considerations have great weight with me. And when I reflect that many friends of Algoma are fearful lest the creation of a Synod should be misapprehended, and should check the flow of outside liberality into our treasury, and

that in any case, as we all know well, our Synod when created could not expect to elect its own Bishop unless it was prepared to abandon its claim upon the Church of Canada for support—I am driven to the conclusion, which I earnestly commend to this Council, that we had better pause before going further in the direction of synodical action.

But this does not mean that we need throw away all that has been done so far in the way of preparation.

An able committee, appointed for the purpose by the last Triennial Council, has been working diligently at the task of drafting a constitution and framing canons, etc., for the proposed Synod. It has had the assistance of distinguished Churchmen whose experience in such work has been wide and varied. The results of its labours, which in due course will be presented to this Council, will therefore be of extreme value, and should not be lost to the Diocese.

They need not be lost. Some features of the proposed synodical constitution might be very readily and most profitably adopted into the organization of this Council, which might thus, to a certain extent, be made to serve the purpose of a Synod. Indeed, I cannot refrain from expressing my conviction that we have in this Council a body which is far more valuable than we realize. That, in short, this Council may become to us almost what we choose to make it. If we will, its resolutions may be to us as canons; its machinery to all practical purposes, the machinery of a Synod. Its committees, advisory boards, upon whose advice the Bishop would rely for guidance in the distribution of funds, in the management of Diocesan properties, and in dealing with the various interests in which the Diocese at large has a right to share the responsibility.

Thus to all intents and purposes, the Triennial Council might be an acting Synod until, in the fulness of time, our affairs becoming ripe for the change, we could afford to transform it into a real one.

#### **Suggestions.**

Among other things, with a view to hastening the time when the formation of a Synod would become not merely a safe, but a necessary step, we should aim at the definite Churchly education of ourselves and our congregations.

The Church's principles, and the Church's system, need to be understood and explained more thoroughly. Overrun as our land is with sectarianism, it is not strange, perhaps, that our people should be tempted to look at things from the sectarian standpoint, and should, now and then, manifest something of the sectarian spirit. But we clergy, and well instructed laity,



must realize our responsibility as teachers of our less instructed brethren, and never think that the prevalence of non-Churchly views is a reason for adapting the Church's methods to those of the sects. Rather, we should regard it as a reason for setting forth the Church's ways and views, in even sharper outline than usual; the Church's beautiful system of Fast and Festival over against the haphazard system, or no system, of the sects; the Church's idea of corporate unity over against their idea of many churches all equally good; her historic constitution and ministry over against their modern ministeries, and organizations without number—in short, the grand idea of the Catholic Church, the mystical Body of Christ, the abode of His Spirit, through which He leavens and regenerates the world. Yes, the Holy Catholic Church, world wide, adapted to all races, yet one, each part being bound to all the other parts by spiritual bonds which it is sin to sever, and each responsible for seeking the well-being of the whole body, not its own tiny interests alone. All this we need to hold and to teach with a firmness only equalled by our gentleness and love.

Thus we should remind ourselves, and also teach others, why we are Church-people and cannot be anything else. For they who most love Christ should cling most to His way. And the spirit that chooses for itself what to believe and how to worship is the spirit of heresy. For heresy is choosing for oneself.

Thus, too, we should see wherein lies our truest claim upon the older Dioceses. We are brethren and our weakness is a title to their aid. But we should also learn that others, in like manner, have a claim upon us. We should learn that to give and not merely to receive is the great function of the Christian and the secret of truest blessedness, and that of those to whom much has been given much will be required.

Until we look at things in this way we can hardly realize as we ought our duty as a Diocese. From the beginning of our Diocesan existence we have been receiving vast sums of money and countless gifts besides. No mere sentiment of gratitude can be an adequate return. There must be a quickening within us of the spirit of liberality. To receive benefactions habitually without such quickening is to be pauperized by charity. This is a real danger. It is not merely that for every gift we should make return, but we should be stirred by the thought of what has been done for us to a burning desire to do the like for others. And not one hour longer than we really require it should we be content to take the aid which, if it were not given to us, might be given to those who need it more. Thus, year by year, each mission should be pressing on towards self-support, and helping its poorer neighbours.

But we need also to learn and to teach more thoroughly that giving of money is not the only kind of giving which God accepts. The lawyer who gives the Church the benefit of his advice, the accountant who keeps her books gratuitously, Sunday School teachers who train her children, churchwardens who manage her affairs, delegates to the Council who devote their time and thought to her interests, they who play her organs or decorate her altars—yes, even they who sweep her floors, for the love that they bear to the Lord Who bought them, are, one and all, really giving to God. And how important a lesson this is we can hardly realize too clearly in a new Diocese like this. It is the lesson which is emphasized for us by the Domestic and Foreign Missionary Society, whose affairs are managed not for money but for love. And the words of that society's Ascensiontide appeal deserve to be remembered. "Love changes the character of the worker, love improves and elevates all it touches. Work done for love is purer, higher and better than any other." I come to you from the Diocese of Quebec. It is a Diocese noted through the land for the efficiency and judgment with which its funds have been administered. From first to last the management of those funds has been a work and labour of love. There is not one among us who has nothing he may give to God.

#### **The Clergy.**

Of necessity, what we clergy are will have much to do with what our people become. It is essential we should look much to ourselves. For the influence of a well-trained, holy and self-denying clergyman is a power for good.

Bishop, Priest and Deacon alike should live continually under the shadow of their ordination vows. And despite all hindrances we should live studious and holy lives.

We cannot inspire others with a holiness we do not ourselves possess. And we cannot rightly teach what we ourselves imperfectly know.

I rejoice that the House of Bishops has taken action looking towards a more uniform thoroughness in the preparation of candidates for Holy Orders. I wish all our clergy were alive to the importance of continuing their preparation, all through their ministry, by systematic reading for an hour or two every day. Only thus will they be able to supply the dogmatic teaching which is so greatly needed throughout the Diocese. Only thus can they qualify themselves to teach our people effectively the doctrines and principles of the Holy Catholic Church.

#### **Church Organizations.**

But there are certain institutions or organizations which every zealous clergyman should find very useful in dealing with

souls and in building up the fair fabric of the Church—institutions which we cannot afford to ignore if we are really anxious to teach and influence others for good. Of these the Sunday School, the Brotherhood of S. Andrew and the Woman's Auxiliary will serve as types if they do not cover the ground.

### **Sunday Schools.**

As to Sunday Schools, I regard it as every clergyman's duty to support them; Church Sunday Schools, not Union Schools, for Union Schools tear down the fabric of Church order and doctrine which it should be our aim to build up in the children's minds, and indoctrinate the young with the principles of dissent.

The foundations of our children's training ought, of course, to be laid in the home. Parents cannot evade their responsibility for this. Yet how common is the absolute neglect of religious teaching in our home! And how necessary, therefore, some means which will supply the lack!

But catechising, I hear someone say, is the Church's method—the public instruction of children by question and answer, after the second lesson in Church. And this is true. I believe nothing can take the place of catechising. Indeed, the more we can revive the practice the more, I am convinced, shall we impress the young, and through them those who are older, for good.

Yet catechising is intended to draw out, and so to impress on the mind more indelibly, that which has already been put in. And so there is room both for home training and the teaching of the Sunday School as a preparation for the catechising.

One thing, however, is to be attended to with strictest care, namely: that our teaching be real Church teaching; teaching which leads to Christ through His Church and which aims at producing not a mere religious sentimentalism but the "sober, righteous and godly life" of the devout and habitual communicant.

### **The Brotherhood of S. Andrew.**

But when the young man has left Sunday School how shall we use him and carry on his training? It is an important question. Sunday School ought to lead to Confirmation, and Confirmation to regular attendance at Holy Communion, which is the divinely appointed safeguard of young souls.

Yet how often the young drift away as they come to maturity! It is a grievous fact to contemplate.

From my reading and observation, and from what I know to be going on in certain missions of this Diocese, notably in

Port Arthur and North Bay, I am convinced that there is a grand work waiting to be done among us by the Brotherhood of S. Andrew.

Why should not every good sized mission in the Diocese have its chapter? Why should not the two or three young men in every place be banded together before the world has chilled their spiritual ardour, to pray and work for the extension of Christ's Kingdom among their fellows?

Certainly the future of our Church depends largely upon the hold we get and keep upon the young men. Young men nowadays are forced to breathe a noxious atmosphere of unbelief which quickly deadens their spiritual powers and perceptions if it be not counteracted. I know of no better antidote to this than employment such as is provided by the Brotherhood of S. Andrew.

#### **Woman's Auxiliary.**

And what of Churchwomen? The women of any community wield an enormous influence which has much to do with shaping public opinion. If Churchwomen will but take pains to become well instructed in Church matters, and to live and work on the Church's lines, if we, who are set as guides, will but help them as we ought, the results will soon be very marked indeed in the deepening and strengthening of Church life and opinion.

In view of all this, the Women's Auxiliary has great possibilities before it, both educational and missionary, in this Diocese.

If the branches (and there should be a branch of this splendid association in every mission) would but catch the Church idea, that they are not mere parochial associations, but parts of a great whole, and bound to work together for the common good, if they would realize that their responsibilities are not even bounded by Diocesan limits, but that they are, as their name indicates, auxiliaries to that missionary society which avowedly ministers to the whole missionary world, domestic and foreign alike, then they would escape the danger of that congregational selfishness which sooner or later kills Church life. To this end I think it important that every branch, while working for its own parochial needs, should also contribute something, though it be but a trifle, to the General Board of which it is an auxiliary; and that at the earliest possible moment each should do something for some other mission or for the Mission Fund of this Diocese.

By associating themselves together on a Diocesan basis, as they are now beginning to do, our branches of the W. A. will not only acquire a greater wideness of sympathy and unselfish-

ness of aim, but will also awaken in their members a truer *esprit de corps* which will be a great help to them in their discharge of their arduous duties.

As I speak of the Woman's Auxiliary I cannot refrain from alluding to the benefits which, in a constant stream of blessing, have been pouring in upon our Diocese for years from the auxiliaries of older Canada. In the form of bales—now, unless I am greatly mistaken, less needed than of old in many of the more settled parts of our Diocese, in some places not needed at all—and in the form of special grants in aid of churches, parsonages and missionaries—grants made in a spirit of cheerful sympathy which has itself been an unspeakable blessing to us—the auxiliaries all over Canada have been continually coming to our aid.

As we acknowledge this goodness with hearts full of deepest gratitude, let us try to realize that the best recognition we can make is imitation. Let us try to do to others as they have done to us. At least the branches of our Woman's Auxiliary in the larger and more independent missions of our Diocese have it in their power, and should feel it a sacred duty, not to suffer outside workers to do for them what they can do for themselves. And every mission which takes this independent stand is freeing the gifts it dispenses with for the benefit of needier brethren.

Who can estimate the influence in the Diocese at large of an example of this sort ?

#### Personal Devotion.

But while in all these ways and many others we strive to grasp more perfectly, that we may live up to them, the principles which justify our protesting, on the one hand against that *sectarianism* which would logically end in the destruction of organized Christianity—every man becoming a Church to himself—and on the other hand against that *papalism* which would destroy all religious freedom, bringing the Church into abject slavery to one man, we must not forget that in the learning and teaching of spiritual things no means can be effective which are not based upon devotion. The Great Teacher is the Holy Ghost. And while we try to appreciate, more and more, the beauty and effectiveness of that ancient system of worship which comes to us as a precious heritage from our fathers—nay, from the Apostles and Christ Himself—and cast our devotions in those apostolic moulds, the fitness of which even they who formerly discarded them are beginning afresh to recognize, we must not forget that all forms are of value to our spiritual life because they are channels of grace.

What men need to realize above all in regard to forms of religion is that which the Church sets before us in her sacramental system. In preaching and in praying alike the grace of God and the form are mysteriously associated together. So in the highest of Church ordinances. The Holy Communion, the Blessed Eucharistic service, in which, as we 'plead and represent before the Father the sacrifice of the cross by which we confidently entreat remission of our sins and all other benefits of His Passion,' we are made more and more "one with Christ and He with us," receiving within us the sustaining power of His risen and glorified life.

Surely in a better understanding and a more faithful use of these Divine ordinances, especially of Holy Communion, we may look for special results in the widening of the heart and the enlarging of the whole spiritual man.

Let it, then, be our aim in all our agencies—in Sunday School, in Confirmation class, and in sermons, in organizations like the Brotherhood of S. Andrew and the Woman's Auxiliary, and in every other means we may employ for "building up" the souls we have gathered into the fold of Christ—to promote regular habits of devotion, and chiefly the habit of frequenting the great Sacrament of Christ's Body and Blood of which it has been said: "If the number of our communicants does not bear a fair proportion to the congregation we have cause to fear that our people are not well instructed in the truths which concern their salvation."

#### Notes

A few notes and I have done.

*Indian Work:* Our Indian work causes me much anxiety. The Mission of Sheguiandah has had no resident clergyman for nearly a year, and the Mission of Negwanenang for several years. The money is not forthcoming. At Sheguiandah I am trying the experiment of combining the offices of day school teacher and lay reader. The result is uncertain.

The Shingwauk Home, which is doing a splendid work under Mr. G. L. King, is a bright spot in our Indian outlook. Yet it is troubled by constant lack of funds.

*A. M. N.:* I take this opportunity of saying that my judgment entirely coincides with my predecessor's as to the importance of *The Algoma Missionary News*. It is of great value to the Diocese and to every mission in it. And each clergyman should do his best to support it, both by extending its circulation and by contributing, out of the treasury of his experience, brief and graphic articles to fill its columns. We owe its painstaking and efficient editor a debt of thanks. The best way to thank him will be to resolve that we will not rest until the *News* is self-supporting, as it ought to be.

*Insurance:* I am distressed to find that the churches and parsonages of the Diocese are not yet all of them insured. This is not merely imprudent but wrong. I am of the opinion that no grant under ordinary circumstances should be given to a mission which will not insure its buildings. There may be one or two exceptional cases and these might be provided for by special funds, or the W. A. of the Diocese might aid them. But no mission, except under very exceptional circumstances, should be excused from paying the trifle required for insurance.

*Lay Readers' Licenses:* All lay readers' licenses, except those issued by myself, are hereby cancelled. And it is my wish that those who are now employed in the lay reader's office or who may hereafter wish to exercise it should obtain the usual license from me. The old licenses should be returned to me through the incumbents.

*Thanks:* For many years A. H. Campbell, Esq., of Toronto, has discharged the duties of Hon. Treasurer of the Diocese. He was in charge of our invested funds at the time of my election. But in November last he was compelled by infirmity and advancing years to resign his office. I need not tell you with what singular devotion and great ability Mr. Campbell managed our funds. But I would remind you that we should not separate without passing a cordial vote of thanks to him for his long and invaluable services.

After consultation with those most interested in the matter I appointed in Mr. Campbell's place, until the next session of Provincial Synod, J. A. Worrell, Esq., of Toronto. Mr. Worrell has entered with much interest and zeal upon the duties of his office.

I wish to record my gratitude to the Ven. Archdeacon Llwyd, who, as Commissary, administered the Diocese during my absence in England, and to whom I am also indebted for much valuable assistance and good advice on many occasions. To the Rev. James Boydell, M.A., I also wish to offer my thanks. I have confirmed Mr. Boydell in the office of Examining Chaplain to which he was appointed by Bishop Sullivan, and in which he has done good and faithful service. And I wish to thank the Rural Deans and the members of the Standing Committee of the Diocese, to all of whom I am greatly indebted for valuable advice and assistance.

*Statistics:* The following statistics are unavoidably incomplete. They do not cover the whole period of the past three years, and in some cases they must be taken as mere approximations to truth. I hope, by improvements in our forms of returns and by increased care on the part of the brethren in filling up those forms, to be able to present in future a more complete and accurate statement.

## RETURNS MADE TO PRESENT BISHOP AT EASTER.

	1897.	1898.	Total.
Church Population.....	8,715	9,329	9,329
Sunday Scholars.....	2,747	2,866	2,866
Sunday School Teachers.....	281	275	275
Baptized.....	550	507	1,057
Confirmed.....	261	217	478
Communicants.....	2,352	2,646	2,646
Total raised in Algoma for:			
Foreign Missions.....	\$ 119 59	\$ 113 32	\$ 232 91
Domestic Missions.....	149 14	134 09	283 23
Superannuation Fund.....	78 46	74 61	153 07
Jews.....	87 77	80 01	167 78
Stipends of our Clergy. ...	7,896 12	7,907 41	15,803 53
All Purposes.....	17,310 31	14,404 72	31,715 03

Special appeals issued in the last two years in behalf of the Indian Famine Fund, the Mission Fund of the Diocese, S.P.C.K., and for one of our missionaries recently burnt out, may have reduced the ordinary missionary offerings.

Brethren, I have done. May God Almighty bless our deliberations and make them fruitful to His own greater glory, the good of His Holy Church, and the edifying and saving of our own and many other souls.

The Council adjourned at 12.30 p m. to 2 p m.

## AFTERNOON SESSION.

The Bishop took the chair promptly at 2 o'clock.

Moved by Rev. C. Piercy, seconded by Rev. W. H. French—

That the Bishop be requested to appoint a Committee on Thanks, to which all matters of that nature be referred.—  
Carried.

The Bishop appointed Rev. Messrs. Boydell and Cobb, and Mr. J. Purvis.

Moved by Ven. Archdeacon Llwyd, seconded by Rev. J. Boydell—

That an annual offertory be made by each congregation in the Diocese towards the augmentation of the Sustentation Fund.

Moved in amendment by Rev. C. Piercy, seconded by Rev. F. C. H. Ulbricht—

That the words "an annual house-to-house collection" be substituted for the word "offertory," and the motion so amended be adopted.

The amendment was lost, and the original motion subsequently carried.

The following notices of motion on the agenda paper were then read:



By Rev. A. J. Cobb—

That this Council embraces this, the earliest opportunity, of expressing its deep sympathy with our late esteemed Bishop and Mrs. Sullivan, with their family, in the sad bereavement and sickness through which they have recently passed.

By Rev. A. J. Cobb—

That this Council, recognizing the considerable support afforded by the various diocesan branches of the Women's Auxiliary towards the maintenance of the Diocese, together with the assistance afforded the clergy and their families, respectfully desires to record its gratitude for past support, and prays their further assistance towards a more consolidated organization throughout the Diocese of its present existing branches of Church workers under that name.

By Rev. A. J. Cobb—

That as in the poorer missions of the Diocese, many of our members not possessing means to contribute towards the support of the clergymen by sums of money, yet would gladly give of their substance in kind, provision be made by a recognized form of receipt for such contribution (at a fair market valuation), handed to the clergyman, the same receipt, signed by the clergyman, to be placed in the offertory and accredited by the wardens to the donor's account with them—[Form to be submitted.]

By Rev. A. J. Young—

That the clerical members of the Standing Committee shall be elected in the manner following:

Two by the Deaneries of Muskoka, Parry Sound, and Nipissing, and two by the Deaneries of Thunder Bay, Algoma, and Manitoulin Island.

By Rev. A. W. H. Chowne—

It is desirable that a uniform practice exist in the Diocese with regard to the conducting of marriages; and as some are in the habit of marrying in houses, contrary to the rule of the Diocese, it causes grave difficulty for others, who are desirous of maintaining the rule, and so giving unstable persons the opportunity of introducing Dissenters into the family, and ultimately causing a leakage from the Church.

By Rev. J. P. Smitheman—

That the clergy should cultivate closer relations with the teachers and scholars of the elementry and other schools in order that the Church may exercise her proper influence.

By Rev. A. H. Allman—

That it is most desirable to promote clerical meetings for devotion and counsel.

By Rev. A. R. Mitchell—

That dancing in connection with Church entertainments is not conducive to spiritual advancement.

By Rev. John W. Thursby—

That, subject to the approval of the Bishop, a systematic effort be made to induce the young sons of Christian parents to become "postulants for Holy Orders," with a view to missionary work in this Diocese.

By Rev. John W. Thursby—

That this Council recommends community life for the clergy as a means of compassing and increasing the missionary work of the Diocese.

Rev. J. P. Smitheman gave notice of the following motion :—

That the Bishop be requested to convey the congratulations of this Triennial Council of the Diocese of Algoma to His Grace the Archbishop of Ontario on the occasion of his ministerial jubilee.

Moved by Ven. Archdeacon Llwyd, seconded by Rev. A. H. Allman—

That the Rev. C. J. Machin be a deputation from this Council to wait upon the Diocesan Auxiliaries in their annual meetings with a view to their being informed as to our needs, and also urged to pledge an annual amount for the Mission Fund of Algoma.—Carried.

At the request of the Bishop the Secretary read the report of the Standing Committee. (See appendix A).

The Secretary gave notice that at the proper time he would move the adoption of the report.

At the Bishop's request the Secretary next read the report of the Committee on Synodical Organization. (See appendix B).

A report concerning the Indian work at the Shingwauk Home, Sault Ste. Marie, Ont., submitted by the Principal, Mr. G. Ley-King, was read by the Secretary.

The report of the Librarian was submitted by the Ven. the Archdeacon of Algoma.

Rev. Charles Piercy, Editor of the ALGOMA MISSIONARY NEWS, read his report to the Council.—(See Appendix C).

The Bishop read statements from Mr. D. Kemp, Diocesan Treasurer, and from Mr. J. A. Worrell, Q.C., Hon. Treasurer for Invested Funds (pro tem.).

#### CONSIDERATION OF REPORTS.

Moved by Rev. C. Piercy, seconded by Rev. J. Boydell,—  
That the report of the Standing Committee be adopted.

Moved in amendment by Rev. A. H. Allman, seconded by Rev. W. H. French—

That the Standing Committee's report be considered clause by clause.

The amendment was carried.

The several clauses of the report, on motion of Rev. C. Piercy, seconded by Rev. J. Boydell, were put from the chair in order.

Clauses 1, 2, 3, 4 and 5 were adopted.

On motion to adopt Clause 6, it was moved in amendment by Rev. A. J. Young, seconded by Rev. J. P. Smitheman—

That the clerical members of the Standing Committee shall be elected in manner following: Two by the Rural Deaneries of Muskoka, Parry Sound and Nipissing, and two by the Rural Deaneries of Thunder Bay, Algoma and Manitoulin Island.

The amendment was lost and the motion to adopt the clause carried.

Moved by Rev. C. Piercy, seconded by Mr. W. A. Kelsey—

That we have an evening session—from 7.30 to 10 o'clock.

—Carried.

The Council adjourned at 5.30 p.m.

EVENING SESSION

On reassembling at 7.30 p.m. discussion was continued on clause 7 of the report of the Standing Committee, which was finally adopted.

Moved by Rev. C. Piercy, seconded by Rev. J. Boydell—

That the report of the Standing Committee be adopted as a whole.—Carried.

Moved by Rev. J. Boydell, seconded by Mr. G. S. Wilgress—

That the report of the Committee on Synodical Organization be adopted as a whole, and embodied in the minutes of the Triennial Council.—Carried.

Moved by Rev. A. R. Mitchell, seconded by Rev. James Hickland—

That the framing of a letter of thanks to Mr. Chancellor Walkem, Q. C., for his valued advice upon synodical organization be referred to the Committee on Thanks.—Carried.

Moved by Rev. A. H. Allman, seconded by Rev. A. J. Cobb—

That this Council thankfully receives the report of the Shingwauk Home, and desires in the future that a triennial report be presented, showing the exact financial position of the institution. Further, that the entire Indian work should be definitely recognized, so as to bring about representation in this Council, and that the management of the Shingwauk Home be

empowered to elect the Principal (if a layman) as a lay delegate to this Council.—Carried.

Moved by G. S. Wilgress, seconded by Rev. W. Evans—

That in order to bring the work of the Shingwauk Home more prominently before the Diocese, this Council recommends that every Sunday School in the Diocese give at least one offertory every year to the support of the Home.—Carried.

Messrs. H. Plummer and S. Smith, lay delegates of the Council from Sault Ste. Marie and Port Sydney, arrived, and handed their credentials to the Secretary.

Moved by Ven. Archdeacon Llwyd, seconded by Rev. Rural Dean Chowne—

That the report of the Diocesan Library, as presented, be adopted.—Carried.

Moved by Rev. F. C. H. Ulbricht, seconded by Rev. A. W. Hazlehurst—

That all clergy and licensed catechists using the library be required to pay the sum of one dollar per annum for the use of the Diocesan Library.—Carried.

The Council adjourned at 10 o'clock, the Bishop pronouncing the Benediction.

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## Second Day, Wednesday, June 1st.

There was a celebration of Holy Communion at 7.30 a.m.

After Morning Prayer in the Church of St. John, the Council re assembled in the Church Hall.

The Bishop took the chair at 10.15 a.m. and read prayers. Rev. C. J. Macnin, of Gravenhurst, and Rev. J. W. Thursby, of Port Arthur, were welcomed by the Bishop and took their seats.

The minutes of yesterday's proceedings were read and confirmed.

Mr. G. S. Wilgress presented and read his report as the Diocesan Insurance Officer.

The Rev. the Rural Deans of Parry Sound and Manitoulin Island, presented and read the reports of their deaneries.

Moved by Rev. C. Piercy, seconded by Rev. A. H. Allman—

That the report of the Editor of the ALGOMA MISSIONARY NEWS be received and adopted. (See Appendix C).

Moved in amendment by Rev. Rural Dean Chowne, seconded by Rev. A. J. Cobb—

That the ALGOMA MISSIONARY NEWS be associated with *The Canadian Churchman* and other large and well-known Church papers.

The amendment was lost, and the original motion was adopted.

At 12.15 p.m. the Council adjourned until 2 o'clock.

AFTERNOON SESSION.

On re-assembling the Bishop read a letter from Bishop Sullivan, in which were associated words of congratulation and benediction.

Moved by Rev. Rural Dean Chowne, seconded by Rev. W. A. J. Burt—

That the report of the Rural Dean of Parry Sound be adopted.—Carried.

Moved by Rev. Rural Dean Frost, seconded by Rev. Rural Dean Chowne—

That the report of the Rural Dean of Manitoulin Island be adopted.—Carried.

Moved by Rev. Rural Dean Chowne, seconded by Mr. W. A. Kelsey—

That the report of Mr. Wilgress on Diocesan Insurances be accepted, and that all policies of insurance be sent for safe keeping to the custodian of policies appointed by the Triennial Council.—Carried.

Moved by Rev. A. J. Young, seconded by Rev. Wm. Evans—

That it shall be the duty of every clergyman to see that all Church property in his mission is properly insured. Should the mission be unable to find the necessary premium the clergyman shall at once inform the Rural Dean of the fact, who shall take such steps as he may consider advisable.—Carried.

Moved by Rev. A. J. Cobb, seconded by Rev. W. H. French—

That this Council embraces this, the earliest opportunity, of expressing its deep sympathy with our late esteemed Bishop and Mrs. Sullivan, with their family, in the sad bereavement and sickness through which they have recently passed.—Unanimously carried by a standing vote.

Moved by Rev. A. J. Cobb, seconded by Rev. A. R. Mitchell—

That as in the poorer missions of the Diocese many of our members not possessing means to contribute towards the support of the clergyman by sums of money, yet would gladly give of their substance in kind, provision be made by a recognized form of receipt for such contributions (at a fair market valuation) handed to the clergyman, the same receipt, signed by the clergyman, to be placed in the offertory and accredited by the wardens to the donor's account with them. [Form to be submitted].—Lost.

Rev. Mr. Cobb asked, and the Council granted him, permission to make alterations to the second motion, of which he had given notice.

Moved by Rev. Rural Dean Chowne, seconded by Rev. Rural Dean Frost—

That it is desirable that a uniform practice exist in the Diocese with regard to the conducting of marriages, and as some are in the habit of marrying in houses, contrary to the rule of the Diocese, it causes great difficulty for others, who are desirous of maintaining the rule, and so giving unstable persons the opportunity of introducing Dissenters into the family and ultimately causing a leakage from the Church.—Carried.

Moved by Rev. J. W. Thursby, seconded by Rev. Rural Dean Machin—

That in order to promote a uniform practice in the Diocese with regard to the conducting of marriages, his Lordship the Bishop be respectfully requested not only to re-issue instructions to the clergy, but also to issue a circular letter on the subject to the Church people of the Diocese.—Carried.

At this stage of the proceedings the ladies who compose the newly-organized Diocesan W. A. entered the Council chamber, and were warmly welcomed by the Bishop.

The Council permitted Rev. Mr. Smitheman to change the wording of the motion of which he had given notice, when he moved, seconded by Rev. R. Atkinson—

That the clergy should cultivate closer relations with the teachers and scholars of the elementary and other schools, in order that the Church may exercise her proper influence, and that the Committee on Religious Education in Schools be re-appointed, and that it be charged to unite with efforts made in other dioceses that tend to advance the interests of religious education in the public schools in Ontario.—Carried.

Moved by Rev. A. H. Allman, seconded by Rev. J. Pardoe—

That it is most desirable to promote clerical meetings for devotion and counsel, and that a committee be appointed to arrange the same.—Carried.

The Bishop appointed the Ven. the Archdeacon of Algoma and Revs. A. H. Allman, J. W. Thursby, C. H. Buckland and W. J. Eccleston.

Moved by Rev. C. Piercy, seconded by Rev. J. P. Smitheman—

That we now adjourn and that the first order of business, after routine, to-morrow morning be the elections.—Carried.

The Bishop pronounced the benediction and the Council adjourned at 6.20 p.m.

## MISSIONARY MEETING.

The usual Triennial Council Missionary Meeting was held in the Church Hall, on the evening of June 1st, 1898. The Bishop took the chair at 8 o'clock.

The speakers were Rev. J. Hickland, of Haileybury; Rev. J. W. Thursby, of Port Arthur, and Rev. C. J. Machin, of Gravenhurst.

### Third Day, Thursday, June 2nd.

There was a celebration of Holy Communion at 7.30 a.m. After Morning Prayer, in St. John's Church, the Council was called to order by the Bishop at 10 o'clock.

Prayers were read by the Bishop.

The Secretary read the minutes of the previous day's sessions, which were duly confirmed.

The following notices of motion were given—

By Rev. James Boydell—

That all contributions raised in every mission or parish for the sustentation of the Church in such mission or parish, be raised upon the basis and understanding that such contributions are required to meet all obligations of the Church, and not the incumbent's stipend only.

By Rev. C. Piercy—

That the proceedings of this Council be printed in pamphlet form.

Rev. A. J. Young read his report as Rural Dean of Nipissing, and gave notice that at the proper time he would move for its adoption.

Rev. J. Boydell, on behalf of the Committee on Thanks, presented its report. The report was taken as read.

The Ven. the Archdeacon of Algoma presented and read the report of the Committee appointed in *re* Clerical Meetings.

In accordance with the resolution adopted at the last session, the election of delegates to the General and Provincial Synods, the Standing Committee, etc., and nomination of Rural Deans was proceeded with.

### General Synod

The Bishop appointed the following scrutineers: For the clerical vote—Rev. W. Evans and Mr. J. Purvis; for the lay vote—Rev. C. H. Buckland and Mr. A. E. French.

The Ven. Archdeacon Llwyd and Rev. J. Boydell were declared the elected clerical delegates, with Rev. Rural Deans Machin and Renison as substitutes.

Messrs. J. Purvis and G. S. Wilgress were declared the elected lay delegates, with Messrs. H. Plummer and S. Smith as substitutes.

### Provincial Synod

The Bishop appointed the following scrutineers: For the clerical vote—Rev. A. R. Mitchell and Mr. S. Smith; for the lay vote—Rev. A. J. Young and Mr. W. A. Kelsey.

The Ven. Archdeacon Llwyd, and Revs. Rural Dean Machin and J. Boydell, were declared elected clerical delegates, with Revs. Rural Deans Renison and Chowne, and Rev. C. Piercy as substitutes.

The ballots for the lay delegates, in accordance with Canon XX. of Provincial Synod, were handed to the scrutineers. When they reported, it was shown that Messrs. G. S. Wilgress, A. S. Smith and J. B. Aulph were the elected delegates, and that Messrs. J. Purvis and T. H. Keefer were elected substitutes. There was, however, a tie vote for third substitute, whereupon it was—

Moved by Rev. A. J. Young, seconded by Mr. H. Plummer—

That Mr. W. J. Thompson, of Sault Ste. Marie, be the third substitute for lay delegates to the Provincial Synod.—Carried.

### Other Elections and Nominations

The next election was that of the Editor of THE ALGOMA MISSIONARY NEWS.

Moved by Mr. James Purvis, seconded by Rev. C. H. Buckland—

That Rev. C. Piercy be re elected.—Carried.

The nomination of Rural Deans was the next order of business. Before any balloting, it was—

Moved by Rev. J. Boydell, seconded by Ven. Archdeacon Llwyd—

That the Rural Deans of Manitoulin Island, Thunder Bay and Nipissing be appointed by the Bishop.—Carried.

The Bishop appointed scrutineers for the selection by ballot of the names of nominees for appointment as Rural Deans of Muskoka, Parry Sound and Algoma respectively:

For Muskoka—Revs. J. P. Smitheman and L. Sinclair.

For Parry Sound—Rev. W. A. J. Burt and J. Pardoe.

For Algoma—Revs. A. H. Allman and A. W. Hazelhurst.

The results of the balloting were as follows:

For Rural Dean of Muskoka—Rev. C. J. Machin.

For Rural Dean of Parry Sound—Rev. A. W. H. Chowne.

For Rural Dean of Algoma—Rev. R. Renison.

The Bishop appointed Rev. J. W. Thursby to be Rural Dean of Thunder Bay.



The Bishop appointed Rev. J. W. Thursby and Mr. H. Plummer to be scrutineers for the election of two clergymen and one layman as members of the Standing Committee.

The result of the first ballot was the election of the Ven. the Archdeacon, and a tie for the second clerical name. Mr. G. S. Wilgress was elected as a lay member of said committee.

On another ballot being taken, Rev. C. J. Machin was elected as the second clerical member.

Moved by Ven. the Archdeacon of Algoma, seconded by Rev. A. H. Allman—

That the report of the Committee on Clerical Devotion and Counsel be adopted.—Carried.

The motion of which Rev. Mr. Cobb had given notice, and which yesterday the Council granted the mover permission to change, was next brought forward, when the mover asked consent to submit only the first part of his motion, as follows:—

Moved by Rev. A. J. Cobb, seconded by Rev. W. H. French—

That this Council, recognizing the considerable support afforded by the various diocesan branches of the Woman's Auxiliary towards the maintenance of the diocese, together with the families of the clergy of the diocese, respectfully desires to record its gratitude for past support, and sincerely trusts the same will be continued.—Carried unanimously by a standing vote.

The Council consented to the withdrawal of the remaining portion of the motion.

Moved by Rev. A. J. Young, seconded by Rev. F. Frost—

That the report of the Rural Dean of Nipissing be adopted.—Carried.

The Council adjourned at 12 30 p.m.

#### AFTERNOON SESSION.

The Bishop took the chair promptly at two o'clock.

The report of the Committee on Thanks was read by Rev. J. Boydell, who also, seconded by Rev. A. J. Cobb, moved its adoption.

On motion of Rev. W. Evans the report was considered clause by clause.

After each clause had been submitted from the chair and carried, the motion of Rev. J. Boydell to adopt the report was carried.

Moved by Rev. A. R. Mitchell, seconded by Rev. J. Pardoe—

That dancing in connection with Church entertainments is not conducive to spiritual advancement.—Carried.

The order of business was suspended when it was

Moved by Rev. Rural Dean Machin, seconded by Rev. W. Evans—

That we, the Bishop, clergy and lay delegates of the Diocese of Algoma, in Triennial Council assembled, desire to express our sympathy with the Rev. Charles M. Kirby, late Rural Dean of Thunder Bay, now in England, in view of the fact that the failure of his wife's health, and that alone, has caused his withdrawal from this diocese, to which we are well assured he was most anxious to return. And we wish to place on record our deep sense of the value to this diocese of Mr. Kirby's ten years of patient, faithful and efficient labor as curate, incumbent, rural dean and missionary in Thunder Bay. Further, we trust that the return to her native land will result in the permanent re establishment of Mrs. Kirby's health, and that although the social influence which she has so beneficially exercised will be transferred elsewhere, as will her husband's faithful service, we hope that the Diocese of Algoma will still retain a place in their thoughts, their affections and their prayers.—Carried unanimously by a standing vote.

The Secretary was instructed to send a copy of the above resolution to Rev. Mr. Kirby.

Moved by Rev. A. J. Cobb, seconded by Rev. J. Boydell—

That the Council fully recognizing the services of Rev. A. J. Young, as Secretary of this Council for the past three years, desires to express its thanks for his valuable services and interest in the welfare of the diocese.—Carried.

The Council, returning to the order of business, took up resolutions of which notice had been given.

Rev. J. W. Thursby asked and obtained permission to withdraw the motions of which he had given notice.

Moved by Rev. James Boydell, seconded by Ven. Archdeacon Llwyd—

That all contributions raised in every parish or mission for the sustentation of the Church in each parish or mission be raised on the basis and understanding that such contributions are required to meet all obligations of the Church, and not for the incumbent's stipend only.—Carried.

Moved by Ven. Archdeacon Llwyd, seconded by Rev. C. Piercy—

That owing to the disadvantage of distances of the Standing Committee of the Advisory Board be increased to twelve members, eight of whom shall be clergy and four laymen—the whole Committee being divided into two equal sections, and each half to be appointed in the same manner as in the case of any standing committee, the dividing line to be drawn at the Sudbury Junction.—Carried.

For the election of members of the Committee in the western end of the diocese, consequent on the adoption of the foregoing resolutions, the Bishop appointed Rev. W. Evans and Mr. H. Plummer to be scrutineers.

The ballot resulted in the election of Rev. Rural Deans Thursby and Renison, and of Mr. H. Plummer.

Moved by Rev. C. Piercy, seconded by Rev. C. H. Buckland—

That the proceedings of this Council be printed in pamphlet form.—Carried.

Moved by Rev. L. Sinclair, seconded by Mr. J. Rousell—

That the next Triennial Council should meet in Huntsville

Moved in amendment by Rev. R. Atkinson, seconded by Rev. F. Frost—

That the next Triennial Council meet at Sault Ste. Marie.

Moved in amendment to the amendment by Rev. D. A. Johnston, seconded by Rev. A. R. Mitchell—

That the Triennial Council meet at North Bay in 1901.

The amendment to the amendment was lost.

Another amendment to the amendment was then moved by Rev. J. W. Thursby, seconded by Rev. Rural Dean Machin—

That the next Triennial Council meet at Port Arthur.—Carried.

Moved by Ven. Archdeacon Llwyd, seconded by Rev. J. Boydell—

That the best thanks of the Triennial Council be tendered to the Rev. C. Piercy, Editor of the *ALGOMA MISSIONARY NEWS* for his most valuable services to the cause of the Church in Algoma by the efficient and indefatigable work of Mr. Piercy in his editorship of our diocesan organ.—Carried.

Moved by Rev. Rural Dean Machin, seconded by Rev. Rural Dean Chowne—

That this Council desires very humbly and reverently to express most earnest gratitude to Almighty God that the ranks of our clergy are yet unbroken by death.—Carried by a standing vote.

Moved by Rev. J. W. Thursby, seconded by Rev. J. Pardoe—

That as large a portion of to morrow as possible be set apart for devotional purposes, and that the precedent thus set be adopted at all future meetings of the Triennial Council.—Carried.

The meeting then adjourned, the Bishop pronouncing the benediction.

### **Fourth Day, Friday, June 3rd, 1898.**

There was a celebration of Holy Communion at 7.30 a.m.

After Morning Prayer had been read in the church, the Council re-assembled in the Church Hall.

The Bishop took the chair at 10 o'clock and read prayers.

The minutes of yesterday's sessions were read and confirmed.

Moved by Ven. Archdeacon Llwyd, seconded by Rev. J. Boydell—

That this Council begs respectfully to suggest that lay readers and catechists at present at work in the diocese, or who hereafter shall be admitted to work shall be licensed thereto by the Bishop, and inducted to their office and sphere of work by a service which shall be approved by the Bishop, and that such license—in accordance with the Canon of the Provincial Synod—may be annulled at the discretion of the incumbent.—Carried.

Moved by Rev. J. Boydell, seconded by Ven. Archdeacon Llwyd—

That the Secretary be instructed to convey the votes of thanks passed by the Council to the following societies, viz.: the S.P.C.K., the S.P.G., the C.C.C.S. and to A. H. Campbell, Esq., and the W. A.—Carried.

The Bishop announced the following as his appointments to the Standing Committee: For the Eastern Section—Revs. J. Boydell, A. W. H. Chowne and Mr. A. A. Mahaffy. For the Western Section—Revs. F. Frost and A. J. Young and Mr. T. H. Keefer.

At this stage of the proceedings the Ven. the Archdeacon of Algoma rose and read the address following to the Bishop, the Council rising to its feet:—

To the Right Rev. George Thorneloe, D.D., D.C.L., Lord Bishop of Algoma —

We, the clergy and lay delegates assembled in Council, desire to express to your lordship our sincere congratulations upon your accession to the headship of the diocese, and to welcome you most heartily as our Bishop.

We feel that you have taken hold of the administrative work of the Church of Christ in this diocese with a wise and firm hand.

We are encouraged by your kind treatment of all and by your courteous and skilful conduct of our deliberations, to feel

every confidence in your apostolic leadership, and we trust that you may long be spared to continue your labours so auspiciously begun.

Dated at North Bay this third day of June, A.D., 1898.

Signed on behalf of the Council.

THOMAS LLWYD,  
Archdeacon of Algoma.

ALFRED W. H. CHOWNE,  
Rural Dean of Parry Sound.

C. J. MACHIN,  
Rural Dean of Muskoka.

A. J. COBB,  
Incumbent of Broadbent.

H. PLUMMER.

G. S. WILGRESS.

JAMES PURVIS.

The members of the Council joined in singing the Doxology.

The Bishop replied feelingly to the address read and reciprocated the kindly feelings expressed.

Moved by Ven. Archdeacon Llwyd, seconded by Rev. J. Boydell—

That the very hearty and appreciative thanks of the Council be conveyed by the Incumbent to the members of the congregation of St. John's Church, North Bay, who have so hospitably entertained and so warmly welcomed us, the clergy and lay delegates of the Fifth Triennial Council, to their homes.—Carried unanimously by a standing vote.

The minutes of the session were then read and confirmed.

The Bishop pronounced the Benediction and the Council adjourned.

# APPENDIX.

## A.—REPORT OF STANDING COMMITTEE.

To the Fifth Triennial Council of the Diocese of Algoma :

MY LORD,—The Standing Committee of the Diocese of Algoma beg to report as follows :

The committee met nine times to consider matters of diocesan interest and to tender its advice to our late and present Bishops and to their commissary, the Ven. the Archdeacon of Algoma.

As soon as possible after the adjournment of the last Council, your Committee, in accordance with instructions, drafted a letter to the S. P. G., expressing the gratitude of clergy and people for the periodical and generous grants made by the Society to the main funds of the diocese. The letter was duly forwarded to the Secretaries of the S. P. G.

In January, 1896, your committee made some regulations concerning the use of the magic lantern and slides donated by the S. P. C. K. The same were published in the columns of the *Algoma Missionary News*.

Your committee advised that every means be adopted to urge upon the Church people in the diocese a more general circulation of our diocesan paper. It also advised that all club rates for the same should cease and that it be published on the first day of the month.

Our diocesan financial difficulties and indebtedness have on several occasions been the subject of our most serious consideration. Early last year the Bishop issued, among other letters, a circular letter to the Church at large, setting forth our situation and appealing for aid. This letter was by the Secretary of the Committee forwarded to the clergy, the parochial branches of the W. A., and the chapters of the St. Andrews' Brotherhood throughout this Ecclesiastical Province.

Your committee unanimously decided to recommend that all diocesan standing committees or boards be composed of members half of whom shall be elected by the Council, and the other half appointed by the Bishop.

The Standing Committee, as an advisory board to the Bishop, beg to draw attention to the following facts:—

1st.—The resignation of Bishop Sullivan, which was laid before the House of Bishops and came into effect at the General Synod, Winnipeg, in September, 1896, by which the *personnel* of the head of the diocese was, for a time, in abeyance.

2nd.—The election of a new bishop, which was accomplished at the Special Synod of the Province, in Montreal, in November, 1896, the Rev. Canon Thorneloe, rector of Sherbrooke, being then elected third bishop of the diocese.

3rd.—The consecration of Dr. Thorneloe took place in the Cathedral, Quebec, on the Feast of the Epiphany, 1897.

4th.—The Bishop left for England to attend the Lambeth Conference in May, 1891, and returned to the diocese in August of the same year.

5th.—During practically the whole of this period, from the resignation of Bishop Sullivan to the return of Bishop Thorneloe from England, the diocese was administered by the commissary.

6th.—The Bishop has expressed to the Standing Committee, at a special meeting, a strong feeling in favor of a *pause* in the work of synodical organization.

In view of the foregoing facts the Standing Committee beg to recommend that the whole matter of synodical organization be left *in statu quo*, until the Diocesan Council of 1901, and that the Bishop be respectfully requested to embody this recommendation in his report to the next Provincial Synod.

All of which is respectfully submitted.

(Signed) GEORGE ALGOMA,

Chairman.

## B.—REPORT OF COMMITTEE ON SYNODICAL ORGANIZATION.

To the Fifth Triennial Council of the Diocese of Algoma :

NORTH BAY, May 31st, 1898.

MY LORD,—Your committee, appointed at the Fourth Triennial Council, held at Sault Ste. Marie in August, 1895, to draft a memorial to the Provincial Synod, asking consent to organize a synod, and to draft a constitution, canons, rules of order, etc., for the governing of such synod, beg to report as follows :

Since the adjournment of the last Council the committee met nine times, devoting in whole or in part, no less than seventeen days to the duties devolving upon it.

Rev. C. Piercy has from the commencement filled the position of secretary of the committee. The committee has met at Burk's Falls, Huntsville, Bracebridge and North Bay.

Immediately after the close of the Council of 1895, the committee met at Burk's Falls to prepare a memorial to the Provincial Synod of Canada, asking for synodical powers in agreement with the opinion expressed at the Council before mentioned. In the absence of the Archdeacon, the Rev. the Rural Dean of Parry Sound occupied the chair.

Following is a copy of the memorial agreed upon and sent to the Provincial Synod and to our representatives thereat:

*To the Bishops, Clergy, and Laity of the Church of England in Canada, assembled:*

The memorial of the Triennial Council of the Diocese of Algoma, as presented by the committee duly appointed in that behalf, respectfully sheweth.

We, the clergy and lay delegates of the Diocese of Algoma, assembled in Triennial Council at Sault Ste. Marie, under the presidency of our Bishop, after earnest prayer for the Divine guidance and very careful deliberation, have arrived at the conclusion that a fuller and more complete diocesan organization than now exists is highly desirable, and even necessary; that the advantage of a synodical organization, with powers similar to those possessed by other missionary dioceses, would greatly promote the welfare of our own diocese; would tend to the fuller development of its internal resources, and, last, but not least, would materially assist in lightening the excessively onerous labors of our honored Bishop.

We, therefore, respectfully request the Provincial Synod (1) To give its consent to our taking the necessary steps for the organization of a synod for the Diocese of Algoma, and (2) To enact such measures as may be requisite to that end.

And your memorialists, as in duty bound, will ever pray.

Dated the 21st day of August, A.D. 1895.

Signed on behalf of the Triennial Council of the Diocese of Algoma,

ALFRED W. H. CHOWNE,  
*Chairman (pro tem.)*

Your delegates to the Provincial Synod submitted to this committee a report of the action taken by that body with reference to the memorial of the Diocese of Algoma. The report here spoken of, signed by the Archdeacon, who is also the convener of this committee, is appended hereto.

Algoma's desire for a synod having met with no objection, your committee proceeded to prepare a draft of constitution, canons, etc. Being impressed with the thought that the first step taken in this direction was most important, your committee exercised the greatest care in its labors and sought information from many sources.

The first draft of the committee's work was from time to time submitted to the supervision of Richard T. Walkem, Esq., Q.C., D.C.L., of Kingston, Chancellor of the Diocese of Ontario, who generously gave for our benefit much of his time and learning. Your committee passed and forwarded to Mr. Walkem a resolution of thanks for his invaluable assistance and advice on doubtful points.

Herewith is submitted a printed copy of the draft of constitution, canons, etc., prepared by this committee in accordance with its instructions. In placing this before the Triennial Council of 1899, as the result of their labors, your committee feel assured that, whether its proposals are adopted in whole or in part, at this time or in the future, they will at least form a very valuable basis for any action in this direction.

Copies of the printed draft referred to above have been forwarded to every mission. Twelve attested copies of the same are now handed in to be filed or otherwise used for the diocese.

All of which is respectfully submitted.

GEORGE ALGOMA,  
*Chairman.*

### C.—REPORT OF THE EDITOR AND MANAGER OF "THE ALGOMA MISSIONARY NEWS."

*To the Fifth Triennial Council of the Diocese of Algoma, May, 1898:*

MY LORD,—A second time it becomes my pleasing duty to submit a report concerning our valuable, if unpretentious, diocesan journal. In doing so I beg to draw your attention to the fact that dioceses in all parts of the Mission Field are establishing diocesan newspapers as a means of extending and supporting their work. The Church fails to use all means at her hand for the prosecution of her work unless on every hand she advertises herself and her mission to the world by a careful and liberal use of the printing press.

I beg to notify you of some changes made since my report in 1895 in which I fully anticipate your general concurrence that they are calculated to advance the interests of *The Algoma Missionary News*.

All club rates are done away with. With the exception of subscribers in England, all are required to pay at the rate of 50 cents per annum.

The paper is now published by the diocese. Where in the past the paper was published by The Bryant Press, it is now published by the Algoma Missionary Press. This business title and style has been duly registered. This change has given to me, by the Bishop's appointment, all the work in connection with the publication of the journal.

At the end of the year 1895, as a result of the care and supervision I was able to exercise, the then publishers, The Bryant Press, reduced their charges for "service" from \$180 to \$100 per annum—a saving every year of \$80. When in April, 1897, the change was made in publishers, the charge of \$100 per annum was reduced to \$25 per annum—a further reduction of \$75—a total reduction of \$155 per annum.

My report of 1895 stated that there were but 150 subscribers within our own diocese. At this time I beg to state that the number is more than doubled, but yet comes short of the 500 in Algoma, for which I asked and again ask.

In the matter of circulation there is cause for congratulation. Three years ago we had two bulk subscriptions, since lost, which aggregated 300 copies per month. Notwithstanding these and smaller losses, we have, at our unreduced rates, a subscription as large as that of 1895. And better, it is growing. Rev. W. H. Wadleigh was recently appointed our agent. He is now energetically and successfully prosecuting a canvass in our behalf in Toronto.

At the end of this year, and every year, I should like to have my accounts audited. I hope some suitable arrangements for this can soon be made.

I hope that you will agree with me when I say that the *A. M. N.* is improved both in appearance and subject matter. This is, in some measure, to be attributed to the insertion of photogravures of portraits and churches, and of scenes of diocesan and local interest. They had been more plentiful but for cost, and, sometimes, for lack of MS. for letterpress description of photographs in my possession.

A careful review of the journal's standing permits me to confidently advocate another step. A very slight extra effort—combined effort—would not only make the *A. M. N.* pay for its cost, but would yield a revenue. It ought to do so. I propose to add a colored paper cover. The first page thereof to be devoted to an artistic title, the other three pages to advertisements, which would increase in value as our circulation increased in numbers. In this connection I hope to submit to you, verbally, information which will lead you unanimously to approve the proposal.

There is at this moment a considerable sum of money due for arrearage of subscriptions to the *A. M. N.* I have little doubt but that a large percentage of such sum can be collected.

I offer no excuse for any deficits that have in the past been made on our diocesan funds to keep the *A. M. N.* alive. They have gradually and materially decreased in amount. Such payments are necessary. Other dioceses find them so and the expenditure is evidently deemed wise. However, I do hope that with us it is a thing of the past. This hope can be made a certainty if the Church people in Algoma will give the paper the support it has a right to claim at their hands.

In order to emphasize this claim, permit me to quote from Bishop Sullivan's charge of 1895. I do so not only to refresh the memories of those who heard the words uttered, but also for the information of those who were not present at the Council of that year. The Bishop said: "I desire to reiterate what I have said substantially on other occasions as to the value I attach to the perpetuated existence and increased efficiency of our diocesan organ as an invaluable adjunct to other machinery. It is a connecting link between the diocese and the Church alike in England and Canada. Sever that link, as is sometimes proposed, and not a mission or mission station between Gravenhurst and Oliver but would feel the blow severely. . . . Your very bread and butter depend, in great extent, on its circulation. So long as Algoma is so largely dependent for her very existence on the sympathy of the Church in other and more favored regions, just so long will the existence of the paper stand abundantly vindicated, as the channel through which the story of our ever-recurrent wants is to reach the hearts and homes of those to whom we appeal. The established order is 'first know—then feel—then give,' etc., etc.

I cannot close my report without gratefully acknowledging the help and sympathy extended to me by Bishop Sullivan and my present Diocesan. To the Clergy, too, I desire to make a general acknowledgement of co-operation. To my brethren, whose missions I have visited in the interests of the *A. M. N.*, I hereby express my thankful appreciation of their kind help and kinder hospitality in every instance extended to me.

All of which is respectfully submitted.

CHARLES PIERCY.

BURK'S FALLS, Ontario, May 18th, 1898.

#### D.—REPORT OF FIRST MEETING OF DIOCESAN W.A.

The first meeting of the Diocesan Branch of the Woman's Auxiliary of Algoma, was held in the vestry of St. John's Church, North Bay, on Wednesday, 1st day of June, at 3 p.m.

Delegates were present from the following Parochial Branches: Bracebridge, Gravenhurst, Port Sydney, North Bay and Sault Ste. Marie. Various members of the North Bay branch, and two or three visitors were also present.

The Bishop of the Diocese opened the proceedings with prayer, and briefly addressed those present.

Mrs. Thorneloe then took the chair, and read an address making suggestions for the more thorough organization of the Branch, and more particularly recommending the establishment of four centres, with a diocesan officer in each, at which meetings could be held periodically with a view to keeping alive the interest of Churchwomen throughout the diocese.

The four centres referred to having been established, viz., Port Arthur, Sault Ste. Marie, North Bay and Bracebridge, the following officers were duly elected:—



*President*—Mrs. Therneloe, Sault Ste. Marie  
*1st Vice-President*—Mrs. Gibbs, Port Arthur.  
*2nd Vice-President*—Mrs. Bridgeland, Bracebridge.  
*Secretary-Treasurer*—Miss Begg, North Bay.

It was resolved that each Parochial Branch should be earnestly requested to contribute an offering to the General Mission Fund of the diocese.

The President read an extract from a resolution passed by the House of Bishops heartily endorsing the efforts of the W. A.

The delegates then read brief accounts of the work done by their Branches.

The hope was expressed that ere long every organization of Churchwomen for missionary purposes and Church work in Algoma would be enrolled as a branch of the W. A., and that all the branches would contribute at least a small sum annually towards Diocesan Funds, and the larger branches also an offering to the Domestic and Foreign Mission Board.

N. B.—It was understood that the four centres at which meetings were to be held were to serve as centres for the following groups of parishes respectively :—

Port Arthur, for the parishes in Thunder Bay District.

Sault Ste. Marie, for those west of Sudbury on the Sault Line, including those on the Manitoulin and St. Joseph's Islands.

North Bay, for those in the Districts of Nipissing and Parry Sound.

Bracebridge, for those in Muskoka District.

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NOTE.—All reports of Committees not printed, and the reports of Rural Deans, are placed on file by the Secretary of the Council.

# FINANCIAL STATEMENT.

## DIOCESE OF ALGOMA.

*Receipts and Expenditure for the Year Ending 30th June, 1896, 1897 and 1898.*

	RECEIPTS TO 30TH JUNE, 1896.		30TH JUNE, 1897.		30TH JUNE, 1898.	
	General.	Stipend.	General.	Stipend.	General.	Stipend.
	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.
From Diocese of Toronto .....	1,315 77	1,000 00	1,928 36	500 00	2,827 79	
“ “ Quebec .....	40 00	250 00	227 45	300 00	1,099 62	
“ “ Montreal .....	509 00	500 00	779 34	250 00	1,256 14	
“ “ Huron .....	343 22	700 00	903 46	350 00	1,945 15	
“ “ Ontario .....	713 78	300 00	110 42	100 00	145 92	
“ “ Niagara .....	169 05	750 00	388 94	500 00	184 41	
“ “ Fredericton .....	113 75	300 00	130 72		726 79	
“ “ Nova Scotia .....	106 56	600 00	240 70	300 00	153 41	
“ “ Ottawa .....			4 55		326 34	
“ “ Algoma .....	479 17		864 17		822 03	
	3,790 30	4,400 00	5,578 11		9,484 60	
From Domestic and Foreign Mission Board.....	1,400 00		1,500 00		2,787 01	
“ S. P. G. for stipends.....	3,644 74		3,422 73		3,611 07	
“ S. P. G. special grants.....	486 94				1,002 94	
“ Colonial and Continental Church Society for stipends .....	1,384 98		1,378 85		1,391 58	
“ S. P. C. K. grant.....	242 82		1,330 18		554 69	
“ English collections .....	4,050 50		7,330 05		4 096 26	
“ Sundry collections .....	5,356 93		984 79		2,177 27	
“ Investments.....	6,883 87		11,158 70	824 76	993 87	
“ Episcopal income .....	4,400 00		3,124 76		2,637 23	2,637 23
	31,641 38		35,808 17	3,124 76	28,736 42	2,637 23

Appendix.

FINANCIAL STATEMENT.—DIOCESE OF ALGOMA.—Continued.

	Objects.		Expended.		Objects.		Expended.		Objects.		Expended.	
	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.
Mission Fund .....	16,090	04	18,954	11	21,370	30	20,402	24	16,865	03	15,648	76
Church and Parsonage Fund .....	296	21	445	20	3	65			13	86		
W. and O. Fund .....	643	20			551	17			407	85		25
Superannuated Fund .....	397	49			722	27		25	376	55		
Episcopal Endowment Fund .....	2,494	27	5,000	00	3,158	57	4,140	85	412	56	4,065	81
Episcopal Income .....	4,400	00	5,000	00	3,249	76	3,210	00	2,713	87	2,713	87
Special Purpose Fund .....	2,578	37	1,673	24	3,116	36	3,738	48	2,461	73	2,297	80
Domestic Missions .....	107	35	105	59	98	76	104	52	102	55	85	98
Foreign Missions .....	191	85	191	85	187	77	187	77	205	54	203	34
Shingwauk and Wawarosh .....	912	60	974	36	3,349	56	3,349	56	2,875	35	2,827	03
Investments .....	3,500	00	9,140	85								
Mission Sustentation Fund .....									2,301	63		
	31,641	38	41,485	00	35,808	17	35,133	67	28,736	52	27,843	84

Balance Sheet, 30th June, 1898.

	\$	c.		\$	c.
Canadian Bank of Commerce .....	2,643	61	Domestic Missions .....	12	57
“ “ Algoma Episcopal Endowment Fund .....	126	27	Foreign Missions .....	2	20
Investments .....	78,812	19	General Fund and Special Shingwauk .....	5	00
Advance on salary .....	71	00	Superannuation Fund .....	2,590	42
*Mission Fund .....	4,729	31	Widows' and Orphans' Fund .....	19,090	88
*Church and Parsonage Fund .....	455	83	Algoma Episcopal Endowment Fund, open account .....	126	27
*General Fund and special outlay .....	541	69	Special Purposes Fund .....	2,390	42
			Algoma Mission Sustentation Fund .....	2,301	63
			Episcopal Endowment Fund .....	60,812	19
	87,379	90			
				87,379	90

\* These three items, amounting in all to \$5,726.83, show the total indebtedness of the Diocese.

## DIOCESE OF ALGOMA.

List of investments held by J. A. Worrell, Hon. Treasurer for account of the Diocese of Algoma.

## ENDOWMENT OF SEE.

SECURITY.	Amount.	Date of Principal Maturing.	Rate of interest	Date on which interest payable.
	\$ c.		Per cent.	
1. British Canadian Loan and Investment Co., Ltd., Debenture No C 143 .....	10,000 00	1 Nov., 1898.	4½	1 Nov., 1898.
2. Central Canada Loan and Savings Co. of Ontario, Debenture No. 605 .....	5,000 00	1 July, 1900.	4	1 Jan. and July in each year.
3. Canada Permanent Loan and Savings Co., Debenture No. 605 C .....	15,000 00	1 Oct., 1899.	4	1 April and Oct. in each year.
4. Freehold Loan and Savings Co., Debenture No. 898 .....	10,000 00	2 Jan., 1902	4½	2 Jan. and July in each year.
5. British Canadian Loan and Investment Co., Ltd., Debenture No. C 183 .....	4,140 85	1 May, 1900	4½	1 May and Nov. in each year.
6. Mortgages guaranteed by Toront. General Trusts Co. ....	10,000 00	1 Feb., 1903	3½	1 April and Oct. in each year.
7. Mortgage of J. W. L. Forster, total amount \$7,500, W. O. L. Fund, \$2,500	5,000 00	1 Jan., 1903	4½	1 June and Dec. in each year.
	59,140 85			

## WIDOWS' AND ORPHANS' FUND.

8. Mortgages of J. W. L. Forster, total amount \$7,500, Ep. End. Fund, \$5,000 .....	\$ c.		Per cent.	
	2,500 00			
9. British Canadian Loan and Investment Co., Ltd., Debenture No. C 161 .....	4,000 00	1 May, 1900.	4½	1 May and Nov. in each year.
10. Deposits in Savings Branch of Bank of Montreal .....	3,500 00		3	
	10,000 00			
GENERAL ACCOUNT.				
11. British Canadian Loan and Investment Co., Ltd., Debenture No. C 176 .....	8,000 00	1 July, 1901.	4	1 Jan. and July in each year.
SUMMARY.				
Endowment of See Fund .....	59,140 85			
Widows' and Orphans' Fund .....	10,000 00			
General account .....	8,000 00			
	77,140 85			