

Synod copy

JOURNAL OF PROCEEDINGS
OF THE
Sixth
Triennial Council
OF THE
CHURCH OF ENGLAND
IN THE
Missionary Diocese of Algoma
1901

*Held in the town of Port Arthur, Ont., on July 4th, 5th, 6th
and 8th, in the year of our Lord MDCCCCL.*

THE LORD BISHOP OF ALGOMA
PRESIDENT

TORONTO:
THE BRYANT PRESS
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Clergy and Officers of the Missionary Diocese of Algoma



The Bishop

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

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Examining Chaplain

The Rev. JAMES BOYDELL, M.A., Sudbury, Ontario.

Rural Deans

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" G. GILLMOR.....Parry Sound.
" A. J. YOUNG.....Algoma.
" J. W. THURSBY.....Thunder Bay.
" C. PIERCY.....Nipissing.

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" Rev. J. BOYDELL, M.A.		T. H. KEEFER, Esq.

Substitutes—Clerical

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" Rev. J. BOYDELL, M.A.		J. B. AULPH, Esq.

Substitutes

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Clergy and Lay Representatives of the Council of the Missionary Diocese of Algoma, 1901.

PARISH OR MISSION.	CLERGYMAN	LAY REPRESENTATIVES.
Aspdin	Rev L. Sinclair, Aspdin	
Lancelot Stanleydale		
Baysville	Rev. A. W. Hazlehurst, Baysville	
Stoneleigh Dorset		
Beumaris	Rev. C. J. Machin, Mus. Bac.	
(A Summer Mission.)		
Blind River	Rev. T. J. Hay (<i>d</i>), Blind River	
Algoma Spragge Dean Lake		
Bracebridge	Rev. W. A. J. Burt, (Rural Dean of Mus koka) Bracebridge.....	Dr. Bridgland, Bracebridge
Falconberg.		James Sharpe.
Burk's Falls	Rev. C. H. Buckland, Burk's Falls.....	Burk's Falls
Katrine Sand Lake		
Dufferin Bridge	Rev. Joseph Waring (<i>d</i>), Dufferin Bridge.	A. Fry, Dufferin Br'ge R. Fry, Seguin Falls J. Bartlett, Broadbent
Seguin Falls Broadbent Orrville		
Emsdale	Rev. A. H. Allman, Emsdale	
Spruce-dale Kearney		
Fort William	Rev. E. J. Harper, B.A., Fort William....	C. Malkin, Kearney C. W. Jarvis, Fort William
Garden River (Indian)	Rev. F. Frost, Garden River	
Sylvan Valley Laird		
Gore Bay	Rev. G. Prewer, Gore Bay, Manitouli Island	D. R. Springer, Gore Bay J. Dinsmore, Mills
Kagawong Mills Silver Water Mel drum Bay		
Gravenhurst	Rev. A. R. Mitchell, Gravenhurst.....	G. J. Cox, Gravenhurst G. S. Wilgress, Huntsville
Huntsville	Ven. Thos. Llwyd, (Archdeacon of Algoma, Bishop's Commissary), Huntsville.....	
Allensville Fox Point Maple Hill Grassmere		
Korah	Rev. W. H. Hunter, Korah.....	A. W. Penharwood, Korah
Goulais Bay		
Little Current	Rev. W. J. Eccleston, Little Current, Mani- toutin Island.	
Sheguindah (Indian and English) Sucker Creek (Indian) Birch Island White Fish River		
Magnetawan	Rev. W. H. French, Magnetawan.....	Dr. Freeborn, Magnetawan J. Rowsell, Midlothian
Midlothian Dunchurch		
Marksville, St Joseph']	Rev. A. C. Mackintosh, Marksville, St. Joseph's Island.....	John Richards. Richards' Landing
Richards' Landing Jocelyn		
Manitowaning	Rev. A. J. Young, (Rural Dean of Algoma) Manitowaning, Manitoulin Island..	
Hilly Grove The Slash South Bay		
Murillo	Rev. S. D. Middleton, Murillo.....	G. Ward, Murillo
Oliver Township Stanley		

**Clergy and Lay Representatives of the Council of the Missionary Diocese of
Algoma, 1901—Continued.**

PARISH OR MISSION.	CLERGYMAN.	LAY REPRESENTATIVES.
North Bay	Rev. A. J. F. Cobb, North Bay	
Callander		
Novar	Rev. Jos. Pardoe, Novar	
Ilfracombe		
Ravenscliffe		
Parry Sound	Rev. F. M. Dean, M.A., (<i>locum tenens</i>)	Chas. Sarney,
Christie's	Parry Sound.....	Parry Sound
Rankin		
Depot Harbour		
Port Arthur	Rev. J. W. Thursby, (Rural Dean of Thunder Bay), Port Arthur, Ont.....	T. H. Keefer, Port Arthur
Port Carling	Rev. T. E. Chilcott, B.A., Port Carling...	W. Gregory Allen, Gregory
Gregory		
Beumaris		
Port Sandfield		
Port Sydney	Rev. Robt. Atkinson, Port Sydney.....	A. S. Smith, Port Sydney
Beatrice		R. Lance, Beatrice
Ufford		
Newholme		
Powassan	Rev. D. A. Johnson, Powassan.....	J. Scarlett, Powassan
Trout Creek		W. Brown, Trout Ck.
Nipissing		J. Floyd, Nipissing
Restoule		
Rosseau	Rev. G. Gillmor, (Rural Dean of Parry Sound), Rosseau	
Ullswater		
Cardwell		
Sault Ste. Marie	Rev. E. H. Capp, Sault Ste. Marie, Ont..	J. B. Way } Sault F. Rogers } Ste. } Marie
Sault Ste. Marie West		
Schreiber	Rev. J. P. Smitheman	W. G. Dennison, Schreiber
Nepigon		John Bowman, Nepigon
White River		
Rosport		
Sturgeon Falls	Rev. Charles Piercy, (Rural Dean of Nipissing), Sturgeon Falls.....	H. W. Gill Sturgeon Falls
Cache Bay		
Warren		
Sudbury	Rev. James Boydell, M.A., (Examining Chaplain), Sudbury.....	James Purvis, Sudbury
Copper Cliff		
Cartier		
Wahnapitae		
Sundridge	(vacant)	
South River		
Eagle Lake		
Temiscamingue Lake	Rev. H. R. Codd, M. D., Haileybury, Temiscamingue	
Haileybury		
Thorneloe		
Dawson's Point		
Thessalon	Rev. A. H. Wurtele (<i>d</i>), B.A., Thessalon	
Bruce Mines		
Rydal Bank		
Desbarats		
Uffington	Rev. G. Gander (<i>d</i>), Uffington.....	J. McCarhy, Uffington
Purbrook		
Oakley		
Webbwood	Rev. E. Lawlor, M A., Webbwood	
Nairn Centre		
Massey		
Walford		
Spanish River (Indian)		

*Rev. F. C. H. Ulbricht—on sick leave
Rev. W. Moseley—Superannuated

Representative of Shingwauk Home—The Principal

JOURNAL
OF THE
Sixth Triennial Council

OF THE
MISSIONARY DIOCESE OF ALGOMA,
1901.

First Day—Thursday, July 4th, 1901.

The Sixth Triennial Council of the Diocese of Algoma met at Port Arthur, Ontario, on Thursday, July 4th, 1901, at the request of the Bishop of Algoma (Right Reverend George Thorne-loe, D.C.L., D.D.)

The Council was opened at 10 a.m. with a celebration of Holy Communion in the Church of St. John the Evangelist. The Bishop was the celebrant. The assisting priests were the Rev. Rural Dean Thursby (Port Arthur), epistoler, Rev. Dr. Ryan (of Duluth, U.S.A.), gospeller.*

Business Sessions.

The business sessions of the Council opened at 2 p.m. in the schoolhouse connected with St. John's Church.

The Bishop said the opening prayers, after which he welcomed to our Triennial Council the following named visitors :

*NOTE.—Services during the Session :—Week Days : Holy Communion at 7.30 a.m. Morning Prayer at 9 a.m. Evening Prayer at 5.30 p.m. On Sunday, July 7th—Holy Communion at 7.30 a.m. Ordination at 11 a.m. Preacher—The Bishop of Marquette. Evening Prayer at 7 p.m. Preacher—The Bishop of Duluth.

The Right Reverend the Bishop of Marquette, Mich., U.S.A. (Dr. Williams); the Right Reverend the Bishop of Duluth, Minn., U.S.A. (Dr. Morrison); the Rev. Dr. Ryan and the Rev. Mr. Tetterman, both priests in the neighbouring Diocese of Duluth, in the United States.

The Bishop appointed Rev. A. J. Cobb and Rev. A. H. Wurtele as scrutineers of the lay delegates' credentials.

The roll of the clergy was called, when twenty one answered to their names.

The scrutineers of lay delegates' credentials reported the following gentlemen present with proper credentials, viz., Mr. C. Sarney, Parry Sound; Mr. J. K. Ollis, West Fort William; Mr. G. Ward, Murillo; Mr. J. Bowman, Rossport; Mr. F. H. Keefer, Port Arthur; Mr. C. W. Jarvis, Fort William; and Mr. G. S. Wilgress, Huntsville.

Moved by the Ven. the Archdeacon of Algoma, seconded by Rev. James Boydell.

That Rev. Charles Piercy be re-elected Secretary of the Council. Carried unanimously.

Bishop's Charge.

The Bishop then read his charge as follows :

MY DEAR BRETHREN OF THE CLERGY AND LAITY :

My first words to you to-day must be words of devout acknowledgment. Many and great have been the mercies vouchsafed to us by "the Father of mercies" since last we met together in Council. For blessings personal, parochial, and diocesan, far exceeding what we had cause or right to expect, we have this day, at the end of another triennium, to thank the Giver of all good.

And yet, before I speak in detail of the tokens of God's good hand upon us, it is fitting that I should refer to certain experiences of chastening, permitted no doubt for our good and to make us more fruitful in every good word and work.

On the Festival of the Epiphany in 1899, the Right Reverend Edward Sullivan, my predecessor in office, was called to his rest. It was a fitting day for a great missionary to pass from his earthly labours into the rest of Paradise. Nevertheless it was a sad day for this diocese. For though his official connection with it had ceased he continued to live in the hearts of Algoma's people. His attractiveness as a man, his singular grace and power as a preacher, and above all his loving labours for his flock, persisted in until shattered health made his resignation imperative, had won for him universal admiration and regard. And when his death was announced there was wide-spread and sincere lamentation.

To his widow and family I trust we shall express, on this our first opportunity as a diocese, our deep sense of the loss which both they and the Church have sustained, and a sympathy which lapse of time cannot avail to make either less real on the part of those who offer it or less acceptable to those to whom it is offered.

I hope we shall do more than this. I hope that by an unanimous vote, we shall place Mrs. Sullivan's name among those on our Widows' and Orphans' Fund lists. On technical grounds, owing to the rules adopted for the administration of the fund, by the Council of 1895, I have been unable to do this myself. But I have not wavered in my conviction that it is our duty to do it, and that in agreeing upon it we shall only be rendering to Mrs. Sullivan what is her just due as the widow of him to whom we owe it that we have such a fund to administer.

On April 21st, in the same year, 1899, the ranks of the clergy actively employed in Algoma were for the first time broken by death. The Rev. A. W. H. Chowne, Rural Dean of Parry Sound, was on that day delivered "out of the miseries of this sinful world" and taken to be with his Lord. Mr. Chowne had endeared himself to his brethren in the sacred ministry, and to those amongst whom it was his lot to minister, by many sterling qualities of head and heart. The unflinching advocate of truth and righteousness, and the determined foe of all that was base and hypocritical, there was no one more gentle and tender than he in his dealings with the suffering and needy. The diocese is poorer by reason of his loss. Yet we have the rich heritage of his memory and example. To his widow and family also it is our duty to extend a fitting expression of sympathy.

Shortly after our last Triennial Council, it became evident to those who saw most of him that our dear young brother in the ministry, Franz C. H. Ulbricht, then Incumbent of the Mission of Sudbury, was seriously ill. He was suffering from rheumatoid arthritis, and finding no relief he was compelled in May of the following year, 1899, to resign his mission. Since then he has sought restoration to health in many places and by various means. But he has sought in vain. And now, utterly helpless and dependent upon his devoted and patient wife, he is living in Toronto, God's prisoner, bound in chains more galling than those of iron. Be it ours not merely to feel but to pray for him, and for his wife, that they may be granted, if not the removal of this affliction, at least grace to bear it aright. Unhappily we have no fund available for such a case as this. I have therefore felt it right to pledge myself to the extent of \$200 per annum so long as the circumstances of the case may

call for such help. I am sure, that, year by year, the brethren, one and all, will do what they can to help me raise this sum.

Among the laity, too, the angels of disease and death have been busy during the past three years. Few indeed are the missions which have not had large experience of sorrow and suffering since last we met. Our hearts should go out in sympathy to all our brethren upon whom has been laid the burden of affliction and bereavement. And our prayers should be offered that our loving Father in heaven would make such experiences of trial fruitful in holiness of life and devotion to good works.

But our experiences have by no means been wholly grievous. On the contrary, the past triennium has been full of blessing. It is beyond dispute that on the whole God's dealings with us have been those of love and mercy. He has raised up hosts of friends to help us. His blessing has rested abundantly upon our labours. And a feeling of thankfulness should predominate in our minds as we look back upon the past and around us on the present.

Let us glance at a few striking facts which illustrate this.

At the last Triennial Council, with our Mission Fund \$5,000 overdrawn, we found ourselves confronted by the newly-announced decision of the S.P.G. regarding the withdrawal of its Canadian grants. A feeling of consternation possessed us as we thought of our many struggling missions so largely dependent upon those grants, and we looked forward with the gravest apprehension, anticipating as inevitable the serious narrowing of our work.

Three years have passed. The contemplated withdrawal is in progress. Our annual S.P.G. grant has been reduced by more than \$1,000. Yet our work continues, and not one sphere of missionary effort has had to be abandoned!

In part this is due to the noble way in which our people have responded when called upon to help themselves. So true is it that we do not know our strength until we are compelled to put it forth. And I am convinced that in every mission which, under this stern necessity, has learned the lesson of self-dependence a consciousness of increased vigour and a feeling of self-respect have been awakened and promoted. Thus what threatened to be a calamity has already begun to prove a blessing.

Again, at the last Triennial Council I announced the offer made by the S.P.C.K. of £1,000 (nearly \$5,000), payable by instalments of £100 towards the establishment of a Mission Clergy Sustentation Fund, the conditions of payment being that we should raise £9,000 from other sources, and within five years, to meet it. The fund was to be a permanent invest-

ment, and the income of it was to supply the place of the grants we were losing. The offer was a splendid one, but the conditions were rather disheartening. For a diocese not able to pay its ordinary expenses, and hampered by a debt of \$5,000, to attempt to raise so great a sum as £9,000 (nearly \$45,000) seemed almost ridiculous in its hopelessness. Yet we ventured upon the work, and after three years of incessant effort, I am able to announce that the sum total of contributions to the Fund, actually paid in at the end of May last, when our accounts were audited, was \$24,802.73.

This large sum of money has come from various sources. Much of it has come from the English Societies, the S.P.C.K. and the S.P.G. (which has made us two grants, one of £500 on conditions similar to those of the S.P.C.K., and one of £100 without conditions). Still more of it has come from our devoted English Algoma Association, which has paid in some \$6,400 towards the Fund. Our friends in older Canada have also contributed generously. But I am glad indeed to add that in no small measure it is the fruit of the zeal and self denial of our own people here in Algoma, who have seemed to catch the spirit of the work, and who have responded, even beyond my expectation, to our appeals.

For all this we have indeed reason to thank God. One-half our proposed Endowment Fund of £10,000 (or \$50,000) yet remains to be raised, and the second half will no doubt be harder to raise than the first, yet we have abundant reason to be encouraged. We have, in the form of unpaid subscriptions, some \$1,275. The Algoma Association in England has in hand a further sum of at least \$500, and the S.P.G. has just informed me that out of the Society's Bi-centenary Fund another special grant of £500 (about \$2,500), making the total amount of their gift to our Fund £1,100 (about \$5,500) has been set apart for us, the same to be payable when we have raised a like sum to meet it.

For all this we have reason to be thankful. But above all we should rejoice to recognize a growing spirit of liberality here at home. There can be no such thing as failure if with one heart and one soul we join in promoting the work of the Lord.

But this is not all. It is a question whether our people could have risen as they have done to meet the present emergency if they had not been helped by prosperous times. At the very moment when we needed help most Algoma seemed to be newly discovered. Its mineral wealth was found to be enormous. Everywhere its name began to be on people's lips, and now the day of development and progress seems to have fairly dawned. All this has helped us. Hope prevails. People's ability and will to give to the cause of God's Church have

enlarged. And, year by year, in response to my appeals most of the stronger missions have materially increased their assessments, while two of them, Huntsville and Bracebridge, have become self supporting parishes during the past twelve months. For all this, too, we may well be thankful.

Yet the discovery and development of our country's great resources, which have thus naturally helped us to meet our trials, have also brought us face to face with new and serious difficulties.

An expanding population, and new settlements springing into existence in various directions, are not only a call but an opportunity for fresh missionary enterprise. Michipicoten, on the shore of Lake Superior, Victoria Mines, in the Sudbury region, and Depot Harbour, near Parry Sound, are centres of population which had practically no existence two years ago, and which give promise of immediate and permanent importance; while at Sault Ste. Marie West, at one or two points on the Sault branch of the C.P.R., and in various districts on the Manitoulin Island, in the region north of Lake Temiscamingue, and in other parts of the diocese, the growth of interest and population not only justifies but demands immediate additional ministrations.

It may seem strange to some that I have not, in a spirit of faith, pushed boldly into these new fields, trusting to the Church at large to supply me with what might be necessary for the work. And it is unquestionably the duty of the Church of Christ to enter, and to fully occupy, such openings at the earliest possible moment. Not to do so must be to risk the loss of ground which may not be easily recovered. But I am persuaded that there is a time for caution as well as for zeal, for counting the cost as well as for going forward in faith. And I am as truly grieved as you can be, my brethren, that acting on this principle of tempering faith with caution, and in view of the fact that our old diocesan debt of \$5,000 has remained practically undiminished, I have felt unable—beyond sending a student or two for a few months of the year into the most important places—to do anything worthy of mention for these new and growing fields.

It is in regard to this great problem that we have, at this juncture, another cause for thankfulness. The S.P.G., thoroughly alive to the necessities of the case, has notified me of the setting apart of £250 for this new work, the same to be payable, if required, in three equal annual instalments.

May this timely offer not only make us thankful but stimulate us to face the present situation with determination. For undoubtedly the question how to maintain aggressive work, for which the growth and development of our country gives such

abundant opportunity, is one of the greatest problems put before us for solution at the present time.

It will be well for us to give this problem a little careful consideration. Two things it seems to me are necessary for its solution. First, we must have in ourselves and must cultivate in others the true missionary spirit—the spirit which is consumed with desire to win souls to God and to extend the borders of His kingdom. And in the second place our friends outside the diocese must bear with us still, and help us yet a little while longer. For to throw us prematurely on our own unaided resources would be to paralyze our energies and to imperil the work we have already undertaken. And I venture to think that the latter requirement will depend very largely upon the former. They who show a right spirit are usually met in a right spirit. They who help themselves are usually helped. If we show our friends that we desire from our very heart to reach that point in our history when we shall be able to do without assistance they will be slow to refuse us the aid for which we are driven to ask. There is unquestionably a danger in receiving aid too abundantly and too long. We come to depend upon it. And I rejoice to think that the spirit of self-sacrifice is spreading quietly but surely among us. We are but human. And you will bear with me my brethren if I say that, in my judgment, it is time the diocese was thrown more largely on its own resources. We shall thus learn—we *are* thus learning—and that is the only way men usually do learn it, the lesson of giving to the utmost measure of our ability.

And when I speak of giving I refer not solely to the giving of money, though it is natural to think first and chiefly of that, I refer also to the giving of such things as time, and thought, and effort, and skill, and experience, and whatsoever else we are possessed of by natural birthright or by acquisition. This too is real giving. And I rejoice to find an increasing readiness on the part of many among us to serve the Church without thought of remuneration. It is thus, for love and not for money that much of the very best work is done in older dioceses. It is such gratuitous work as this that brings down God's choicest blessing upon our efforts. And few things are more necessary in a new diocese like ours than a ready will to give thus our personal services to God and His Church according to our position and gifts—be it as sextons, organists, singers, teachers of the young, legal advisers, business men, or in any other capacity in which we can aid God's cause.

And what I say is meant for all. We clergymen are of course—at least we ought to be—specially trained to self-sacrifice. It is a small matter to us if we do not receive in the service of God's Church the return we could command else-

where. Yet, inasmuch as we, too, are human, we must watch against the beginnings of discontent or the subtle encroachments of self-pity of which men in secular callings, surveyors, prospectors, commercial men and others, men far more tried than we are in certain ways, know nothing. Our *business* is self-sacrifice. And we must go before our people in the spirit of Him Who "had not where to lay His head," and Who never wearied in well-doing despite the contradiction and ingratitude of sinful men. Of all men Christ's minister must be a giver. We may easily forget this. Of money he may indeed have little to bestow. But there must be a treasure house of love in his heart, supplied from above and practically inexhaustible, out of which will proceed gifts of all kinds—of thought, interest, sympathy, affection, effort and the like—yes, and gifts harder to bestow, gifts of his own will, his own importance, his own dignity, his own comfort—all cheerfully bestowed for the sake of Him who gave Himself for us all. And where such gifts are offered it will be a comparatively easy and natural thing, according to our ability, to give money also. Yes, of all men the clergyman must be the most unstinting giver. So will he lead his people after Christ. So shall we in this diocese best hold the approval and support of our friends in the older dioceses.

For the spread of these principles our Diocesan Woman's Auxiliary will no doubt become a splendid agency. There are now 21 parochial branches in the diocese. And, no doubt, as it becomes clearly understood that in Algoma the Auxiliary is not required to work exclusively for extra-parochial objects, we shall have more. Indeed I hope the time is not far distant when no parish or mission in the diocese will be content to do without one. What a power for good our Woman's Auxiliary might then become!

What could be better than for this diocesan organization at once to undertake the supply of diocesan needs so far as bales for the poorer missions are concerned? This would not only set free the Auxiliary of older Canada to work for missions farther afield, and needier than our own, but it would be also a great step in the direction of self-help.

I hope a resolution will be passed by this Council expressing our deep sense of the goodness of the Woman's Auxiliary in the past, and our determination to look first to our own Diocesan Auxiliary for the supply of our future needs; so that henceforth the valuable offerings usually assigned to us may go to more distant and needy places. I have no doubt that if we ask them our Auxiliary will cheerfully undertake and efficiently discharge this duty. And if it is desired I will myself at their approaching annual meeting both urge the importance of the

proposal and consult with them as to how they can best carry it into effect.

Before I pass away from the subject of self-help, or diocesan giving, I would like to say a word or two about modes of raising money for Church purposes. I have no desire to lay down rules. My one aim is to encourage giving of every kind and to show the importance of it in such work as ours. And with this in view I will say what I think about the various methods in use around us, and will venture to hope that some of you may be helped by what I say.

First, then, I need hardly say there is no room to question the propriety, the Scripturalness, and the convenience of the weekly offertory in God's house. It must be easier for men of slender means to give a small sum weekly than to give a large sum at a particular time. The method commended by St. Paul to the Corinthian Church may well commend itself to us. And what can be more fitting than the solemn presentation of our gifts to God through the medium of the offertory! For giving there becomes a religious act: a part of our worship of the Almighty; an acknowledgment that we owe our all to Him. This surely is the ideal method of giving. And when accompanied by the envelope system for convenience's sake apparently leaves nothing to be desired.

And yet something else is desirable, not as a substitute, but by way of supplement. We deal with human beings faulty and imperfect. And we must not be disappointed if our ideal methods fall short in certain ways. Our Lord knew how to bear with human frailty, and St. Paul used various means with different classes of people. If all our people were ideal in motive and practice, realizing fully the obligation and privilege of proportionate giving to God, ideal methods of collecting would suffice. As things are it seems necessary to devise means for reaching and moving those who go irregularly to church, who, when they go, quiet their conscience by offering the smallest coin they have, or who, without being openly antagonistic to religion, count it no wrong to evade the duty of giving altogether.

Surely there can be no objection to the diligent circulation of a subscription list, either in connection with the envelope system or apart from it, that everyone may both have the opportunity and receive a personal request to give. These personal appeals rightly made should do good. They should help to keep the stream of spiritual sympathy from the stagnation of selfishness. It is a good thing for people to be frequently asked to give. Live parishes and dioceses are those in which appeals are welcomed and responded to with cheerfulness. Giving leads to giving. And it is what is given, not what is received,

that most enlarges the heart and the life. So I have little sympathy with the old and common excuse, "We have had so many appeals of late." And I think it a great mistake to rely wholly on the ideal method of leaving people to make their offerings in church, and to regard all other methods as unworthy or even illegitimate. We may indeed very fitly present at the offertory the money raised in any honest way. But by all means let us see to it that no one can complain of never being urged to give!

We have notable confirmation of this view in the recent action of the Domestic and Foreign Mission Board. Hitherto the Board has relied upon the result of the semi-annual appeals. The offertories at Epiphany and Ascensiontide have been the chief, almost the sole, sources of its revenue. And there has been widespread lamentation over the smallness of the offerings. It is now realized that the system is not adequate. People are not yet accustomed to give large sums at the offertory. They must be trained to it. Till they are they must be reached in other ways. The Board now sees this, and has arranged for personal appeals throughout the ecclesiastical province. Thus henceforth, in addition to the semi-annual offerings, annual subscriptions are to be sought in every parish and mission towards the funds of our Church's great missionary society.

But there are many methods of raising money for God's Church which should be adopted with great caution. I refer to what may be called commercial methods—methods based upon the principle of a "quid pro quo," and sometimes involving practices or features which are indefensible, or to say the least very questionable in character.

Now I do not sweepingly condemn commercial methods. On the contrary, I am on several grounds ready to defend them. Of course we shall all agree that what is essentially wrong cannot be made right by being used in God's service. And I think also we shall agree that we should have nothing to do with a practice which is confessedly uncertain in character. For assuredly God's cause should be kept above suspicion. But commercial methods, when conducted on true and honest principles, are not by any means to be condemned.

Why should not the gift of song be used in the Church's service for the glory of Him who gave it? Or skill of hand in the form of needlework? Or any other power received from God or acquired by our own diligence? May it not be as real giving for one to offer these talents even in a concert, or a sale of work, that thus they may be turned into money, as it is to give money itself? And is it not unjust to say to one who has little or no money to give, "No, you may not offer the gifts you

have; you must give money or nothing at all"? Only let us be quite sure of two things when we resort to these methods: (1) That there is real cause for our doing so, that is, that we do not resort to them in the interests of those who might give otherwise if they would, if they were less selfish; and (2) that we do not bestow the credit of giving on the wrong persons. For the real givers are not the people who buy tickets or purchase articles at reasonable rates. These all have a return for their money. Those who really give are the people who devote their talents, who sacrifice their time, their energies, perhaps also their feelings, by appearing in public; or who labour early and late with hand or head for the good cause they have at heart. And it is on account of these people chiefly that such methods of raising money are to be defended.

I have dwelt at some length on these matters because I feel convinced that the progress of our diocese depends very largely upon our developing on right lines the spirit and the practice of self-help; and because I feel so strongly that giving should be evenly distributed—the act of the many, not of the few; not merely of habitual church goers or of well-to-do people, but of all classes, and of people in every degree of spiritual attainment—because a blessing is in it which should be the heritage of all. It does one good to give.

But brethren, in order not merely to win approval and help from outside, but to secure the full blessing of God upon our labours there must be within us, behind all our planning and giving, what I have called the true missionary spirit.

The depressing influences of isolation and the consequent danger of spiritual sluggishness are well known. In remote fields of labour a man's energies are often paralyzed by his loss of heart as he goes about his work. The fewness of his people; the long and lonely journeys from one house to another; the sense of being out of the public eye; the lack of the stimulating tonic of public opinion; and the lulling consciousness of being immediately responsible to no one but himself for his habits of daily life—all this—unless it be counteracted by a holy enthusiasm derived from above—must surely tend to degrade and belittle the ministry of the most devoted clergyman. This has been one of our great dangers in Algoma in the past.

But our circumstances are changing and another danger besets us. Progress, though it may quicken our energies, may tend to lower our spiritual tone, and to narrow our aims and ambitions. The world in many forms comes in along our railway and steamboat lines. Society forms itself on worldly models and lures us into its snares. We need to be continually on our guard lest our interest should contract around the pleasant and busy centres in which our work now chiefly lies.

As our ministry becomes more regular and engrossing ; as our work crystallizes into parochial form we may readily lose much of the keen sensitiveness of earlier days regarding the remoter parts of God's vineyard. The spiritual needs of scattered families and isolated souls, who are more and more dropped out of remembrance, as our work expands, cease to trouble us. It no longer lays hold of our imagination and our hearts as it used to do, that there are many brethren here and there in the country round us who are never reached by the Church's loving ministrations ; and out of whose souls the light of faith and hope is dying for lack of them !

I received a letter not long since from a neighbouring diocese. It was from one well-known as a devout self sacrificing missionary. "My two sons" he wrote "are employed in a remote corner of your diocese. Their surroundings are rough and though there are not a few Church people in the place there is no Church service there, or anywhere near there, for our people to attend. You will forgive my saying so but I cannot rid myself of the feeling that your diocese will be responsible for the spiritual ruin that comes to my boys." "Unjust" you say ? No doubt it may have been. Yet is there not a great truth wrapped up in those words, a truth we are most of us too apt to lose sight of ? I mentioned the letter to one of our most devoted men. "I know the writer well" he said. "It is just like him. He would not rest in his bed if he thought that anywhere within his borders there was a Churchman or family he had failed to reach." Is not this a spirit to be desired and sought after ? Whether we are working in progressive towns or in remote and scattered settlements should we not seek to keep alive, and to fan into a brighter flame, that holy missionary enthusiasm which so values human souls that it will allow no rest while anything remains to be done to win them to God and to extend His kingdom among them.

Here again we have reason to thank God. For there are not wanting evidences that we are becoming more alive to these truths. Our statistics for the three years just ended show a most encouraging advance all along the line of our operations. Our Church population in the three years has increased according to our Easter returns by some 2,064 ; our Sunday scholars by 224 ; the number baptized by 61 ; confirmed by 102 ; our communicants by 560 ; the amount paid by our diocese towards the stipends of our clergy by \$2,386.12 ; and the total amount raised in and for the diocese by \$7,072.59. To produce such results devoted work must have been done, and we have a right to be thankful and to take courage.

But shall we be satisfied ? By no means ! Not what has been done but what remains to be done should be most in our

minds. It should be a constant pain to us that out of 16,467 members of the Church reported by the census of 1891, only 10,760 have been reached by the Church after ten years of effort. It should be a keen disappointment to us that we find it so often impossible to avail ourselves of opportunities for splendid aggressive work among new people and in new regions. And we cannot too often or too earnestly remind ourselves that our ability to seize such opportunities depends far more upon our keeping ourselves braced up to our work, and full of a holy enthusiasm for God and His Church, than it does upon the measure of help we receive from outside sources. We want help from outside and shall want it for some time to come. But we want still more, and shall want always, the determined, resourceful, missionary spirit, which makes a way, where way there is none, by the sacrifice of self after the pattern of our loving Lord.

And in these reflections we may be approaching nearer than we think to the solution of many a vexed question of the day. Who among us has not worried over the absence of men from church; the growing abuse of the Lord's Day; the widespread diffusion of free and materialistic thought; the growing tendency to break loose from dogmatic religion; the grievous evil of a divided Christianity? Our best powers may well be exercised to find solutions of problems such as these. We may even be tempted to break away from historic modes of thought and practice, and to take up with modern methods, devices of mere human wisdom, in our yearning desire to solve them. But surely no solution will be final which ignores the historic ways of the Church, and especially the great missionary purpose set before it by the Lord Himself as He was about to ascend into heaven!

A few matters of moment remain.

Indian Work.

In regard to our Indian work, I repeat with emphasis what I said three years ago, "It is a cause of profound anxiety to me." Only at Garden River, under the Rev. F. Frost, and in the Shingwauk and Wawanosh Homes, under Mr. G. L. King, is the work at all adequately provided for; and in the latter case, owing to the revival of the Wawanosh, the difficulty of maintenance has been seriously increased. It is my hope that, among other efforts made in the diocese to meet this increased expenditure, every Sunday-school will make an annual offering at Christmas in aid of the Homes.

It is high time that we were awakened to a heartier interest in the whole problem of Indian work. It is a grievous thing that a mission like Sheguiandah, for example, should have to do

without a resident missionary. It is still more grievous that the region round Lake Nepigon, where so good a beginning was made by Mr. Renison, and where there are still hundreds of roving pagan Indians sorely needing the influence of the Christian missionary, no settled work should be possible. "It is, a wonder and a shame," said the Hudson's Bay agent to me on my last visit to this region, "that while in the remote districts of the farther North and West the Indians are well looked after by the missionaries of our Church, here in comparative touch with civilization they should be so grievously neglected." We need the means, but still more the man, for the work. He must be strong, adventurous, not afraid of hardships and solitude, possessed of a knowledge of the Ojibway tongue or willing to master it, but above all filled with a devoted love of God and a fervent zeal for the souls of men. Married or unmarried, where is this man?

Finances.

Statements of our invested funds will be laid before you in due course. We owe to Mr. J. A. Worrell, of Toronto, Hon. Treasurer of the Diocese, our sincere acknowledgments for his devotion to our interests in this most important and responsible office. I am myself deeply grateful to him.

As regards our ordinary finances, it is out of my power to present to you a complete statement of accounts and a formal balance sheet, owing to the fact that our financial year ended only on the 30th June. There has not been time for the accounts to be prepared and audited. In due course the usual statements will be completed and published.

But I am able to say that while we have managed to avoid increasing our debt—and this I count no small achievement,—we have not been able to diminish it. Every dollar we have been able to raise has been required to pay our way to the present time. We still owe \$5,215.27, yet this is hardly surprising when we consider the splendid sum we have raised towards our Sustentation Fund now known as the "Bishop Sullivan Memorial Sustentation Fund." It would, however, be a great relief and comfort to have old scores wiped off the slate.

The two most important funds at the present moment are the *Mission Fund* and the *Sustentation Fund*. Of course all our funds are important, and none more so than the Clergy Superannuation Fund. It is a great worry to me that this fund is still so trifling a sum, and is growing so slowly. But the two funds I have especially emphasized as important are the most needy ones at the present time; the Mission Fund by reason of the withdrawal of the S.P.G. grants, and the Sustentation Fund because we forfeit our claim to the remainder of the S.P.C.K.

grant if we do not complete the amount required of us (\$45,000) within the time appointed, that is, by the middle of next summer!

I feel sure that you will bear these facts in mind, and in every possible way promote the interests of these two funds. One step which, after due thought, I have taken in order to help our depleted Mission Fund I desire especially to commend to you. I refer to the "House to House Collection" appointed to be made annually in or near the week following the 12th Sunday after Trinity. I know by experience the value of such a collection, and I confidently look forward to the day when it will be one of our important sources of revenue.

I trust, my brethren, that you will consider my wishes in this matter, and do all in your power to make the "House to House Collection" for our missions a tradition throughout the diocese

A minor phase of our financial affairs has caused me anxiety from the beginning of my episcopate. I refer to diocesan expenses. It has not seemed to me right to ask our friends outside the diocese to pay these expenses for us. We ought surely to pay them ourselves. The amount required is not large. The average, under the rule of rigid economy which I am following, will not be more than \$400 per annum, the chief items being the salary of the Treasurer (\$200) and the cost of this Council. I hope that before we separate I shall have the relief of knowing that a way has been devised for meeting these expenses.

Synodical Action.

As regards the subject of Synodical action my views remain what they were when last we met. We may be ready for it at our next Triennial Council. In my judgment we are not ready yet.

Diocesan Officers.

The subject of finance suggests that of the Treasurer's office. Owing to the inconvenience of having that office in Toronto, 500 miles away from my headquarters, I have felt it necessary, after giving the old plan a fair trial, to make a change. I have removed the office to Sault Ste. Marie, and have appointed Mr. H. Plummer, Treasurer. The efficiency and faithfulness of Mr. D. Kemp, our former treasurer, left nothing to be desired, and his courtesy and consideration merit our gratitude. In Mr. H. Plummer we have a worthy successor.

On similar principles I decided early this year to remove the office of the Diocesan Insurance Registrar, hitherto faithfully discharged by Mr. G. S. Wilgress, of Huntsville, to Sault

Ste. Marie. I have appointed Mr. G. L. King, of the Indian Homes, to the office, and he has undertaken to do the work gratuitously. I am sure we shall find in him a faithful and efficient officer. I hope the Council will approve and confirm these appointments.

Algoma Missionary News.

My opinion of the importance of THE ALGOMA MISSIONARY NEWS remains unchanged. Since our last meeting of council the circulation has been greatly increased by the diligent labours of our agent, Rev. W. H. Wadleigh, and we have obtained through him advertisements which should help to defray the expenses of publication. I am sorry to say our difficulties have not been overcome by the progress and changes alluded to; yet I am by no means disheartened and do not recommend any radical measure. But I do ask of all the brethren a larger degree of consideration and of co-operation for Mr. Piercy, who, in addition to his parochial cares, carries on his shoulders the weight and burden of the business of this publication. Upon one point I feel strongly. We must not allow this magazine to become a financial burden to the diocese.

Clerical Changes.

There have been many—far too many—changes in our clerical staff since our last council.

The following clergymen have left the diocese: The Rev. Robert Renison, M.A., transferred to the Diocese of New Mexico and Arizona; the Rev. William Hunter to the Diocese of Toronto; the Rev. W. R. Seaborne to the Diocese of New Mexico and Arizona; the Rev. James Hickland returned to Belfast, Ireland; the Rev. William Evans transferred to the Diocese of Lichfield, England; and the Rev. Frederick B. Storer returned invalided to England.

I have received the Rev. S. D. Middleton, B.A., from the Diocese of Rupert's Land; the Rev. Edward H. Capp from the Diocese of Toronto; and the Rev. C. J. A. Batstone from the Diocese of Huron.

I have admitted to the Diaconate Thomas Joseph Hay from the Diocese of Niagara; Frederick Brittain Storer from St. Boniface College, Warminster, England; Archibald Cameron Mackintosh from Dorchester College, England; and Arthur Hunter Wurtele, B.A., from Bishop's College, Lennoxville.

I have advanced to the priesthood the Rev. William Hunter of Wycliffe College, Toronto; and the Rev. James Hickland of Belfast, Ireland.

I have transferred the Rev. C. Piercy from Burk's Falls to Sturgeon Falls, the Rev. James Boydell, M.A., exam-

ining chaplain, from Bracebridge to Sudbury ; the Rev. W. A. Burt from North Bay to Bracebridge ; the Rev. C. J. Machin, Mus. Bac, from Gravenhurst to the Summer Mission of Beau-maris ; the Rev. A. R. Mitchell from Port Sydney to Graven-hurst ; and the Rev. Robert Atkinson from Marksville, St. Joseph's Island, to Port Sydney.

I have appointed the Rev. Archibald Cameron Mackintosh to the charge of Marksville, St. Joseph's Island.

I have transferred the Rev. C. H. Buckland from Powassan to Burk's Falls ; the Rev. A. J. F. Cobb from Seguin to Po-wassan, and subsequently from Powassan to North Bay ; the Rev. D. A. Johnston from Magnetawan to Powassan ; the Rev. W. H. French from Aspdin to Magnetawan ; the Rev. L. Sin-clair from Gore Bay to Aspdin.

I have appointed the Rev. George Prewer to the charge of Gore Bay. I have transferred the Rev. J. P. Smitheman from Korah to Schreiber ; and I have appointed the Rev. W. H. Hunter of Wycliffe College, Toronto, who was made deacon on Trinity Sunday in 1900 by the Bishop of Toronto under letters dimissory from me, to the charge of Korah.

I have transferred the Rev. A. H. Allman from Uffington to Emsdale, vacant by the death of the Rev. A. W. H. Chowne, and the Rev. G. Gander from South River to Uffington.

I have appointed the Rev. C. J. A. Batstone to the Mission of Thessalon, and have subsequently transferred him from Thessalon to Sundridge and South River. I have appointed the Rev. T. J. Hay to the Mission of Oliver, and have subse-quently transferred him to Blind River.

I have appointed, the vestry concurring, the Rev. Edward H. Capp to be rector of St. Luke's pro Cathedral, Sault Ste. Marie ; the Rev. S. D. Middleton to the Mission of Oliver ; and the Rev. A. H. Wurtele to the Mission of Thessalon and Bruce Mines. The Rev. F. M. Dean became *locum tenens* at Parry Sound on the 1st May, 1900.

I have appointed for the unfinished term the Rev. W. A. J. Burt to be Rural Dean of Muskoka ; the Rev. Charles Piercy to be Rural Dean of Nipissing ; the Rev. A. J. Young to be Rural Dean of Algoma ; and, on the nomination of the clergy of his deanery, the Rev. G. Gillmor to be Rural Dean of Parry Sound.

Considerable use has been made, especially during the sum-mer months, of the services of catechists and lay readers. In many cases it has been from necessity, not from choice—for I always feel that it involves risk both to the man and the work to give the charge of a parish or mission into the hands of a layman.

Thanks.

Our warmest thanks are due to the societies, and to the many kind friends who have aided us during the past three years.

From our very hearts we should thank our own English Algoma Association. With Miss Green at their head the members of this association have done splendid work, sending us not merely considerable aid each year towards our Mission Fund but also the great sum already alluded to for our Sustentation Fund, and many useful benefactions too numerous to mention in detail, to say nothing of the precious gift of their prayers.

My visit to England last summer showed me more clearly than I had seen it before the great debt we owe to these kind friends. No pains were too great for them to bestow on the work of furthering our cause. Indeed they put many of our own people to shame.

To the Society for Promoting Christian Knowledge for unceasing and bountiful liberality; to the Society for the Propagation of the Gospel, and the Colonial and Continental Church Society for their invaluable grants towards our Mission Fund, and for other special and splendid gifts, we owe a debt not easily to be computed. May we show ourselves worthy of their goodness

We also owe heartfelt thanks to our own Domestic and Foreign Mission Board, so constantly ready to consider and minister to our needs; to the Woman's Auxiliary, to which we never appeal in vain, and which has, in countless ways, upheld our hands and cheered our hearts; and to the various dioceses of older Canada for generous contributions to our funds. May we catch the spirit of these benefactors! We could offer them no better return!

And further, I have to make my personal acknowledgments to the clergy of the diocese for their uniform consideration and sympathy. I owe them much. In particular I am indebted to the Standing Committees, to the Rural Deans and to my Examining Chaplain, for their constant readiness to help and save me labour. And above all I am under obligations to the Archdeacon of Algoma, who has been ever ready to share with me my burden of care, and who during my absence last summer again, despite ill-health, cheerfully bore the burden and responsibility of the commissary's office. I thank my brethren one and all.

Diocesan Statistics.

The following diocesan statistics will be of interest :

	1899.	1900.	1901.
Church population.....	8,690	9,592	10,760
Sunday-School teachers....	244	257	300
“ scholars.....	2,727	2,461	2,946
Baptized	466	498	527
Confirmed.....	209	243	317
Communicants.....	2,610	2,085	3,170
Contributions for :			
Foreign Missions..... \$	109 29	\$ 111 56	\$ 162 22
Domestic Missions.....	180 24	247 97	294 44
Superannuation Fund.....	82 71	82 92	112 60
Jews.....	85 52	78 14	102 80
Stipends of clergy.....	8 847 66	8,964 55	11,233 18
Total, all purposes.....	18,343 62	18,091 36	25,416 21
Number of churches.....			82
“ parsonages.....			30
“ halls.....			11
Number of clergymen in active service :			
Priests.....			29
Deacons.....			6
			— 35
Superannuated			1
On sick leave.....			1

During the past three years I have baptized 51, held 136 confirmations at which 769 have been confirmed; celebrated Holy Communion 150 times; delivered 547 sermons and addresses; consecrated 6 churches and 4 cemeteries; admitted 4 candidates to the diaconate and 2 to the priesthood

I have made three complete visitations of the diocese and various partial ones; have attended various meetings of the Domestic and Foreign Mission Board, and of the House of Bishops. I have assisted at the consecration of the Ven. W. L. Mills, D.D. as Bishop-Coadjutor in the Diocese of Ontario. I have made various collecting tours in older Canada in aid of our various funds, and have visited England in behalf of the “Bishop Sullivan Memorial Sustentation Fund.” I have also performed many lesser official acts too numerous to recount in detail

There are two events, both of recent occurrence, without some reference to which my address to you to-day would be very incomplete. I have left them to the last by way of emphasis.

In the death of the Most Reverend John Travers Lewis, Archbishop of Ontario and Metropolitan of Canada, the Church in this ecclesiastical province has lost one of her most gifted men. God bestowed upon him singular and varied abilities, and through a long and laborious life he made his power felt

not alone in his own sphere of labour, but throughout the Canadian Church. He has gone to his rest after a life of great usefulness and distinction, and we should extend to his sorrowing family the assurance of our sympathy and our prayers.

Another and still more far-reaching visitation of God's providence has befallen us. In the death of our late beloved sovereign, Queen Victoria, who for sixty-three years ruled over the lives and hearts of her people, claiming year by year a larger measure of their devoted and reverent affection, not alone our Empire, but our Church, nay, the civilized world, has sustained, humanly speaking, an incalculable loss. She was pre-eminently Victoria the Good. It was her goodness which made her so truly great. She was a power for righteousness all along those lines on which the Church is called upon to work. Her gracious influence was felt not only by all classes in our own land, but by every part of the enlightened world.

And while we thank God for her wonderful life and work and for the priceless heritage of such an example as she has set, to high and low, rich and poor alike, we may well pray with all our hearts for him who is now called to occupy her place of power and responsibility, that by the grace of God her spirit may also be his; and for ourselves, that we may profit by the lessons of her life, and make ourselves worthy of the great sovereign who has shown us what greatness may become when it is thus closely allied to goodness.

Brethren, I have done. I commend you to the grace of God, and pray that His Holy Spirit may guide your deliberations to the promotion of His glory and the extension and edification of His Church.

Just before the Bishop had concluded his charge the news arrived that he had been bereaved of his father. The Archdeacon of Algoma, on behalf of the Council, expressed the sympathy that all wished to extend to the Bishop in his grief.

The bishop, in answer, thanked the Council and ended the session by pronouncing the benediction

Second Day—Friday, July 5th, 1901.

The Council assembled at 10 a.m.

After the Bishop had said prayers, the minutes of the previous day's business were read and confirmed.

On motion of the Secretary, Rev. E. H. Capp was appointed Assistant Secretary.

Memorials.

The following memorials were read and referred to committees or otherwise dealt with :

(1) Request from the Board of the Domestic and Foreign Missionary Society.

Moved by Rev. A. R. Mitchell, seconded by Rev. A. H. Allman,

That the petition presented by the D. and F. M. Board be referred to the Standing Committee, to be reported upon during the session of this Council.—Carried.

(2) Request from the Diocese of Huron in relation to reciprocity in Widows' and Orphans' Funds.

Moved by Rev. J. W. Thursby, seconded by Rev. W. A. J. Burt,

That the memorial from the Diocese of Huron in regard to the reciprocity between dioceses as to the W. and O. and Superannuation Funds be referred to the Standing Committee —Carried.

(3) Letter from the House of Bishops asking support of the S. P. C. K.

(4) For the establishment of a Nineteenth Century Thanksgiving Fund. A letter from the Primate of all Canada, enclosing a proposal from the Australian Church.—Laid over until the report of the Standing Committee is considered.

(5) From Joint Committee on Biblical Instruction in Schools—Laid over until report is presented by our Diocesan Committee on same subject.

(6) From the Lord's Day Alliance—Local Branch—asking to be permitted to address the Council. It was agreed to receive a deputation at 4 p.m. to-day.

Reports.

The Ven. the Archdeacon of Algoma presented the report of the Standing Committee for the past triennium, and gave notice that in due course he would move its adoption. (See appendix page 43.)

The Secretary read the report of the Diocesan Insurance Officer. (See appendix page 56)

The Bishop read an audited statement of the receipts and investments of the moneys belonging to the Bishop Sullivan Memorial Sustentation Fund. (See appendix page 55)

The reports of Mr. and Mrs. G. Ley King, the Principal of the Shingwauk Home and the Lady Superintendent of the Wawanosh Home, were presented and read by the Secretary

Notices of Motion.

By Rev. A. H. Allman—

That in the judgment of this Triennial Council (now assembled) the time has arrived when not only heartfelt thanks should be expressed to the branches of the W.A. throughout the province for Dorcas assistance rendered by bales, but also that they be informed that, as a diocese, Algoma no longer stands in need of help in that form.

By Rev. G. Gillmor—

That the law in the Province of Ontario regarding the issuing of marriage licenses to persons who are strangers, or not previously well known to the inhabitants or to the issuer of marriage licenses, should be made stricter, and that the mere making of an affidavit is not sufficient.

By Ven. Archdeacon Llwyd—

That the sea town be the future meeting place of the Triennial Council.

By Ven. Archdeacon Llwyd—

That a finance committee—to be representative, with a central executive—be appointed by the Council to arrange for diocesan and Council expenses by assessment or otherwise

By Rev. C. Piercy—

That the resolution enforcing payments of clergy to the W. and O and Superannuation Funds be amended so as to explicitly determine the date of payments of clergy in self-supporting parishes.

By the Rev. C. Piercy—

That the unlawful and lax observance of Sunday demands that Christian people should unite in endeavours to preserve the Lord's Day as a day for worship and rest.

By Rev. C. Piercy—

That a committee be appointed by this Council to draft a memorial to the House of Bishops and the Lower House of the General Synod, asking that they take steps to promote Christian unity by appointing a day of special intercession and prayer to Almighty God on behalf of the object desired, and that efforts be made to secure the co-intercession of our separated brethren on the same day in their respective places of worship.

By Mr. F. H. Keefer—

That in view of the fact that the late Bishop Sullivan was the founder of the Widows' and Orphans' Fund for the Diocese of Algoma, and did much towards obtaining funds other than

those received by the offertories in the diocese, that Mrs Sullivan, who does not rank on any Widows' and Orphans' Fund in any other diocese, should be placed in the position to rank on the fund of this diocese on the special ground above-mentioned, and that the Lord Bishop of the diocese be requested and empowered to place her as entitled to rank upon such fund. This action and resolution, however, not to form any precedent for the widow of any other clergyman to rank upon such fund who has left the diocese prior to his decease, or who does not in any other way comply with the regulations respecting the said fund.

By Mr. F. H. Keefer—

That the letter of the 29th of June to the Lord Bishop of the Diocese from Mr. J. A. Worrell, enclosing a letter to Mr. Worrell, written by Mr. George S. Holmstead, under the authority of the Attorney-General of Ontario, in reference to the revision and consolidation of certain Imperial Statutes, probably in force in Ontario, which govern or relate to the rights of property held for the benefit of dioceses and parishes of the Church of England in Ontario and to those matters connected with the Church temporalities of the said Province, together with all other correspondence between Mr. Holmstead and the Chancellor on the subject, be referred to the Lord Bishop of the diocese with full power to him to represent this diocese and to deal with the matter and to take such action as he may deem advisable in reference to the same, and in the event of the consolidating or revised bill being agreed upon in accordance with the said suggestion to consent to and take all necessary steps to promote the passage of the same by the Legislature.

By Rev. G. Gillmor—

That a standing committee be appointed consisting of two clergymen with the rural dean in each deanery to enquire into places where Church families may be living without the ministrations of the Church and to take steps to have the same rectified.

Presentation of Reports.

The following reports were presented :
The Treasurer's report—by the Bishop.
The Diocesan Librarian's report—by the Archdeacon.

The report of the Rural Dean of Thunder Bay—by the Rev. J. W. Thursby, R. D.

Motions.

Moved by Rev. A. H. Allman, seconded by Rev. A. R. Mitchell,

That in the judgment of this Triennial Council (now assembled) the time has arrived when not only heartfelt thanks should be expressed to the branches of the W. A. throughout the province for Dorcas assistance rendered by bales, but also that they be informed that, as a diocese, Algoma no longer stands in need of help in that form.

During the discussion on this motion the Council adjourned for dinner.

On re-assembling at 2 o'clock the debate was continued when it was

Moved in amendment by the Ven. the Archdeacon of Algoma, seconded by Rev. Rural Dean Burt,

That the Bishop be requested to communicate with the W. A. in older Canada expressing the heartfelt gratitude of this diocese for their increasing and invaluable help given without stint since the inception of the diocese and assuring them that it is our warmest desire to free them at the earliest possible moment from the obligation of further assistance to our missions. And that the Bishop be further requested to explain to the Auxiliaries that we feel justified in relinquishing to a very large extent, except in the case of the Indians, the assistance hitherto given in the form of bales, and that in future as far as bales are concerned only those cases need be considered for which the Bishop makes a personal and special appeal.

The amendment was carried.

With the approval of the Council, Rev. G. Gillmor's motion *re* marriage licenses was changed to read as follows:

Moved by Rev. Rural Dean Gillmor, seconded by Rev. James Boydell,

That the law in the Province of Ontario regarding the issuing of marriage licenses to persons who are strangers, or not previously well known to the inhabitants or to the issuer of marriage licenses, shall be made stricter, and that the mere making of an affidavit is not sufficient, and that the strong expression of this Council's feelings on the subject should be sent as a memorial to the Government authorities.—Carried.

The motion standing in the name of the Ven. the Archdeacon *re* place of Council meetings, was, with the consent of the Council, changed to the following:

Moved by the Ven. the Archdeacon of Algoma, seconded by Rev. Rural Dean Burt,

That for the future the meeting place of the Triennial Council of the diocese be the see town of Sault Ste. Marie, as being not only the see town, but also the most central point of

access by the clergy and lay delegates of the more distant points of the easterly and westerly limits of this missionary diocese, unless in the judgment of the Bishop it should be wise at any time to make other arrangements.—Carried.

With the consent of the Council the motion standing in the name of the Ven. the Archdeacon, respecting a Finance Committee was changed to the following :

Moved by the Ven. the Archdeacon, seconded by Rev. J. Boydell,

That a Committee be appointed by the Bishop to make arrangements for the payment of such diocesan expenses as are outside the objects and purposes for which the General Fund exists, such as expenses of Council, library printing, Treasurer's salary, and such like.—Carried.

Deputation Received.

At this stage of proceedings a deputation was received from the Lord's Day Alliance, consisting of Rev. Messrs. Dyke and Murray, His Worship the Mayor of Port Arthur and Mr. Donald. The business of the session was suspended while the gentlemen addressed the Council on the work of the Alliance. The Bishop expressed his sympathy with the desires of the Lord's Day Alliance and promised the deep and earnest consideration of the subject by the Council. The deputation then withdrew.

Moved by Rev. Rural Dean Piercy, seconded by Rev. J. Boydell,

That the resolution enforcing payments of clergy to the Widows' and Orphans' and Superannuation Funds be amended so as to explicitly determine the date of payments on the part of clergy in self-supporting parishes.

Moved in amendment by Mr. Keefer, seconded by Rev. A. H. Allman.

That a committee of three be appointed by the Lord Bishop, consisting of one clerical representation each of the self-supporting parishes, and the missions, and a layman, to report the most feasible scheme for having uniformity in payments to the W. & O. and Superannuation Funds; such committee to report to the Council at this session.

The amendment was carried.

Moved by Rev. C. Piercy, seconded by Rev. E. H. Capp, That the unlawful and lax observance of Sunday demands that Christian people should unite in endeavours to preserve the Lord's Day as a day for worship and rest.

The Council then adjourned.

Missionary Meeting.

The Triennial Council Missionary meeting was held in the evening, the Bishop in the chair. The speakers were the Right Rev. the Bishop of Marquette, the Right Rev. the Bishop of Duluth, the Rev. Rural Dean Gillmor and the Rev. Rural Dean Piercy.

Third Day—Saturday, July 6th, 1901.

The Council assembled at 10 a. m., the Bishop presiding. After prayers the minutes of the preceding day were read and confirmed.

The Bishop named the following committees

Committee on motion *re* the marriage laws—Rev. G. Gillmor, Rev. J. Boydell and Mr. Keefer.

Finance Committee—The Standing Committee

Committee on motion for enforcing payment by all clergy of their subscriptions to the W. and O. and Superannuation Funds—Rev. E. J. Harper, Rev. A. H. Allman and Mr. Wilgress.

Reports, Etc.

The Editor of the ALGOMA MISSIONARY NEWS then presented his report. (See Appendix, p. 45.)

Rev. A. J. Young, R.D., presented his report of the Rural Deanery of Algoma.

The statement of the Hon. Treasurer of Invested Funds (J. A. Worrell, Esq., K.C.) was read by the Bishop. (See Appendix, p. 57.)

Rev. F. Frost gave notice that he would move—

That more interest be taken in the Indian work of the diocese. That a special effort be made to secure a missionary or missionaries for places where Indian missions exist, but are at present without a missionary, and also to minister to and seek for Christ the many pagan Indians who roam around the different lakes in the diocese, or are hunting in the woods. The proposal is that a committee be appointed to deliberate and decide as to the best means of promoting this work, and to suggest some way of increasing the funds available for Indian work, and finding suitable men for it, and to report to this Council.

Elections.

In accordance with the rule, the election of delegates to the General Synod and the Provincial Synod, the members of the Standing Committee and the nominations of Rural Deans was proceeded with.

The Standing Committee.

The Bishops appointed Rev. J. P. Smitheman and Mr. G. S. Wilgress to be scrutineers.

The following were elected by ballot: Ven. Thos Llwyd, Rev. J. Boydell, Rev. J. W. Thursby, Rev. A. J. Young, and Messrs. G. S. Wilgress and F. H. Keefer

The following were appointed by the Bishop: Rev. W. A. J. Burt, Rev. Charles Piercy, Rev. E. H. Capp, Rev. F. Frost, and Messrs. A. A. Mahaffy and H. Plummer.

General Synod.

Scrutineers: Clerical vote—Rev. A. R. Mitchell and Mr. J. K. Ollis.

Lay vote—Rev. A. J. Cobb and Mr. C. Sarney

The ballot resulted in the election of Ven Thos. Llwyd and Rev. James Boydell as clerical delegates, and of Rev. J. W. Thursby and Rev. G. Gillmor as substitutes; with Mr. C. Sarney and Mr. F. H. Keefer as lay delegates.

Provincial Synod.

Scrutineers: The same as for General Synod vote.

The Ven. T. Llwyd, the Rev. J. Boydell and Rev. W. A. J. Burt were duly elected clerical delegates. The Rev. J. W. Thursby, Rev. G. Gillmor and Rev. C. Piercy were elected clerical substitutes.

As the preliminary conditions for the election of lay delegates had not been complied with, and no ballots were before the Council, it was decided that the lay delegates of 1898 remain in office.

The Council then adjourned, and re-assembled at 2 10 p.m.

The result of ballots from the clergy of the several rural deaneries was the nomination to the Bishop of the gentlemen whose names follow to be rural deans. The Bishop appointed the nominees in each case:

- | | |
|--------------------------|------------------|
| Rural Dean of Nipissing. | Rev. C. Piercy. |
| “ “ Thunder Bay, | “ J. W. Thursby. |
| “ “ Algoma, | “ A. J. Young. |
| “ “ Muskoka, | “ W. A. J. Burt. |
| “ “ Parry Sound, | “ G. Gillmor. |

Motions.

Rev. C. Piercy obtained the approval of the Council to amend his motion respecting Sunday observance and submitted it in the form following :

Moved by Rev. C. Piercy, seconded by Rev. E. H. Capp,

That this Council, in view of the unlawful use and lax observance of Sunday, now unhappily so widely prevalent, feels it to be the duty of Christian people everywhere to put forth their best endeavours to preserve the Lord's Day as a day of worship and rest, and while realizing the right of every man to decide for himself what methods he shall pursue in seeking this end, it thankfully recognizes the value of the work being done by the organization known as the Lord's Day Alliance.—Carried.

Moved by Rev. C. Piercy, seconded by Rev. J. P. Smithe-
man,

That a committee be appointed by this Council to draft a memorial to the House of Bishops and the Lower House of the General Synod, asking that they take steps to promote Christian unity by appointing a day of special intercession and prayer to Almighty God on behalf of the object desired, and that efforts be made to secure the co-intercession of our separated brethren on the same day in their respective places of worship.—Carried.

The Bishop appointed the clerical delegates to the General Synod a committee to draft a memorial in accordance with the terms of the resolution.

Moved by Mr. F. H. Keefer, seconded by Rev. J. Boydell,

That in view of the fact that the late Bishop Sullivan was the founder of the Widows' and Orphans' Fund for the Diocese of Algoma, and did much towards obtaining funds other than those received by the offertories in the diocese, that Mrs. Sullivan, who does not rank on any Widows' and Orphans' Fund in any other diocese, should be placed in the position to rank upon the fund of this diocese on the special ground above mentioned, and that the Lord Bishop of the diocese be requested and empowered to place her as entitled to rank upon such fund. This action and resolution, however, not to form any precedent for the widow of any other clergyman to rank upon such fund who has left the diocese prior to his decease, or who does not in any other way comply with the regulations respecting the said fund.—Carried.

Moved by Mr. F. H. Keefer, seconded by Rev. R. Atkinson,

That the letter of the 29th of June to the Lord Bishop of the diocese from Mr. J. A. Worrell, enclosing a letter to Mr. Worrell, written by Mr. Geo. S. Holmstead, under the authority of the Attorney-General of Ontario in reference to the revision and consolidation of certain Imperial Statutes, probably in force

in Ontario, which govern or relate to the rights of property held for the benefit of dioceses and parishes of the Church of England in Ontario and to other matters connected with the Church' temporalities of the said Province, together with all other correspondence between Mr. Holmstead and the Chancellor on the subject, be referred to the Lord Bishop of the diocese with full power to him to represent this diocese, and to deal with the matter and to take such action as he may deem advisable in reference to the same and in the event of the consolidating or revised bill being agreed upon in accordance with the said suggestion to consent to and take all necessary steps to promote the passage of the same by the Legislature.—Carried.

The motion of Rev. G. Gillmor referring to the ministrations of the Church in isolated places, of which he had given notice was presented in an amended form with consent of the Council.

Moved by Rev. G. Gillmor, seconded by Rev. A. H. Allman,

That a Standing Committee consisting of two clergymen and a layman, with the rural dean in each deanery, to be chosen by each chapter to enquire into places such as lumber camps, saw-mills, mining camps, etc., where Church families may be living without the ministrations of the Church and take steps to have the same rectified.—Carried.

The Bishop pronounced the Benediction and the Council adjourned.

Fourth Day—Monday, July 8th, 1901.

The Council assembled at 10 o'clock a.m. After the Bishop had said prayers the minutes of the sittings of the Council on the 6th inst were read, but were not confirmed as it was necessary to make some alterations to make more clear what action the Council had taken.

Reports.

The following reports were presented:

By Rev. J. Boydell—For Committee on Religious Education in Public Schools.

By Rev. C. Piercy—On behalf of the Standing Committee.

By Rev. W. A. J. Burt—Rural Dean's Report of Muskoka Deanery.

By Rev. G. Gillmor—Rural Dean's Report of Parry Sound Deanery.

By Rev. E. J. Harper—On behalf of the committee appointed to consider the mode of contributing to W. & O. and Superannuation Funds by clergy in self-supporting parishes.

In each and every instance the gentleman who presented a report gave notice that in due course he would move its adoption.

Notice of Motion.

By Rev. J. W. Thursby :

That the Upper House of the General Synod be earnestly requested, through the Lord Bishop of this diocese, to take into consideration the relation of Finnish residents in Canada to the Church, with a view to securing their general adherence.

Motions.

Moved by Rev. F. Frost, seconded by Rev. G. Gillmor,

That more interest be taken in the Indian work of the diocese ; that a special effort be made to secure a missionary or missionaries for places where Indian missions exist but are at present without a missionary, and also to minister to and seek for Christ the many pagan Indians who roam around the different lakes in the diocese or are hunting in the woods It is proposed that a committee be formed to deliberate and to decide as to the best means of promoting this work and suggest some way of increasing the funds available for Indian work and finding suitable men for it and report to this Council.—Carried.

The Bishop referred the matter to the Standing Committee

The reports of the Diocesan Treasurer and of the Bishop Sullivan Memorial Sustentation Fund were, on motion, received.

Moved by Mr. G. S. Wilgress, seconded by Rev. A. J. Young,

That the report of the Diocesan Insurance Officer be referred to the Standing Committee.—Carried.

Moved by Mr F. H. Keefer, seconded by Rev. W. A. J. Burt,

That the offer of a general rate of insurance as made to the Bishop by the Ottawa Fire Insurance Company be submitted to a committee composed of the insurance officer, the rector of Sault Ste. Marie and the Diocesan Treasurer, to report to the Lord Bishop upon the same, and also upon the best general economic scheme of insurance over the whole diocese, such report to be made as soon as possible.—Carried.

The reports of the Shingwauk and Wawanosh Indian Homes were received by the Council with no little appreciation, and it was

Moved by Rev. A. J. Young, seconded by Rev. W. A. J. Burt,

That this Council desires to congratulate the Committee of the Indian Homes upon the success which has attended their efforts in connection with the erection of the Wawanosh Home for Indian Girls, and would also record its high appreciation of the good and efficient work done therein by the Principal, his wife and staff.—Carried.

Moved by Ven. T. Llwyd, seconded by Mr. Wilgress,

That the report presented by the Librarian of the Diocesan Library be adopted.—Carried.

The Ven T. Llwyd moved, clause by clause, the adoption of the report of the Standing Committee of 1898-1901. After each clause had been approved it was

Moved by Ven. T. Llwyd, seconded by Rev. W. A. J. Burt,

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

The Council adjourned at half-past 12 o'clock and reassembled at 2 p.m.

Moved by Rev J. W. Thursby, seconded by Rev. A. R. Mitchell,

That the report of the Thunder Bay Deanery be adopted, and that in accordance with a suggestion therein contained the Bishop be requested to set forth rules for the guidance and protection of those who have the charge of consecrated burial grounds.—Carried

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

That the Report of the Rural Dean of Algoma be adopted.—Carried.

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

That the Report of the Editor of the A.M. NEWS be adopted.—Carried.

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

That the hearty thanks of the Triennial Council be tendered to the Rev. Charles Piercy, Editor of THE ALGOMA MISSIONARY NEWS, for his valuable and efficient services to the cause of the Church in Algoma, in his editorship of our diocesan organ, and that the Rev. Charles Piercy be re-elected Editor of THE ALGOMA MISSIONARY NEWS for the ensuing triennial term.—Carried.

Moved by Rev. A. R. Mitchell, seconded by Mr. F. H. Keefer,

That the Editor be requested to send the names of all sub-

scribers in arrears to THE ALGOMA MISSIONARY NEWS to the clergyman of every parish where the same reside and that such clergyman should be requested to report on the facts of each case to the Editor.—Carried.

On motion the Report of the Committee on Religious Instruction in Public Schools was adopted and the committee re-appointed by the Bishop.

The Standing Committee for the ensuing triennium presented its first report through its Secretary (Rev. C. Piercy) who moved its adoption, clause by clause, seconded by Mr. F. H. Keefer. Each clause was adopted, the fourth with slight amendment by consent, when it was

Moved by Rev. C. Piercy, seconded by Mr. F. H. Keefer,

That the Report of the Standing Committee be adopted as a whole.—Carried. (See Appendix p. 44.)

Moved by Rev. Rural Dean Burt, seconded by Rev. A. R. Mitchell,

That the Report of the Rural Dean of Muskoka be adopted.—Carried.

Moved by Rev. W. A. J. Burt, seconded by Rev. T. E. Chilcott,

That this Council take steps to strengthen the hands of the incumbents of Port Carling and Rosseau Missions in the direction of meeting the increased demands for spiritual ministrations to the tourists in these missions, and further that the needs of the diocese, by some means, be placed before the tourists.—Carried.

Moved by Rev. G. Gillmor, seconded by Rev. A. H. Allman,

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

Moved by Rev. A. R. Mitchell, seconded by Rev. A. H. Allman,

That the Reports of the several rural deans be published in full or in part in the A. M. NEWS.—Carried.

Moved by Rev. A. H. Allman, seconded by Mr. G. S. Wilgress,

That the Report of the Committee on payment by rectors of self-supporting parishes to the W. & O. and Superannuation Funds be adopted.

Moved in amendment by Mr. F. H. Keefer, seconded by Rev. J. Boydell,

That the said report be referred back to the said committee for more full consideration, and especially as to the Superannuation Fund.

The amendment was carried.

Moved Rev. J. W. Thursby, seconded by Rev. J. Boydell,

That the Upper House of the Provincial Synod be earnestly requested, through the Lord Bishop of this diocese, to take into consideration the relation of Finnish and other Scandinavian residents in Canada to the Church with a view to securing their general adherence.—Carried.

The wording of the above motion is somewhat different from that of the notice. The Council gave consent to the change.

Thanks, Etc.

Moved by Rev. A. J. Young, seconded by Rev. J. P. Smithe-
man,

That the Triennial Council of the Missionary Diocese of Algoma, assembled at Port Arthur, desires to express its deep sense of gratitude to the D. and F. M. Board for the generous grants made year by year for our mission work and the work of our Indian Homes—Carried.

Moved by Ven. T. Llwyd, seconded by Rev. J. Boydell,

That the Sixth Triennial Council of the Missionary Diocese of Algoma, now in session at the town of Port Arthur, Ontario, in this the bi-centennial year of the venerable society, desires to express and place on record its deep and most grateful sense of the generous and helpful assistance of the great society of the S.P.G., during the whole period of our existence as a diocese the annual grants in aid of poor missions, without which grants the planting and consolidating of the work of the Church in this great and non-sustaining country would have been very greatly impeded, if not wholly impossible; also for the kindly consideration of our great need in the erection of churches and other buildings by special gifts from the Marriott Fund, and further from its special and generous donations to our Bishop Sullivan Memorial Sustentation Fund; and yet again for its recent and characteristic grant to aid the work of the Church in new centres, especially those opening fields in our mining districts.—Carried.

Moved by Rev. J. Boydell, seconded by Ven. T. Llwyd,

That the Sixth Triennial Council of the Missionary Diocese of Algoma, now in session in the town of Port Arthur, Ontario, desires to express and place on record its deep and most grateful sense of the generous and helpful assistance of the venerable society of the S.P.C.K., which has by its grants to aid the erection of churches in this diocese so materially contributed to their completion; also by grants of service books and other gifts necessary for furnishing the churches so erected; also for the society's helpful grants to divinity students, for scholarships in the diocesan mission homes for Indian children, and further for the society's munificent assistance to our Bishop

Sullivan Memorial Sustentation Fund by its donations to that fund.—Carried.

Moved by Ven. T. Llwyd, seconded by Rev. J. Boydell,

That the Council wishes to express its high appreciation and unfeigned pleasure we all have enjoyed by the visits of the bishops and clergy of the sister Church in the United States of America, and the profit that is ours because of the wise and inspiring words they have spoken to us.—Carried.

Moved by Ven. T. Llwyd, seconded by Rev. J. Boydell,

That the unanimous and very hearty thanks of the members of the Sixth Triennial Council are hereby tendered to the rector and to the members of the congregation of St. John's Church, Port Arthur, for the very kindly and generous hospitality so refreshingly extended to and enjoyed by every member—cleric and lay—of the Triennial Council.—Carried.

Moved by Ven. T. Llwyd, seconded by Rev. J. Boydell,

That the heartfelt sympathy of the Council, now in session, be respectfully tendered to our beloved diocesan in the bereavement which his family have sustained by the passing to the ranks of the Church above of the Bishop's father, the Rev. James Thorneloe, a veteran missionary of the Church in Canada, who, full of days and work, has been called to his well-earned rest.

The Council rose to receive this motion and adopted it standing.

The Bishop expressed his appreciation of the spirit and resolution of the Council.

Moved by Rev. A. H. Allman, seconded by Ven. T. Llwyd,

That we, the Bishop, clergy and lay delegates of the Diocese of Algoma in Council assembled at Port Arthur, desire to express our deep sympathy with the Rev. Franz Ulbricht, late of Sudbury, now in Preston, seeking relief in his extreme affliction entailed by antrhritis. We wish also to place on record our sincere appreciation of his patience under affliction, as well as to his faithful, efficient and acceptable labour as missionary and incumbent in Sudbury. Further, we trust that his sojourn in Preston may result in the greater amelioration of his health; that Mrs. Ulbricht may be sustained in her loving and self-sacrificing devotion to her husband's comfort and well-being.—Carried.

Moved by Rev. W. J. Eccleston, seconded by Rev. F. Frost,

That this Council recognizes the ever-generous and sympathetic aid given by the C. and C.C.S. towards the support of our poorer missions and for the liberality toward the maintenance of the Shingwauk Home.—Carried.

Moved by Rev. G. Gillmor, seconded by Rev. A. H. Allman,

That the best thanks of this Council be voted to Mr. Keefer for his great kindness and attention to the clergy and lay delegates attending this Council and unceasing efforts to promote their happiness and comfort.—Carried.

Moved by Rev. W. A. J. Burt, seconded by Rev. T. E. Chilcott,

That this Triennial Council, now assembled, desires to express its heartfelt thanks to the W.A. of this ecclesiastical province for its unfailing sympathy and numberless gifts to various points in the diocese throughout the three years past since the Triennial Council.—Carried.

Moved by Rev. E. H. Capp, seconded by Rev. C. Piercy,

That the thanks of this Council be expressed to the English Algoma Association, and especially to Miss Green, for the increasing devotion and invaluable help rendered to the diocese, and also for their aid rendered to the Sustentation Fund and for their prayers.—Carried.

At 5 o'clock p.m. the Council adjourned.

Evening Session.

The Council re-assembled at 8.30 p.m.

The order of business was suspended to enable Rev. G. Gillmor to present the report of the Committee *re* the Marriage Laws and a memorial to the Provincial Government.

Moved by Rev. G. Gillmor, seconded by Rev. J. Boydell,

That the report of the Committee *re* Marriage Laws be received and adopted.—Carried.

Rev. C. Piercy read the report of the Standing Committee, to which had been referred the question of promoting Indian missionary work in the diocese. (See Appendix p. 45)

Moved by Rev. C. Piercy, seconded by Rev. F. Frost,

That the report of the Standing Committee be adopted.—Carried.

Rev. E. J. Harper presented the report of the Committee on the payment by rectors of self-supporting parishes to the W. & O. and Superannuation Funds. The report had been referred back and came before the Council in an amended form.

Moved by Rev. E. J. Harper, seconded by Mr. G. S. Wilgress,

That the report of the Committee be adopted.—Lost.

Moved by Rev. C. Piercy, seconded by Rev. J. W. Thursby,

That at this the first meeting of the Triennial Council of the Missionary Diocese of Algoma since the death of our late lamented bishop, we would place on record our sense of the great loss which we and the whole Canadian Church have thereby sustained.—Carried.

The minutes of the third day's proceedings (July 6th) were read and confirmed.

The minutes of this day's proceedings were next read and confirmed.

The Bishop then pronounced the Benediction and the Council adjourned at 10 p m.

APPENDIX

A.—STANDING COMMITTEE REPORT, 1901.

To the Sixth Triennial Council of the Missionary Diocese of Algoma :

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

1.—Since the last meeting of the Triennial Council the Eastern section of the committee have been called together twice and the whole committee was summoned to meet this day at Port Arthur.

2.—The Rev. Charles Piercy was appointed Secretary of the Committee.

3.—All business done by the Eastern section of the committee was duly reported to the members of the Western section by correspondence, and their judgment asked on the several matters upon which the Bishop was advised.

4.—Before reporting any business done or submitting any recommendation your committee desires to record its deep sense of loss sustained by the death of Rev. A. W. H. Chowne, B.D., who had occupied a seat on the committee since its inception in 1892. The members of the committee placed a high value upon the counsel and judgment of their late confrere.

5.—The claims of Mrs. Sullivan, widow of our late Bishop, upon our W. and O. Fund having been urged upon the Bishop, and by him submitted to the committee, it advised him to consider the claim as one we could not resist, as Bishop Sullivan occupied the unique position of the founder of the W. and O. Fund. When the Bishop afterwards learned that he could take no action because he was advised that the widow of Bishop Sullivan had no claim under the existing rules governing the said fund, your committee asked Rev. J. Boydell and Mr. Keefer to introduce at the next meeting of the Triennial Council (1901) a resolution empowering the Bishop to grant from the W. and O. Fund, a pension to Mrs. Sullivan in accordance with the regulations respecting the same.

6.—The Bishop was asked to submit the W. and O. Fund to an actuary for the purpose of ascertaining the capabilities of the said fund in its then (1899) condition. In this connection a resolution was adopted recommending that to the sum of \$10,000 in the hands of the Treasurer, under the head of W. and O. Fund, be added the sum of \$8,000 in what was called the General Purpose Fund.

7.—That with regard to Synodical action your committee recommends an adjournment of the question until the Council of 1904.

8.—In accordance with a resolution adopted at the Council of 1898, the proceedings of the Fifth Triennial Council were duly printed. The necessity of providing funds for the cost of printing and for other diocesan purposes is urged upon the Council, and it is hoped some definite action will result from the motion regarding the matter and which stands on the agenda paper in the name of the Archdeacon of Algoma.

9.—It is at the request of the Standing Committee that Rev. C. Piercy gives notice of motion in re-payments to the W. and O. and the Superannuation Funds.

10.—The committee recommends that great care in drafting resolutions of thanks to the English societies (especially to the S. P. G. in this its bi-centenary celebration) be taken by those to whom the duty is entrusted.

11.—Your committee recommends certain improvements in diocesan statistical forms: (a) In the ruri-decanal (Easter) reports. These revised forms will, it is confidently believed, give the Bishop the information he needs if only they are carefully filled in. (b) The students' and catechists' monthly reports.

12.—The Standing Committee asked the Archdeacon to introduce a resolution making the See town the place at which future Council meetings shall be held.

13.—The Standing Committee begs to commend to the Triennial Council most earnestly the suggestion coming to us from the Primate and the Australian Church, that we co-operate in the world-wide Century Fund of our Church by—as respects ourselves—a special effort in every parish, mission and station of the diocese to obtain and secure within the next five years the completion of the total of \$50,000 for the Bishop Sullivan Memorial Sustentation Fund, thereby providing against the day when the S. P. G. grants are finally withdrawn, and also relieving the mind and the spirit of our Bishop from the incubus of this great and depressing task, which is not only spirit-wearing, but also physically enervating to the health and working powers of our chief pastor.

14.—Your committee recommends that the resolutions of Council, now in force, having been codified by the committee, be now submitted to the Council for ratification and printed at the end of the proceedings of this Council.

All of which is respectfully submitted,

(Signed) GEORGE ALGOMA,

Chairman.

July 4th, 1901.

B.—REPORTS OF NEWLY-ELECTED STANDING COMMITTEE PRESENTED DURING SESSION OF SIXTH TRIENNIAL COUNCIL.

I.

The Standing Committee to which was referred the various matters following beg to report:

1.—With regard to the Domestic and Foreign Missionary Society's request, we submit that the clergy be urged to stir up in their parishes the interest in the work of the Domestic and Foreign Missionary Society of the Church of England in Canada, and that where possible a system be instituted of placing a list of special offertories for the year before each member of the several congregations, with an invitation to place thereon a promise of a stated subscription to be paid by special envelope on the appointed Sunday or within a month following. This mode of offering not, however, to be understood as dispensing with the special appeals which are read from time to time for such special fixed offertories.

2.—That the attention of the clergy be called to the cycle of prayer authorized by the Board of Missions containing subjects for prayers for missions arranged for monthly use and informed that copies of the same may be obtained from the Secretary of the Board.

3.—With reference to the question of finance referred to this committee it is recommended that whereas the general expenses of the diocese are \$400 per annum, the various parishes and missions be assessed according to the appended scheme, subject to any alteration that may be made by the Bishop, and that the first payment be made at Easter, 1902, and also that the Lord Bishop receive

all offertories taken up at week day visitations, together with all offertories received at Triennial Council services, all of which are to be devoted to this purpose.

SCHEME OF ASSESSMENT.

Emsdale.....	\$ 5 00	Sundridge.....	\$ 5 00
Sudbury.....	15 00	Burk's Falls.....	5 00
Port Sydney.....	5 00	Bracebridge.....	15 00
Sault Ste. Marie.....	20 00	Beaumaris.....	5 00
Port Carling.....	5 00	Marksville.....	5 00
North Bay.....	10 00	Oliver.....	2 00
Parry Sound.....	10 00	Gravenhurst.....	10 00
Little Current.....	5 00	Novar.....	2 00
Magnetawan.....	3 00	Sturgeon Falls.....	5 00
Garden River.....	4 00	Gore Bay.....	5 00
Uffington.....	2 00	Aspden.....	2 00
Rosseau.....	5 00	Schreiber.....	5 00
Fort William.....	15 00	Port Arthur.....	20 00
Baysville.....	3 00	Dufferin Bridge.....	2 00
Blind River.....	2 00	Thessalon.....	5 00
Korah.....	5 00	Manitowaning.....	5 00
Powassan.....	5 00	Haileybury.....	3 00
Huntsville.....	15 00	Birch Island.....	1 00
Webbwood.....	5 00	Sheguiandah.....	3 00
		Dwight.....	2 00

All of which is respectfully submitted.

(Signed)

G. ALGOMA,

Chairman.

July 6th, 1901.

II.

The Standing Committee beg to recommend that all means be used in seeking for a man—a white man—if possible in Holy Orders, to minister to the Indians at Nepigon.

Your committee also think it would be well to consider the advisability of establishing a separate fund for prosecuting and maintaining the work of the Church to the Indian population in the Diocese of Algoma.

All of which is respectfully submitted.

(Signed)

GEORGE ALGOMA,

Chairman.

July 8th, 1901.

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

To the Triennial Council of the Diocese of Algoma :

MY LORD AND BRETHREN,—In again making my report concerning THE ALGOMA MISSIONARY NEWS, the diocesan journal, I submit statements (appended) which show that our paper should now be a paying concern, the drawback being the non-collection of accounts due us.

Our circulation has nearly trebled, which, with advertisement accounts, means a large increase in the work necessary to the management. It is a cause of lament that our circulation has not increased within our diocesan boundaries. I respectfully submit to my brother clergy and to the laity of the diocese the to

me apparent fact that if a greater interest were aroused within our own boundaries THE ALGOMA MISSIONARY NEWS would pay its way beyond peradventure. Moreover, I think you will agree with me that it is to the interest of the Church in the Diocese of Algoma as a whole, as well as to every section of it, that the journal should receive a very warm support from the Church people within our diocesan limits. If indifference is to prevail then it will, indeed, be a hard task to pay our way. No money is at hand to use as capital, and since our last meeting not a dollar of diocesan money has been used to sustain the paper.

There is, as yet, no actual revenue, but we are surely within reach of self-support and a small income.

During the past year the expense account has of necessity been kept low; probably lower than wisdom would dictate if we had capital to invest.

The character of our paper may be noted. It is not intended to compete with the Church papers of the province, which publish general Church news, but is published for the benefit of our diocese, conveying information of the Church's work in Algoma to those who contribute to our funds from without, both in England and in Canada. It is also the medium used by the Bishop in making official communications, and might be used to some degree to convey instruction in Church principles and news of the world-wide mission field.

The editing of THE ALGOMA MISSIONARY NEWS is to me a congenial task, but the lack of assistance from a number of my brother clergy puts upon me a burden I bear only as a duty. Will you not assure me, or whoever is placed in charge of THE ALGOMA MISSIONARY NEWS, of a constant co-operation in the endeavour to make our paper a success from every point of view? Success or failure is almost wholly in your hands. If we ceased its publication I feel assured that the work of the Church would suffer in every part of Algoma.

To the Bishop I am personally thankful for the many items that come to me through his hands, as well as for the consideration he manifests in times of difficulty, a consideration which I anticipate the members of the Council will also extend.

The one thing absolutely necessary, and now asked for, is action that may help to produce and keep alive a large subscription list in Algoma.

Your obedient servant,

CHARLES PIERCY.

STURGEON FALLS, Ont., July 1st, 1901.

D.—TRIENNIAL MEETING OF THE ALGOMA DIOCESAN WOMAN'S AUXILIARY, AUGUST 22ND, 1901.

The Second Triennial Meeting of the Algoma Woman's Auxiliary was held at Sault Ste. Marie, August 22nd, 1901.

The W. A. sermon was preached by the Lord Bishop of the Diocese at a special Evensong on the 21st. His Lordship celebrated a corporate Communion in the Pro-Cathedral on the following morning at 9.30, after which the business meeting was held in St. Luke's school-room.

The Bishop opened the proceedings with prayer, and a hymn was sung.

Delegates from St. Luke's, Sault Ste. Marie; St. John's, Sault Ste. Marie; Port Arthur, North Bay, Blind River and Richard's Landing attended.

After the reading of the minutes of the last Triennial meeting, the President, Mrs. Thorneloe, gave an address, welcoming and introducing the delegates, and remarking generally on the work accomplished and that remaining to be done. She suggested that the offices of Secretary and Treasurer should be disassociated, and a Dorcas Secretary elected. She cited the example of St. Luke's Sault Branch, in giving thirty-five per cent. of their W. A. income to the Bishop Sullivan Memorial Sustentation Fund and the Diocesan Mission Fund, and recommended the larger Branches also to devote a percentage to these objects.

The Triennial Report was read by the Secretary-Treasurer, Miss Begg, showing an increase from 270 members to 396, and from 15 Branches to 25. Eleven branches are able only to work for their own parish. Amount raised, \$3,226.59. 108 Leaflets taken. One bale sent out last year, 3 in 1899.

S. Luke's, Sault Ste. Marie—39 members; 19 Leaflets; amount raised in three years, \$1,397.48; disbursements—B.S.M.S. Fund, \$257; Diocesan Mission Fund, \$169.75; Prc-Cathedral, school-room and rectory, \$668.20; Foreign Missions, \$16.34; Self-denial Fund, \$11.75.

Fort William—60 members; 18 Leaflets; amount raised, \$1,318.58; disbursements—church, \$220; rent of rectory, \$12 per month; to rector's stipend, \$75 per annum. Bales sent to Pincher Creek and Blackfoot Reserve.

Port Arthur—30 members; 12 Leaflets; total receipts for year, \$246.55.

North Bay—22 members; 10 Leaflets; amount raised last year, \$337.75; \$262.55 given to church; partial support of girl at Wawanosh Home. A bale sent annually to Rupert's Land.

Ravenscliffe—7 members; amount raised last year, \$29.21. Help given to church.

St. John's, Sault Ste. Marie—10 members; amount raised for new chapel last year, \$222.

His Lordship proposed, clause by clause, a Diocesan W.A. Constitution. Discussed, altered and adopted. Adjournment for lunch.

After prayers at 2.30, the Bishop proposed, clause by clause, a Parochial W.A. Constitution. Discussed, altered and adopted.

His Lordship suggested, and it was agreed, that in future the Triennial W.A. meetings would be held at Sault Ste. Marie, co-incident with Triennial Council of the Diocese; annual W.A. conferences to be held at each of three diocesan centres. He recommended to the W.A. needful repairs at the See House, suggested that the Branches help to pay the tax levied on each Mission for diocesan expenses, spoke of needs of Diocesan MISSIONARY NEWS, and presented an appeal from the Triennial Council that the diocesan Dorcas work be done by the W.A., excepting Indian missions. Sault Ste. Marie, Port Arthur and North Bay promised co-operation.

The following officers were elected by ballot:

1st and 2d Vice-Presidents—Mrs. Bridgland, Bracebridge; Mrs. Jarvis, Fort William.

General Secretary—Mrs. S. Ironside, Sault Ste. Marie, Ont.

Treasurer—Miss Begg, North Bay.

Dorcas Secretary—Miss Wanless, Sault Ste. Marie, Ont.

Delegates were appointed to attend the Montreal Triennial Provincial meeting.

Resolved—"That a letter be sent to Mrs. Boomer, Huron, thanking the Educational Committee for generous aid, especially in educating Ethel and Weston Frost."

The Bishop closed the proceedings with his blessing.

Important Resolutions of the Triennial Council of the Diocese of Algoma.

The following resolutions affecting the conduct of affairs in the Diocese of Algoma are still in force.

I.—CATECHISTS.

That the following rules be established supplemental to the rules relating to candidates for Holy Orders adopted by the House of Bishops at Montreal, Sept. 13th, 1880.

(1) That every person who wishes to become a Catechist in missionary work in the diocese, besides possessing the qualifications required by section 6 of rules above mentioned, must pass a preliminary examination in subjects to be fixed by the Bishop and Examining Chaplain.

(2) That every Catechist, having passed examination as aforesaid, shall be notified by the Chaplain of the subjects required for the Diaconate and shall be entitled at the expiration of one year from the date of his admission to present himself for examination on such subjects, and, if approved of by the Bishop, admitted to Holy Orders.

(3) That every Catechist shall be subject to the supervision of the Incumbent of the mission to which his station is attached and is to use sermons provided by such Incumbent or duly approved by such Incumbent.

LAY-READERS.

(1) That every Lay-Reader be recommended by the Incumbent who shall forward his name to the Bishop for appointment in accordance with the Canon on that behalf.

(2) Every Lay-Reader must be a male communicant in good standing.

(3) Every Lay-Reader is to use sermons provided by the Incumbent or authorized by him, and is to be amenable to him in all matters pertaining to the office.

(4) Every Lay-Reader shall be entitled to sit in the District Convocation within which his mission or station is situated and to vote therein.

ADMISSION OF CATECHISTS AND READERS.

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 service in accordance with the Canon of Provincial Synod may be annulled at the discretion of the Incumbent.

II.—CHURCH OF ENGLAND TEMPERANCE SOCIETY

(1) That a Diocesan Society under the Presidency of the Bishop be established.

(2) That one or more supply depôts be established for the distribution of literature on the working of the Society, and supplies for Parochial Branches.

(3) That all supplies be procured from the parent society in England.

(4) That funds for the work be drawn from the following sources :

(a) Special donations, \$10 constituting a Vice-President.

(b) Profits on sales, lectures, etc.

(c) That each Parochial Society pay annually either a small fee or a capitation fee.

(5) That we recommend that an annual sermon on behalf of the Society be preached in every congregation, and that all surplus over the average offering be devoted to the Diocesan Society's fund.

III.—DECISIONS OF THE TRIENNIAL COUNCIL TO BE MORALLY BINDING.

That the decisions of the Diocesan (Triennial) Council shall be considered morally binding upon its members subject to any power of veto possessed by the Bishop, and as preparatory to Synodical action.

IV.—DIOCESAN LIBRARY.

That the Library be kept at Huntsville, and that the Ven. T. Llwyd, (Arch-deacon of Algoma), be Librarian.

RULES FOR DIOCESAN LIBRARY.

(1) Terms of membership : All Clergymen, Catechists and Licensed Lay-Readers of the Diocese are eligible for membership upon payment of \$1.00 per annum in advance to the Librarian.

(2) No book is to be kept by any member longer than one calendar month dating from the time of despatch by Librarian.

(3) No member to be allowed more than one book per month.

(4) No exchange of books to be allowed under any consideration.

(5) Members keeping books longer than the prescribed time will be fined 10c. per week, unless by consent of Librarian, if said book be not in demand. Fines payable to Librarian.

(6) Any book being damaged or lost whilst in possession of a member, to be made good by him.

(7) Members returning books are to take care that they are well wrapped up and postage paid.

(8) Applicants for books must order by catalogue.

V.—ELECTION OF DELEGATES TO COUNCIL.

That at the annual Easter vestry meeting at every station in each mission in the Diocese of Algoma one lay delegate be elected to the Triennial Council for the session immediately following the election, the said delegate to be a member of the vestry, a communicant in good standing.

VI.—INTERNAL RESOURCES.

(1) That a memorandum of agreement covering one year for their quota of the clergyman's support be entered into by the Bishop and each organized station.

(2) That the envelope system be introduced where possible rather than the annual subscription list and that the salary of the clergyman shall be the first claim upon the money so raised.

(3) That annual missionary meetings be inaugurated and systematically held where possible.

That each of the Rural Deans should act for the Bishop as a clerical financial agent in his Rural Deanery and take measures to ascertain whether the people in each mission or station can do more than they are doing, and report to the Bishop.

VII.—INSURANCE.

That all Policies of Insurance be sent for safe keeping to the Custodian of Policies appointed by the Triennial Council.

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.

VIII.—PAROCHIAL CONTRIBUTIONS.

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.

IX.—RURAL DEANS.

That no clergyman shall be eligible for the office of Rural Dean in the Diocese unless he shall have served as Priest in this Diocese for five years except in the case of a Priest of ten years' standing in this Ecclesiastical Province;

provided always that the Bishop may suspend this rule whenever clerical changes in any Deanery may, in his judgment, render it necessary.

X.—SELF SUPPORTING PARISHES.

(a) That hereafter no Incumbency or Mission receiving aid from the Diocese shall be entitled to become self-supporting and assume the title and privileges of a Rectory until the sum of eight hundred dollars per annum has been subscribed in the mission or parish and a resolution passed by a legally called vestry and signed by the wardens binding the vestry to pay that amount, has been transmitted to the Bishop or proper authority; and also that the sole patronage shall, for the first year after such a mission declares its ability and willingness to become self-supporting, be vested in the Bishop.

(b) That should the incumbent of such a parish or mission deem it advisable he may demand that a list of the subscribers with the sums subscribed be transmitted to the Bishop as an evidence that such is *bona-fide* and not *ultra vires* on the part of the Church wardens.

XI.—SHINGWAUK HOME.

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 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.

That in order to bring the work of the Shingwauk Home more prominently before the diocese, this Council recommends that ever Sunday School in the diocese give, at least, one offertory per annum to the support of the Home.

XII.—THE STANDING (OR ADVISORY) COMMITTEE.

(1) That a Standing Committee of twelve members, eight of whom shall be Clergymen and four Laymen, be appointed to advise and assist the Bishop in regulating the temporalities of the Diocese. The whole committee to be divided into two equal sections and each half appointed in the same manner as in the case of any Standing Committee—the dividing line to be drawn at the Sudbury Junction.

All Standing Committees or Boards to be composed of members half of whom shall be elected by the Council and the other half appointed by the Bishop.

XIII.—SUPERANNUATION FUND.

That in future the Harvest offerings throughout the Diocese be devoted to the Clergy Superannuation Fund and that the sum of five dollars be contributed annually by each Clergyman to the Fund, to be deducted by the Treasurer from Stipends on the first day of January in each year.

XIV.—SUSTENTATION FUND.

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

XV.—WIDOWS' AND ORPHANS' FUND.

(1) The Widows' and Orphans' Fund of the Diocese of Algoma shall consist of all rents, issues, or profit of lands or tenements now held or that may hereafter be given for the relief of the widows and orphans of clergymen who, at the time of their decease, were duly licensed to the cure of souls in the said diocese,

and actively engaged in parochial duty therein, or who had been placed on the superannuation list by the Bishop thereof, and of all monies and securities of whatsoever kind now held, or that may hereafter be given or granted for the same purpose, unless special provision be made by the grantor or donor of the same for the distribution thereof.

(2) Every clergyman who, at the time of his death, is duly and canonically exercising his ministry in the diocese, or has been placed by the Bishop on the superannuation list, and has paid the annual sum of \$2.00 (two dollars), as provided in clause 8, shall be entitled to the benefits of this fund. Should any arrears of subscriptions be unpaid on the death of the clergyman, such sums shall be deducted from the first annuity payable to the widow or orphans.

(3) On the death of any clergyman qualified as above, a certificate, duly attested by two clergymen of the diocese, stating the time of his decease, name of his widow, names and ages of his children, shall be forwarded to the Bishop within six months of the decease of such clergyman.

(4) On the receipt of such certificate, and the other declarations hereinafter provided, the Bishop shall take the necessary steps for the payment to the widow and orphans of such a sum as, in the judgment of a professional actuary, the state of the fund may permit, but in no case shall capital be applied to the payment of annuities; all moneys in the hands of the treasurer, not required for the payment of annuities, being treated as capital.

(5) The following is the scale upon which it is proposed to assign the pensions :

LENGTH OF SERVICE.	AMOUNT PAYABLE TO WIDOW.
Under five years	\$ 75.00
Five to ten years	100 00
Ten to fifteen years	125 00
Fifteen to twenty years	150 00

And there shall be added to the above amounts such additional sums as an actuary may find to be safe.

In addition to the pension named above, the sum of \$20.00 (twenty dollars) per annum shall be paid for every child under the age of 18 years and unmarried, but in no case shall the total sum paid under this clause exceed \$60.00.

(6) The payment of any such annuity granted from the fund shall be made quarterly, on the first days of January, April, July and October, and shall date from the beginning of the quarter in which the clergyman died.

(7) No annuity shall be paid until the claimant shall have forwarded to the Bishop a declaration, made and signed in the presence of a clergyman, or magistrate, in form following, as the case may be :

DECLARATION OF A WIDOW.

I do hereby
declare that I am the widow of the late Rev.
and that I am still a widow.

Signed before me.

DECLARATION TO BE MADE BY THE MOTHER OR GUARDIAN OF CHILDREN.

I do hereby
declare that I am the duly appointed guardian of the children of the late Rev.
..... whose names and ages
are respectfully written below.

Signed before me.

(8) If the widow of a clergyman remarry, she shall thereby forfeit all claim upon this fund for herself, the children's claim still being recognized.

(9) The Bishop will, from time to time, revise the list of annuitants, and make such alterations in the amounts of the several annuities, and in the conditions attached thereto, as may be considered expedient in the interests of the diocese.

(10) If any clergyman who has ceased from active service marry, and die leaving a widow or children by such marriage, such widow or children shall not derive any benefit from the Widows' and Orphans' Fund.

(11) Upon the death of any clergyman in the diocese, leaving a widow and orphans entitled to the benefits of this fund, a special collection shall be taken up in every congregation in the diocese, as soon as conveniently may be after such death, for the immediate benefit of such widow or orphans, such collections to be in addition to any annuity or payment that they may be entitled to receive from the aforesaid fund.

(12) Should any case arise not provided for in any of the sections above enumerated, the Bishop shall deal with such case in such manner as he may deem just and reasonable.

Episcopal Rulings.

The following "Rulings" of the Bishop of Algoma remain in force, having never been withdrawn or superseded.

I.—RULES FOR THE ELECTION OF RURAL DEANS.

(1) Two scrutineers shall be appointed by the Bishop of the Diocese for each Deanery, the scrutineers to be chosen from another Deanery.

(2) Every clergyman must poll his vote.

(3) A majority of votes polled necessary for an election.

(4) A majority of votes polled to decide the election.

(5) Scrutineers to destroy ballot papers as soon as they have reported to the Chairman of the Council.

II.—THE WORD "STATION."

The word "Station" means a place where service is held at regular intervals or stated times, and where there are duly appointed Church-wardens.

III.—WOMEN IN VESTRIES.

It is neither the custom, nor the law, to allow women to vote in the Vestry Meetings of the Church, but in exceptional cases widows are allowed to vote by proxy.

IV.—RULES FOR THE MANAGEMENT OF GRAVEYARDS.

(Issued September, 1901.)

(1) All graveyards belonging to the Church shall be managed by the Clergyman and Church-wardens of the parish or mission to which they belong, and no one shall have the right to make selection of a lot, to prepare a grave, to officiate at a funeral, or in any way to make use of, or interfere with such graveyards without the approval and authority of the said Clergyman and Churchwardens.

(2) The Clergyman and Church-wardens may sell or assign lots or graves in accordance with regulations adopted by the vestry of the parish or mission to which the graveyard belongs.

(3) It shall be the duty of the vestry of every parish or mission to have every graveyard belonging to the Church within its jurisdiction, carefully and systematically surveyed or divided into lots and graves; to have prepared a plan indicating clearly the size and location of said lots and graves, to determine the price

which shall be charged for them, and generally to make such regulations for the management of the property as may be necessary and wise.

(4) It shall be the duty of the Clergyman and Church-wardens aforesaid to collect all money due on account of lots sold, and to disburse it for the maintenance of the ground, fences, etc., and to use every effort to keep the property in good order, and to protect it in every possible way from invasion, injury and desecration.

EXAMINATION FEES.

The following fees are to be paid to the Examining Chaplain : Examination for a Catechist, \$2 ; examination for Deacon's Orders, \$5 ; examination for Priest's Orders, \$5.

NOTE.—Reports of Committees other than those hereinbefore printed are filed by the Secretary of the Diocese.

DIOCESE OF ALGOMA—FINANCIAL STATEMENT.

Receipts and Expenditure for the years ending June 30th, 1899, 1900 and 1901.

RECEIPTS.

Whence Contributed.	1899.	1900.	1901.
Diocese of Toronto.....	\$1,519 14	\$1,215 18	\$3,257 15
“ Quebec.....	1,316 32	842 94	415 06
“ Montreal.....	1,143 51	881 75	697 00
“ Huron.....	993 35	831 45	863 83
“ Ontario.....	508 72	82 62	84 50
“ Niagara.....	291 53	.....	24 86
“ Fredericton.....	325 90	322 78	74 58
“ Nova Scotia.....	113 66	46 10	111 00
“ Ottawa.....	255 05	164 50	111 00
“ Algoma.....	451 29	1,375 39	1,899 0
Domestic and Foreign Mission Board.....	6,918 47	5,762 71	7,438 08
S.P.G. (for stipends).....	2,850 00	3,324 26	2,500 00
“ special grants.....	2,668 17	2,897 80	2,508 39
Colonial and Continental Church Society (for stipends).....	132 45	2,522 90	614 74
S. P. C. K. grants.....	1,490 45	1,444 36	1,448 67
English remittances.....	482 21	1,052 03	409 04
English Algoma Association.....	1,776 13	588 45	624 06
English Algoma Association.....	4,666 64	2,642 94	933 27
Sunday collections.....	1,323 68	1,015 26	438 42
Investments—Widow's and Orphan's Fund and Mission Fund.....	470 70	263 75	211 00
Investments—Episcopal income.....	2,332 01	471 72	1,612 93
Special Deposit.....	.....	325 50	.....
From Mr. Kirby—Oliver Church.....	.....	398 34	.....
Various for Indian homes.....	.....	2,052 36	3,421 16
	25,110 91	24,762 88	22,159 76

EXPENDITURE.

	1899.		1900.		1901.	
	Objects.	Ex-pended.	Objects.	Ex-pended.	Objects.	Ex-pended.
Mission Fund.....	\$12,533 81	\$13,883 80	\$13,654 36	\$12,216 30	\$13,567 16	\$13,341 15
Ch. and Parsonage Fund.....	2 40	94 73	320 80	277 30	134 72	386 80
W. and O. Fund.....	684 48	50 00	312 78	265 75	268 90	211 00
Superannuation Fund.....	114 75	.....	91 89	40	152 98	.....
Epis. Endowment Fund.....	9 66	140 14	.....	.....	.....	.....
Special Purposes Fund.....	1,842 48	2,684 75	2,852 99	1,934 27	1,790 06	1,432 15
Domestic Missions.....	59 83	.....	138 11	80 70	231 21	149 01
Foreign Missions.....	118 00	25	194 30	134 60	260 39	179 70
Shingwauk.....	2,680 26	2,928 58	2,636 94	2,686 94	3,156 06	3,156 06
Bp. S. Mem. Sust. Fund.....	4,225 94	6,921 76	567 61	561 05	342 36	348 92
Bishop's Ch. Bldg. Fund.....	483 33	300 00	.....	100 00	.....	.....
General Fund (special).....	23 96	816 94	513 97	431 97	377 89	451 44
Episcopal income.....	2,332 01	2,332 01	471 72	471 72	1,612 93	1,612 93
Wawanosh Building.....	.....	.....	3,006 91	3,286 80	265 10	536 21
Advance on salary.....	.....	.....	.....	.....	.....	90 00
	25,110 91	30,152 96	24,762 38	22,445 80	22,159 76	21,895 37

BALANCE ACCOUNT AT 30TH JUNE, 1901.

ASSETS.		Am't.	LIABILITIES.		Am't.
To investments.....		\$78,812 19	By Can. Bank of Commerce....	\$	98 46
" Advance on salaries.....		2 00	" Domestic Missions Fund....		222 31
" Can. Bank of Commerce special account.....		599 17	" Church and Parsonage Fund.....		147 55
" Can. Bank of Commerce on hand July 1st, 1900.....		\$2,088 67	" Foreign Missions Fund.....		260 39
" Bal. for Rev. Account 30th June, 1901.....		264 39	" Superannuation Fund.....		3,368 64
			" Widow's and Orphan's Fund.....		20,051 32
			" Episcopal Endow'm't Fund.....		60,812 19
			" " " ".....		140 14
			" Special Purposes Fund.....		1,784 68
			" Wawanosh Building Fund..		96 01
" Deficiency at date : Mission Fund Account.....		3,898 12			
" Gen. Fund Exp. account.....		1,317 16			
		<u>5,215 27</u>			
Total.....		6,981 96	Total.....		86,981 96

Certified correct (except investments which have not been examined by me because not in Treasurer's hands).

(Signed) JOHN MACKAY,
Auditor.

TORONTO, 9th Oct., 1901.

THE BISHOP SULLIVAN MEMORIAL SUSTENTATION FUND.

STATEMENT OF INVESTMENTS, ETC., TO JUNE 1ST 1901:—

Invested in Debentures of Tilbury East, Ont..... \$ 11,736 00

Debentures.	Face Value.	When payable.	Coupons.	Interest.
16	\$1,828 00	1916	78.12	yearly
17	1,902 00	1917	76.08	"
18	1,978 00	1918	79.12	"
19	2,056 00	1919	82.24	"
20	2,138 00	1920	85.52	"
3	1,834 00	1928	36.69	half-yearly
	<u>11,736 00</u>			

Invested in Debentures of the City of Belleville, Ont..... \$ 7,000 00

Debentures.	Face Value.	When payable.	Coupons.	Interest.
369	1,000 00	1940	20.00	half-yearly
370	1,000 00	"	20.00	"
371	1,000 00	"	20.00	"
372	1,000 00	"	20.00	"
373	1,000 00	"	20.00	"
374	1,000 00	"	20.00	"
375	1,000 00	"	20.00	"
	<u>\$7,000 00</u>			

Total face value of Investments..... 18,736 00

Cash in Canadian Bank of Commerce..... 5,058 04

Expenses:—Incurred in collecting, etc..... 162 47

Advanced on account of premium..... 72 60

Premium on investment..... 758 62

993 69

Total receipts..... \$ 24,787 73

Sault Ste. Marie, Ont.
June 13, 1901.GEORGE ALGOMA,
Treasurer.

By contri.ns received to June 1, 1901, and interest..... \$ 24,787 73

To investments and expenses connected therewith \$ 19,729 69

To balance in bank..... 5,058 04

\$ 24,787 73

By balance in bank..... \$ 5,058 04

This is to certify that I have examined the books of the Bishop Sullivan Memorial Sustentation Fund of the Diocese of Algoma, kept by his Lordship the Bishop of

Algoma, and that I find the receipts to 1st June, 1901, to amount to \$24,787.73 including interest on investments and bank interest. I find the disbursements for investments in securities including expenses connected therewith to amount to \$19,729.69. I find the bank balance at credit of the account to be \$5,058.04.

D. MCGREGOR.

I further certify that debentures to the face value of \$18,738 are held by the Canadian Bank of Commerce for safe keeping on account of the fund.

D. MCGREGOR.

Sault Ste. Marie, Ont.,
13th June, 1901.

SUMMARIZED REPORT OF CUSTODIAN OF INSURANCE POLICIES, ETC.

Mr. G. Ley-King, the Custodian of Insurance Policies, Receipts, etc., for the Diocese of Algoma, submitted a report giving in detail the particulars of all insurance on churches, parsonages and halls (and the Diocesan Library), within the Diocese of which he had knowledge.

The report also gave notice of the non-possession of the Diocesan Custodian of certain policies and renewal receipts. They are:

Deanery.	Parish or Mission.	Policy or Receipt.	On Church or Parsonage.
Algoma.....	Garden River	Receipt	Church
".....	"	"	Parsonage
".....	Korah	"	Church
".....	Sault Ste. Marie	Policy	See house
Nipissing.....	Sturgeon Falls	Receipt	Church
".....	North Bay	"	"
".....	"	Policy and receipt	Parsonage
Parry Sound.....	Burk's Falls	Policy	"
".....	Sand Lake	Receipt	Church
".....	Ebberston	Policy	"
".....	Sundridge	"	"
".....	Midford	"	"
".....	Rosseau	Policies and receipts	"
".....	"	"	Parsonage
Muskoka.....	Bracebridge	Receipt	"
".....	Port Sydney	Policy and receipt	Church
".....	Newholme	Policy	"
".....	Port Carling	Receipt	Parsonage
".....	Beaumaris	Receipt	Church
".....	Port Sandfield	Policy	"
".....	Gregory	"	"
".....	Vankoughnet	"	"

The amounts of insurance reported on Church property in this missionary diocese may be stated as follows:

Deanery.	On Churches.	On Parsonages.	Total.
Algoma.....	\$ 7,410 00	\$ 5,000 00	\$12,410 00
Nipissing.....	6,850 00	1,500 00	8,350 00
Parry Sound.....	6,250 00	1,650 00	7,900 00
Muskoka.....	19,730 00	4,550 00	24,280 00
Thunder Bay.....	.....	.....	.....
	\$ 40,240 00	\$12,700 00	\$52,940 00
Uffington on St. Paul's Church or parsonage.....			1,760 00
On Church Halls, etc.....			2,320 00
On See House.....			4,400 00
On Shingwauk Home.....			14,900 00
On Diocesan Library.....			700 00
Total.....			\$77,020 00

This total would be larger if returns from Port Arthur, Fort William and Sault Ste. Marie parishes had been included, besides a few others.

STATEMENT OF SECURITIES HELD BY J. A. WORRELL, ESQ., HONORARY TREASURER, BELONGING TO THE
FUNDS OF THE DIOCESE OF ALGOMA.

Name.	Security.	Principal.	Rate of Interest.	Annual Income.	Principal when Payable.	Interest when Payable.
I. EPISCOPAL ENDOWMENT FUND—						
1. Central Canada Loan and Savings Co.....	Debenture.....	\$ 5,000 00	4%	\$ 200 00	Jan. 1, 1903.....	1 Jan. and July.
2. Forster, J. W. L.....	Mortgage.....	7,500 00	4½%	337 50	June 1, 1903.....	1 June and Dec.
3. Freehold Loan and Savings Co.....	Debenture.....	10,000 00	4¾%	425 00	Jan. 2, 1902.....	2 Jan. and July.
4. Johnson, Thomas B.....	Mortgage.....	6,000 00	4%	240 00	Nov. 15, 1903.....	15 May and Nov.*
5. Synod of Toronto, Mortgage..... \$19,000 Advanced by W. and O. Fund \$ 8,100		10,900 00	4%	436 00	Annual instal- ments of \$1,000	1 Jan. and July.
6. Toronto, City of.....	Debent'e £2,000 stg.	9,733 33	3½%	340 65	July 1, 1910.....	1 Jan. and July.
7. Toronto General Trusts Corporation.....	Guaranteed Mtg'e..	10,000 00	3¾%	375 00	Feb. 1, 1903.....	1 April and Oct.
8. Uninvested money on deposit in Bank of Montreal.....		7 52				
		\$59,140 85				
II. GENERAL ACCOUNT—						
British Canadian Loan and Investment Co., Limited.....	Bond No. C 176.....	8,000 00	4%	320 00	July 1, 1901.....	1 Jan. and July.
III. WIDOWS' AND ORPHANS' FUND—						
1. Interest in Synod of Toronto mortgage as above.....	Mortgage.....	8,100 00	4%	324 00	Annual instal- ments of \$1,000	1 Jan. and July.
2. City of Belleville, Cost price..... 3,041 56 Less advanced by Crombie, Worrell & Gwynne..... 45 28	Debenture.....	2,996 28	4% on \$3,000	120 00	Nov. 15, 1940...	15 May and Nov.
		\$78,237 13		\$3,118 15		
SUMMARY.		Amount.				
Episcopal Endowment Fund.....		\$59,140 85				*The interest on this mortgage from Nov. 15 to Dec. 31 must be equally divided between the Episcopal Endowment Fund and the W. and O. Fund.
General Account.....		8,000 00				
Widows' and Orphans' Fund, principal.....		10,000 00				
" " " accumulated interest.....		1,096 28				
		\$78,237 13				

TORONTO, June 30th, 1901.