

A. D. 1911

Journal of Proceedings

—OF THE—

THIRD SESSION

—OF THE—

Synod of the Diocese of Algoma.



ONTARIO CHURCHMAN PRINT,
Kingston, Ont.

Prayer for the Synod of the Diocese.

ALMIGHTY and Everlasting God, who by Thy Holy Spirit didst preside in the councils of the blessed Apostles, and hast promised, through Thy Son Jesus Christ, to be with Thy Church to the end of the world; we beseech Thee to be with the Synod of this Diocese here (or now about to be) assembled in Thy Name. Save us (or them) from all ignorance, error, pride, and prejudice; and of Thy great mercy vouchsafe to so direct, govern, and sanctify us (or them) in our (or their) important work, by Thy Holy Spirit, that through Thy blessing on our (or their) deliberations, the Gospel of Christ may be faithfully preached and obeyed, and the order and discipline of Thy Church maintained amongst us, to the overthrow of Satan's power, and the final establishment of Thy heavenly kingdom; through the merits and mediation of Jesus our Saviour. Amen.

THE INCORPORATED SYNOD
OF THE
CHURCH OF ENGLAND

IN THE
MISSIONARY DIOCESE OF ALGOMA.

Journal of Proceedings

OF THE
THIRD SESSION

Held in the Town of Sault Ste. Marie, Ontario, from June 7th
to June 9th, inclusive, A.D. 1911.

WITH APPENDICES.

CLERGY AND OFFICERS OF THE MISSIONARY DIOCESE OF ALGOMA.

THE BISHOP.

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

THE BISHOP'S COMMISSARY.

The Rev. CANON BOYDELL, M.A., Sudbury.

THE ARCHDEACON OF ALGOMA.

The Venerable GOWAN GILLMOR, D.D.

HONORARY CANONS.

The Rev. FREDERICK FROST Rosseau.
" A. J. YOUNG Blind River
" JAMES BOYDELL, M.A. Sudbury
" CHARLES PIERCY Sturgeon Falls
" A. H. ALLMAN, B.Sc. Burk's Falls
" W. A. J. BURT, L.Th. Bracebridge
" W. H. FRENCH Emsdale
" H. A. BROOKE, M.A. Sault Ste. Marie

EXAMINING CHAPLAIN.

The Rev. C. W. BALFOUR, M.A., Huntsville.

RURAL DEANS.

The Rev. T. B. HOLLAND, B.D. Algoma
" A. W. HAZLEHURST Muskoka
" E. J. HARPER, M.A. Nipissing
" CANON ALLMAN, B.Sc. Parry Sound
" H. G. KING Thunder Bay

HONORARY CLERICAL SECRETARY OF THE SYNOD.

The Rev. CANON PIERCY, Sturgeon Falls, Ontario.

HONORARY LAY SECRETARY OF THE SYNOD.

MR. C. V. PLUMMER Sault Ste. Marie, Ontario

CHANCELLOR.

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EDITOR OF "THE ALGOMA MISSIONARY NEWS."

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MR. P. H. B. DAWSON Fort William, Ontario

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Rev. R. A. COWLING.		Mr. W. J. ARD.	
Rev. E. J. HARPER.		Mr. J. J. WELLS.	

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DELEGATES TO THE GENERAL SYNOD.

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Ven. ARCHDEACON GILLMOR.	Mr. W. J. THOMPSON.
Rev. CANON PIERCY.	Mr. A. C. BOYCE, K.C.
Rev. CANON BROOKE.	Mr. J. J. WELLS.

SUBSTITUTES.

Rev. H. G. KING.	Mr. W. J. ARD.
Rev. C. W. BALFOUR.	Mr. A. STEVENS.
Rev. CANON BURT.	Mr. H. PLUMMER.
Rev. E. J. HARPER.	Mr. F. K. EBBITT.

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Rev. CANON ALLMAN.	Mr. H. PLUMMER.
Rev. H. G. KING.	Mr. A. STEVENS.
Rev. F. H. HINCKS.	Mr. CHANCELLOR BOYCE.
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Rev. D. A. JOHNSTON.	Mr. F. K. EBBITT.
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Rev. C. W. BALFOUR.	Mr. W. F. LANGWORTHY.
Rev. R. A. COWLING.	Mr. W. J. ARD.
Ven. ARCHDEACON GILLMOR.	Mr. F. W. COLLOTON.

SUBSTITUTES.

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Rev. J. WARING.	JUDGE HEWSON.
Rev. W. H. HUNTER.	Mr. F. H. YOUNG.
Rev. C. E. HEWITT.	Mr. W. G. CRESSY.
Rev. T. B. HOLLAND.	Mr. A. ELLIOT.
Rev. J. LEIGH.	Mr. J. B. WALLACE.
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Rev. E. M. ROWLAND.	Mr. T. HARRIS.
Rev. T. O. CURLISS.	Mr. C. E. EMERSON.
Rev. JOHN TATE.	Mr. P. MAYES.
Rev. B. P. FULLER.	Mr. J. J. BAILEY.
Rev. T. N. MUNFORD.	Mr. A. J. BOREHAM.

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Rev. W. G. WOOLSEY, M.A., St. Alban's Vicarage, Acton Green, Chiswick.

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The Rev. CANON BOYDELL, M.A.	Mr. W. J. THOMPSON.
The Rev. CANON BROOKE, M.A.	Mr. W. H. PLUMMER.

SUNDAY SCHOOL COMMITTEE.

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Rev. T. N. MUNFORD, M.A.	Mr. J. B. WAY.
Rev. C. W. BALFOUR, M.A.	Mr. T. HARRIS.

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Rev. CANON BOYDELL, M.A.	Rev. C. W. HEDLEY, M.A.

ASSOCIATION IN ENGLAND FOR UNION IN PRAYER AND WORK WITH THE CHURCH IN ALGOMA.

President—The BISHOP OF ALGOMA.

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**THE CLERGY AND LAY DELEGATES OF THE THIRD
SYNOD OF THE MISSIONARY DIOCESE OF
ALGOMA, 1911.**

Parish or Mission.	Incumbent.	Lay Delegate.
**Aspdin		
Lancelot		
Stanleydale		
Allensville		
Baysville	*Rev. A. W. Hazlehurst, R.D., Baysville.	
Dorset		
Beaumaris	*Rev. A. J. Oakley, B.A. (Durham), Milford Bay P.O.	
Blind River	*Rev. Canon Young, Blind River	*F. G. Dreyer. H. Hawkins (s)
Algoma		
Spragge		
Cutler		
Spanish		
Bracebridge	Rev. F. H. Hincks, M.A. (Trinity, Tor.), Bracebridge	J. J. Beaumont. D. J. Hodgson (s) C. V. Plummer.
Bruce Mines	Rev. T. O. Curliss, Bruce Mines	
Rydal Bank		
Burk's Falls	Rev. Canon Allman, B.Sc. (Central Univ., Ind.), R.D., Burk's Falls	*F. Tasker. †J. J. Bailey (s)
Byng Inlet	Rev. D. A. Johnston, Byng Inlet	*H. L. Grasswell. W. R. Fleming (s)
Point au Barils		R. G. Bartels. Dr. W. F. Shaw (s)
Callander	‡(Vacant).	*E. G. Hand. Geo. Barber (s) W. G. Cressy. G. N. Morris (s)
Cobalt	Rev. E. P. S. Spencer, M.A. (Trin., Tor.), Cobalt	
Coppercliff	Rev. T. N. Munford, M.A. (Cantab.), Cop- percliff.	
Cartier		
Chelmsford		
Wahnapiatae		
Markstay		
Depot Harbour	Rev. A. G. E. Westmacott (locum tenens), Depot Harbour.	*A. F. Butterworth.
Echo Bay	Rev. W. E. Phillips, Echo Bay	H. Plummer.
Sylvan Valley		
Desbarats		
Elk Lake	Rev. H. Bruce (d), Elk Lake	*A. Elliot. L. G. Grant (s) J. W. LeB. Ross
Emsdale	Rev. Canon French, Emsdale	
Kearney		
Sand Lake		
Englehart	Rev. E. F. Pinnington (d), Englehart.	*A. J. Catt. Mr. Kerrigan (s)
Charlton		
Thorneloe		
Haeslip		
Charlton		
Falkenberg	Rev. J. Waring, Falkenburg	
Beatrice		
Ufford		
Foote's Bay	(Vacant).	
Fort William	Rev. S. M. Rankin, B.A. (Durham), For- William	J. H. Tharle. H. Griffith (s) J. J. Wells.
St. Paul's	Rev. H. G. King, R.D., Fort William.	A. J. Boreham (s) *F. H. Keefer.
Fort William West	Rev. J. C. Popey, locum tenens)	
**Franklin	Rev. L. Sinclair (Assistant Associate Mission), Huntsville.	
Grassmere		
Quinn's		
Garden River (Indian)	Rev. T. B. Holland, B.D., R.D., Garden River.	Geo. Williams. John E. Pine (s) *Judge Hewson. G. M. Boyd (s)
Gore Bay	Rev. John Tate, Gore Bay	
Mills		
Kagawong		
Gordon		
Gow Ganda	(Vacant).	
Gravenhurst	‡(Vacant).	P. Mayes.
Northwood		

*The Clergy and Lay Delegates of the Third Synod of the
Missionary Diocese of Algoma, 1911—Continued.*

Parish or Mission.	Incumbent.	Lay Delegate.
Haileybury	Rev. E. J. Harper, M.A. (Bishop's Coll., Lennoxville), R.D., Haileybury .. .	*P. A. Cobbold. †F. K. Ebbitt (s)
Huntsville	Rev. C. W. Balfour, M.A. (Bishop's Coll., Lennoxville), Huntsville .. .	*R. J. Hutcheson. Mackie Kinton (s)
Korah	Rev. W. H. Hunter, Korah .. .	*John Coulter. W. Bovington (s)
Goulais Bay	(Vacant).	A. Stevens. C. Ham (s)
Latchford	(Vacant).	J. B. Wallace.
Temagami	Rev. C. Simpson, Little Current.....	
Little Current		
Sucker Creek		
Green Bush		
**Maganatawan	‡(Vacant).	P. F. Bull.
Duncnurch		
Midlothian		
Manitowaning	Rev. W. R. Haines (d), Manitowaning.	
Hilly Grove		
The Slash		
Massey	‡(Vacant).	*Hugh Hanno. †T. H. Young (s)
Walford		
Spanish River (Indian)		
Michipicoten	‡(Vacant).	
Helen Mine		
Wawa		
Murillo	Rev. Jethro Norman, Murillo.	
Slate River		
Gillies		
Hymers		
Stanley		
Nipigon	Rev. L. A. Todd, Nipigon .. .	A. J. Boreham. A. Johnston (s)
Ningeweneng (Indian)		
New Liskeard	*Rev. J. B. Lindsell, New Liskeard.....	*M. F. Turnaville. A. A. Cole.
Hudson		
Harley		
Nipissing	‡(Vacant).	
Haney		
Restoule		
North Bay	Rev. C. E. Bishop, M.A. (Bishop's Coll., Lennoxville), North Bay.	T. Harris. Dr. A. E. Rannay (s)
North Cobalt	Rev. J. Leigh, North Cobalt .. .	*W. F. Stewart. Dr. J. A. Creasor (s)
**Novar	Rev. Canon Burt, L. Th. (Trinity, Tor.), Huntsville, (Head of Associate Mission).	
Ravenscliff		
Ilfracombe		
Parry Sound	Rev. R. A. Cowling, M.A. (Bishop's Coll., Lennoxville), Parry Sound.	*E. J. Vincent. E. Sarney (s)
Port Arthur	Rev. C. W. Hedley, M.A. (Trin., Tor.), Port Arthur.	*W. F. Langworthy. F. H. Keefer (s)
St. John's	Rev. W. S. Weary, Port Arthur.....	*A. Richardson. A. Mead (s)
Port Arthur		
St. Ansgarius		
Port Carling	Rev. W. Evans, L. Th. (St. Bee's), Port Carling.	
Port Sandford		
Gregory		
Port Sydney	Rev. A. T. Lowe, Port Sydney.....	*Sydney Smith. G. C. Butcher (s)
Newholme		
Parkinson	‡(Vacant).	Percy Paris.
Dean Lake		
Powassan	Rev. E. M. Rowland, Powassan .. .	*Dr. Porter.
Trout Creek		
Chisholm		
Providence Bay	(Vacant).	
Rosseau	*Rev. Canon Frost, Rosseau.	
Ullswater		
Cardwell		
Winderwere		
Sault Ste. Marie	Rev. Canon Brooke, M.A. (Bishop's Coll., Lennoxville), Sault Ste. Marie.	W. J. Thompson. J. B. Way (s)
St. Luke's	Rev. W. H. Johnson, M.A. (Oxon.), Sault Ste. Marie West.	H. Waddell. G. Houston.
Sault Ste. Marie		
St. John's		
Sault Ste. Marie		
Indian Homes		
**Seguin and Broadbent	‡(Vacant).	C. E. Emerson.
Seguin Falls		
Broadbent		
Dufferin Bridge		
Orrville		

Pumaville

*The Clergy and Lay Delegates of the Third Synod of the
Missionary Diocese of Algoma, 1911—Continued.*

Parish or Mission.	Incumbent.	Lay Delegate.
Schreiber	Rev. A. G. A. Rainier (locum tenens), Schreiber.	
Rosspport		
Jackfish		
Sheguindah (White)	*Rev. G. Prewer, Sheguindah.	
Sheguindah (Indian)		
Birch Island		
Bidwell		
Silverwater	‡(Vacant).	H. S. Sims.
Meldrum Bay		
Cockburn Island		
Sprucedale	(Vacant).	
Sturgeon Falls	Rev. Canon Piercy, Sturgeon Falls.	
Cache Bay		
Warren		
St. Joseph's Island	Rev. H. C. Dunn, M.A. (Cantab.), Marks- ville.	T. J. Foster. Heber Young (s)
Marksville		
Jocelyn		
Richard's Landing		
Sudbury	Rev. Canon Boydell, M.A. (Bishop's Coll., Lennoxville), Sudbury.	*Dr. Arthur. G. Lennon (s)
Sundridge	*Rev. L. A. Trotter, B.A. (Trin., Tor.), Sundridge.	W. J. Ard. Jos. Edgar (s)
South River		
Eagle Lake		
Thessalon	Rev. P. W. P. Calhoun, Thessalon	*S. Hagan. J. W. Grainger (s)
Torrance	(Vacant).	
Bala		
Mortimer's Point		
Uffington	‡(Vacant).	G. H. Phillips.
Purbrook		
Oakley		
Victoria Mines	‡(Vacant).	F. Colloton.
Webbwood	Rev. C. E. Hewitt, Webbwood	*M. Cloughley.
Nairn		
Espanola		
White River	Rev. S. H. Ferris, Missanabie	A. C. Boyce. J. Iserhoff (s)
Missanabie		

*Absent.

†Substitute took delegate's seat.

‡Has a lay missionary.

**Associate mission under Rev. Canon Burt and Rev. L. Sinclair.

(s) Substitute delegate.

LAY MISSIONARIES.

Mr. R. C. Bartels Callander
 Mr. P. Bull Maganatawan
 Mr. F. W. Colloton Victoria Mines
 Mr. C. E. Emerson Seguin Falls
 Mr. J. E. Graham Spragge
 Mr. C. O. Harding Torrance
 Mr. D. Lees Aspdin
 Mr. P. Mayes Gravenhurst
 Mr. E. Montzambert Latchford

Mr. G. H. Phillips Uffington
 Mr. H. E. Pelletier Michipicoten
 Mr. P. Paris Parkinson
 Mr. H. A. Sims Silverwater
 Mr. H. G. Watts Nipissing
 Mr. T. H. Young Massey
 Mr. T. R. Haughton Point au Barils
 Mr. C. F. Langton Gilbert and Temagami
 (Lake)

JOURNAL OF PROCEEDINGS
OF THE
THIRD SYNOD
OF THE
MISSIONARY DIOCESE OF ALGOMA.

FIRST DAY—WEDNESDAY, JUNE 7th, 1911.

OPENING SERVICE.

The Third Synod of the Missionary Diocese of Algoma assembled at Sault Ste. Marie, Ontario, on Wednesday, June 7th, 1911, and was opened with a celebration of Holy Communion in the pro-Cathedral of St. Luke at 10 o'clock a.m. The Bishop was the celebrant, assisted by the Ven. the Archdeacon of Algoma and the Rev. the Archdeacon of Algoma and the Rev. Canon Boydell, M.A. The preacher was the Rev. Canon Gould, M.D., General Secretary of the M. S. C. C.

ORGANIZATION FOR BUSINESS.

After the service in the pro-Cathedral the members of the Synod assembled in the adjacent newly-erected parish hall. The Bishop occupied the chair and said prayers.

The Clerical Secretary, having received from the Bishop a list of the clergy entitled to sit in the Synod, called the roll of clergy, when thirty-one of the clergy answered to their names. They were: Revs. Canon Allman, B.Sc.; C. W. Balfour, M.A.; C. E. Bishop, M.A.; Canon Boydell, M.A.; H. A. Brooke, M.A.; H. Bruce, P. W. P. Calhoun, R. A. Cowling, M.A.; T. O. Curliss, H. C. Dunn, M.A.; Wm. Evans, L.Th.; Canon French, B. P. Fuller, Van. Archdeacon Gillmor, Revs. E. J. Harper, M.A.; C. E. Hewitt, F. H. Hincks, M.A.; T. B. Holland, B.D.; W. H. Johnson, M.A.; D. A. Johnston, John Leigh, A. T. Lowe, J. Norman, Canon Piercy, E. F. Pinnington, S. M. Rankin, B.A.; E. M. Rowland, E. P. S. Spencer, M.A.; Chris. Simpson, L. A. Todd and W. S. Weary.

The Bishop appointed Rev. F. H. Hincks and Rev. E. P. S. Spencer a committee to examine and report upon the credentials of lay delegates.

In due course the committee on credentials reported the presence of the following properly accredited lay delegates to the Synod and the report was adopted:

Messrs. C. V. Plummer, Bruce Mines; J. J. Beaumont, Bracebridge; J. J. Bailey, Burk's Falls; R. C. Bartels, Callander; W. G. Cressy, Copper Cliff; J. W. LeB. Ross, Ernsdale; F. K. Ebbitt, Haileybury; Percival Mayes, Gravenhurst; Percy Paris, Parkinson; H. Waddell, Sault Ste. Marie West; T. J. Foster, St. Joseph's Island; H. A. Sims, Silverwater; J. H. Phillips, Uffington; W. J. Ard, Sundridge; T. H. Young, Massey; C. E. Emerson, Seguin Falls; H. Plummer, Echo Bay.

ELECTION OF SECRETARIES.

The Bishop having declared the Synod duly constituted and organized, it was

Moved by Rev. Canon Allman, seconded by Rev. Canon French,
That Rev. Canon Piercy be re-elected Hon. Clerical Secretary.—

Carried.

Moved by Rev. C. E. Hewitt, seconded by Rev. P. W. P. Calhoun,

That Mr. C. V. Plummer be re-elected Hon. Lay Secretary.—
Carried.

The Synod then adjourned until 2.30 p.m.

On reassembling the Committee on Credentials of Lay Delegates reported as present and qualified lay delegates: Messrs. P. F. Bull, Maganatawan; A. C. Boyce (Chancellor), White River and Missanabie; W. J. Thompson, Sault Ste. Marie.

The Bishop then read his Charge.

THE BISHOP'S CHARGE.

Rev. Brethren and Brethren of the Laity:

In the name of God I give you a hearty welcome to this the third regular meeting of our Diocesan Synod; and I earnestly pray that the Divine Spirit may be with us to guide and control our deliberations.

On the 6th day of May last year our British Empire passed through an experience of bereavement, the effects of which are with us still. Edward the illustrious King, whose name had become almost a synonym for peace, was gathered to his fathers, and his son acceded to sovereign power in his stead. Of necessity so great a king was greatly mourned. But it is no small comfort to his sorrowing people that so many of the qualities admired in the father bid fair to reappear in the son. On the 22nd of the present month in the Abbey Church of St. Peter, Westminster, their Majesties King George V, and his gracious consort, Queen Mary, will be crowned with due solemnity by His Grace the Archbishop of Canterbury. It is my wish that on that day Divine Service should be held in all our Parishes and Missions according to the Form which I have already authorized and distributed to our clergy and catechists. It is only fitting that we should thus express our loyal allegiance to those

whom God has raised up to rule over us and by our earnest prayers call down upon them the fulness of the Divine blessing.

In ecclesiastical circles also, since last we met, the Angel of Death has been busy. Chief among those prominent Churchmen whose removal we deplore must be mentioned two distinguished members of our Canadian Episcopate,—the Right Reverend John Dart, Bishop of New Westminster, who with characteristic devotion had laboured on for years in broken health discharging, with self-denying fidelity, the arduous duties of his position,—and the Right Reverend John Philip DuMoulin, Bishop of Niagara, whose steadfast and lovable character, mature wisdom and unusual gift of eloquence, made his name a household word throughout the Canadian Church. These men leave behind them fragrant memories of personal virtue, and inspiring examples of faithfulness in the service of God.

And coming next to our own diocesan ranks we recall with sorrow the departure of the Reverend Charles John Machin, Honorary Canon of Algoma, who after long and devoted service in other parts of the Canadian Church cast in his lot with this Missionary Diocese of Algoma some twenty-six years ago. Full of years and labours he passed peacefully to his rest at the beginning of this present year.

Among our laity too, during the brief two years just past, not a few of our prominent and devoted Churchmen have been called away. In the peace of Paradise they look and wait for us. We bless God's holy Name for all His servants departed this life in His faith and fear, beseeching Him to give us grace so to follow their good examples that we, with them, may at last be part-takers of His heavenly kingdom.

OFFICIAL ACTS.

Since the last meeting of our Synod, among many other acts which need not be enumerated here, I have visited the various parishes and missions of the Diocese each year, and have also made special visitations to Thunder Bay, Temiskaming, Muskoka, and other parts of my jurisdiction. I have attended meetings of the Board of Missions in St. John, N.B., Toronto and Montreal. I also attended the Church Congress, and the solemn opening of the new Cathedral in Halifax last autumn. I have taken part in various missionary campaigns in Ottawa and Montreal. In the autumn of 1909 I visited Stanstead, in the Diocese of Quebec, for the dedication of a new tower, and to hold a "Quiet Day" for the clergy of that neighbourhood. I have held "Quiet Days" for clergy at Port Arthur and Huntsville in our own Diocese. I conducted the "Three Hours" Service on Good Friday, both last year and this year, in St. John's Church, North Bay. I have travelled in the aggregate 30,000 miles in the two years; delivered 368 sermons and addresses; celebrated Holy Communion 123 times; baptized 48 children and 2 adults; performed 5 marriages; held 128 confirmations, at which 837 persons were confirmed in this Diocese, and one confirmation, at which 5 persons were confirmed, in the Diocese of Quebec; I have consecrated 1 church and 1 graveyard. I have admitted 5 candidates to the Diaconate, and 5 to the Priesthood.

I have transferred the Rev. Canon Burt from the Parish of Bracebridge to the charge of the Associated Missions of Magnetawan, Seguin and Broadbent, Aspdin, Novar, etc.; the Rev. L. Sinclair from the Mission of Aspdin to serve as Assistant Missionary Priest under Canon Burt; the Rev. R. A. Cowling from the Parish of Haileybury to the Parish of Parry Sound; the Rev. E. J. Harper from the Parish of St. Luke's, Fort William, to the Parish of Haileybury; the Rev. H. Frankland from the Mission of St. Joseph's Island to the Parish of St. Luke's, Fort William; the Rev. S. M. Rankin from the Mission of St. Thomas, Fort William West, to the parish of St. Luke's, Fort William; the Rev. Canon Young from the Mission of Manitowaning to the Mission of Blind River; the Rev. B. P. Fuller from the Mission of Nepigon to the Principalship of the Shingwauk and Wawanosh Homes; the Rev. A. J. Oakley from the Mission of Webbwood to the Mission of Beaumaris; the Rev. A. T. Lowe from the Mission of New Liskeard to the Mission of Port Sydney; the Rev. Canon Piercy from the Mission of St. John's, Sault Ste.

Marie West, to the Mission of Sturgeon Falls; the Rev. T. O. Curliss from the Mission of Seguin and Broadbent to the Mission of Bruce Mines; the Rev. W. S. Weary from the Mission of Schreiber to the Mission of St. Ansgarius, Port Arthur.

I have received the Rev. John Goodchild from the Diocese of Norwich and appointed him to the Mission of Elk Lake; the Rev. W. Hardy Johnson from the Diocese of Newcastle and appointed him to the Mission of St. John's, Sault Ste. Marie West; the Rev. L. A. Todd from the Diocese of Ottawa and appointed him to the Mission of Michipicoten, and subsequently to the Mission of Nepigon; the Rev. J. B. Lindsell from the Diocese of Qu'Appelle and appointed him to the Mission of New Liskeard.

The following clergymen have left us: The Rev. John Goodchild, transferred to the Diocese of Norwich; the Rev. T. E. Chilcott, transferred to the Diocese of Niagara; the Rev. L. E. Gullander, transferred to the Diocese of Minnesota; the Rev. H. Frankland, transferred to the Diocese of York, England.

On November 1st, 1909, the Rev. Canon Machin retired from active service and went to live with his son at Kenora, in the Diocese of Keewatin, where he remained until his death.

I have appointed the Rev. A. G. A. Ranier (a Deacon from the Diocese of Calgary) to be locum tenens at Schreiber. The Rev. A. G. E. Westmacott (a Priest of the Diocese of Toronto) remains still locum tenens at Depot Harbor. The Rev. J. C. Popey (a Priest from London) is serving as locum tenens at West Fort William.

The following laymen are serving in the Diocese as Readers and Catechists: Mr. Percy Bull, at Magnetawan; Mr. R. C. Bartells, at Callander; Mr. C. E. Emerson, at Seguin and Broadbent; Mr. John E. Graham, at Spragge; Mr. C. O. Harding, at Torrance; Mr. D. Lees, at Aspdin; Mr. G. H. Phillips, at Uffington; Mr. H. A. Sims, at Silver Water; Mr. H. G. Watts, at Nipissing; Mr. T. H. Young, at Massey and Walford; Mr. Percival Mayes, at Gravenhurst; Mr. Percy Paris, at Parkinson; Mr. E. Montizambert, at Latchford; Mr. F. Colloton, at Victoria Mine; Mr. T. R. Houghton, at Point au Baril; Mr. H. E. Pelletier, at Michipicoten; and Mr. C. F. Langton Gilbert, at Temagami Lake.

I have appointed Mr. A. C. Boyce, K.C., Member of Parliament for Algoma West, to be Chancellor of the Diocese. I feel it to be only due to Mr. Boyce that I should here and now record my grateful sense of the readiness and efficiency with which he has always responded to my appeals for help and counsel.

After careful consideration, I have decided to fill the vacancy in the list of our Honorary Canons, caused by the death of Rev. Canon Machin, by appointing the Rev. Henry Arthur Brooke, M.A., the devoted and efficient Rector of our Pro-Cathedral of St. Luke.

The Venerable Gowan Gillmor, Archdeacon of Algoma, has been deservedly honoured by being made the recipient of the degree of Doctor of Divinity, *honoris causa*, from the University of Trinity College, Toronto. We rejoice to be able to address him in a way becoming his dignity as Dr. Gillmor.

FINANCES.

We will consider briefly our finances, and first of all we will look for a moment at our Endowments. The condition of our Invested Funds may be seen at a glance by the following statement which shows in each case the amount of invested capital:

The Episcopal Endowment Fund	\$ 61,583 05
The Bishop Sullivan Memorial Sustentation Fund....	64,282 37
The Widows' and Orphans' Fund	24,454 21
The Superannuation Fund	7,455 11

Total amount invested\$157,774 74

A comparison of these figures with those submitted to our last Synod shows an increase in each Fund, the aggregate of which amounts to \$7,468.93.

It has been thought right to take action with regard to the Episcopal Endowment Fund in order that the stipend of the Bishop may reach the sum agreed upon between the Provincial Synod and our Diocese. A committee appointed for the purpose has considered the matter and has brought it before the whole Diocese with the result that a sum of \$1,679.24 has been added to the principal. The income of the Bishop has been proportionately increased. I am not thinking of myself alone, but also of my successors in office and indeed of the Diocese whose credit is at stake, when I say that this is undoubtedly a step in the right direction.

The Bishop Sullivan Memorial Sustentation Fund has also increased. By the efforts of our devoted Archdeacon, and by the annual contributions of our various parishes and missions, the sum of \$3,233.69 has been added to it since our last Synod. As I stated in my last Charge, this Fund is our great hope. We cannot expect or wish to go on indefinitely depending upon the aid of friends outside the Diocese. Missionary Societies must soon withdraw from fields such as ours in the interests of newer and needier missions. And as our revenue from outside sources diminishes we shall be compelled to rely more and more upon this Fund for the support of our poorer missions. It is therefore alike our wisdom and our duty to bend every energy to the building up of the Fund until it reaches, at the very least, the sum of \$100,000.

Again, it is gratifying to find that our Widows' and Orphans' Fund has slightly increased, the sum of \$1,267.64 having been added to the principal. But a brief consideration of the subject, in view of the increase and present circumstances of our clerical staff, will suffice to show how utterly inadequate the sum of \$24,454.21 is for the purpose for which it is intended.

The same may be said, but with vastly increased emphasis, of the Superannuation Fund. It also has grown by the addition of some \$1,293.34. But at its present figure it is really a paltry, not to say ridiculous, provision for the old age and infirmity of a body of clergy such as ours. One of the greatest of my anxieties is this problem of making provision for disabled clergy. By the mercy of God we have been so far spared acute experience of need in this direction. But any day may bring it upon us like a flood. And what can we do if half a dozen, or even two or three, of our faithful clergy should suddenly lose their power to work? Were they but partially disabled I might place them in certain small centres which I have been keeping in view for such a purpose. But in case of complete loss of power there seems absolutely no way open but to throw the needy brethren upon public charity. God grant we may never be driven to adopt this course!

It is more than likely that in due time the General Synod will work out a Pension Scheme for the whole Dominion. Already Professor Mackenzie has given, as you know, much time and thought to the subject, and has put forth a tentative proposal the main principle of which is the payment, by each diocese, of an annual and carefully calculated premium entitling its clergy to the benefit of a central Fund. Should such a plan be adopted, it is obvious that our Widows' and Orphans' and Superannuation Funds would be of the greatest possible value, their annual income supplying at least a nucleus for the payment of the necessary diocesan premium. Whatever view we may take of this subject it is obviously most important that we should go on increasing these Funds.

I must not omit while speaking of our Invested Funds to place on record once more my sense of obligation to Mr. J. A. Worrell, K.C., D.C.L., of Toronto, who continues to manage the Funds as our Hon. Treasurer. At no little personal cost of time and effort, and with unswerving devotion to our interests, Mr. Worrell has done this work for many years, and that with such singular discretion as to avoid the slightest modicum of loss.

In one particular, however, the Executive Committee has felt inclined to enquire whether, in view of the higher rates being obtained of late for money, some improvement might not now be possible. The average rate obtained so

fat has barely exceeded 4%. This the Committee regards as very low. It is of course certain that for absolute safety, if such a thing exists, a high rate of interest can hardly be expected. Mr. Worrell has avowedly and consistently put safety first. The question is not an easy one; and in our case it is made more complex by the existence of Trust Deeds in connection with our more important Funds. It is uncertain whether any improvement can be made upon the present plan of investment; but the Synod has a right to consider the matter and may be asked to do so.

There are two other Funds, akin to the Endowment Funds we have been considering, upon each of which a few words are due. First there is the "Algoma Divinity Students' Loan Fund" for helping deserving candidates in their preparation for Holy Orders. This Fund, now in the hands of the Synod, having a capital of some \$3,157.44, has proved to be of very great value. Since our last Synod two men who have received aid from the Fund have been ordained and have begun to repay their respective loans; two are about to be made Deacons; and three others are enjoying the benefits of the Fund.

In one way this Fund has special value. It helps us to secure and train young Canadians for the Ministry. I am well aware what a debt we owe to those who have come from the old land to help us. At this moment two-thirds of our clergymen are from over the sea. I hope we shall always have a hearty welcome for such. But every Church should aim at producing and training its own men. And we should not rest until the thoughts of our Canadian youth turn favorably towards the Sacred Ministry. It has been well said, that the Ministry of the Church is a sphere which offers to men of right ideals, "the largest field for the investment of life." And it is men of right ideals we want,—not merely men of the soil but good and able men, vigorous in mind and body,—to help us win back the ground we have lost. "To save immortal souls, to light the fire of faith and hope in darkened hearts, to sanctify and beautify lives wrecked by sin, to make godless homes centres of holiness and love, to train children for God, to build men up in Christian character and inspire them to noble achievement in God's kingdom"—it has been well asked, "Can there be a higher calling possible to man?" It is to such a calling our clergy should invite young men. It is for such a work this Fund will help to train them. (2) And then there is the "Church and Parsonage Loan Fund" for helping, by way of loans, in the erection of churches and parsonages in poor and struggling missions. This Fund, also in the hands of the Synod, and amounting to \$2,075, is all lent. The following list of outstanding loans will serve to show the extent and importance of the operations which have been carried on by its assistance:

Nepigon Parsonage	\$ 400 00
Copper Cliff Church	500 00
Harris and Buckley Church	275 00
Echo Bay Church	500 00
Desbarats Church	400 00
	<hr/>
	\$2075 00

In view of its great practical value I should rejoice to see this Fund increased manifold.

CURRENT FINANCES.

And now let us turn to what we may call the current finances of the Diocese. I was able to congratulate the last Synod upon the fact that although some of our parishes and missions were in debt, and in one or two cases heavily so, there was absolutely no diocesan debt,—no debt that is upon diocesan funds. I regret to say that happy state of things did not last long. Despite the utmost economy and care the following year found our Mission and Expense Funds some \$4,000.00 in arrears. And although we have practised the most rigid economy in cutting down expenses—which means to some extent starving our missions—and have made unusual efforts to collect money, sending our Archdeacon forth as our emissary to that end, we should have had a poor showing to make to you to-day but for the extraordinary devotion of

our friends of the English Algoma Association. To them chiefly we owe it that at this time our Funds are only some \$600.00 overdrawn.

In this connection it is comforting to reflect that our indebtedness is not due to our people's diminishing liberality but rather to the widening of our sphere of missionary operations. The total amount raised by the Diocese for all purposes in the year of our last Synod's meeting was \$75,993.02. The amount reported this year is \$85,627.15. But against the increase of contributions must be set the increase of population. At the last Synod the total Church population was reported as 16,374. The total reported this year is 18,138. Dividing the contributions by the population we find the giving per capita to be, within a cent or so, the same as it was when last we met, namely some four dollars and three-quarters.

There has been a steady advance however,—and this is something to be thankful for,—in respect of our missionary giving. In the year of our last Synod we were asked to give as our diocesan apportionment \$2,347.00. We actually did give \$2,058.52. In the year just ended we were asked to give \$3,600.00. We actually gave \$3,320.29. That is an increase in the two years of \$1,261.77. This shows conclusively that we have not gone back in our giving.

It remains for me to show you how we have gone forward in our work. At our last Synod we had some 58 paid agents at work, clergy and catechists together. To-day all told we have 64. Of the total amount raised in the Diocese some \$19,539.40 were for churches and other buildings representing progressive work and involving a considerable increase of responsibility for the future. While at the last Synod the amount of parochial debt throughout the diocese, largely due to the erection of churches and other buildings, was \$60,482.23, the amount reported this year is \$103,744.17. All this shows conclusively that on the whole our work has been pushing ahead with considerable vigour.

But the thought I wish to keep before your mind for the moment is the persistent continuance of our diocesan debt. We have maintained our average in general giving; we have increased our liberality to missions in general; we have been adventurous in putting up churches and other buildings. But we have not paid off our Mission Fund deficit. Nay, were it not for English liberality, that deficit to-day would be serious in its proportions. Why is this? Well, I suppose there is no doubt that in part it is due to imperfection in our system and machinery. Parochial organization is a notoriously difficult problem. It is difficult even in populous towns. In small country and backwoods missions the problem is often well nigh insoluble. How many places there are for example where it is almost impossible to secure two practical men, or even one, possessed of time, business ability and zeal for God's Church, to fill the position of wardens. And without such men the affairs of a congregation can hardly do otherwise than fall into utter and absolute disorder and decay. The only hope in such a case is the clergyman. But alas, with all their virtues,—and I wish here to pay deserved tribute to the efficiency and devotion of the body of clergy with whom it is my privilege to work,—clergymen are not always necessarily business men. Besides there is a right feeling among clergy generally that they ought not under ordinary circumstances to interfere with the finances of their charge. Still in such cases as I have mentioned the clergyman is the only hope. And if he does not intervene, at least so far as to help and train his laymen, things must go wrong. We all know that things do go wrong. Collections are not made when they should be made, or are not sent to the Treasurer when they should be sent, simply because no one in the mission or parish has any knowledge of, or interest in, what is required. Once and again I have complained, at our Board of Missions meetings, that we do not receive our grant until late in the year and have to borrow money and pay interest to carry our work along. And each time the reply has been, "Well if the dioceses would pay their apportionments earlier we would gladly pay you. And your own diocese of Algoma is as guilty as others." Many of our parishes and missions keep their collections to accumulate till towards the end of the year. It seems a small thing

to them because they do not study the system. In reality it causes serious inconvenience. But what of those collections called for by Synod, but never taken at all! I drew attention in my last charge to the widespread neglect of these Synodical collections, printed lists of which are supplied to be tacked on Church and Vestry doors. But still I have to deplore the evil. Surely wherever a clergyman sets himself to the task,—as I hold every clergyman is in duty bound to do,—be he a business man or not it should be easy for him to master the rules and regulations of the Synod under which he works, and at least to see that all prescribed collections are made at the right time and, when made, that the money collected is forthwith sent to the Treasurer of the Synod with clear instructions as to its destination.

One point I wish especially to urge in dealing with this matter of system, and it applies especially to general missionary work and the maintenance of our own Mission Fund. I am convinced that while collections in Church are essential and must not be neglected, they are not enough. Some way of reaching the irregular attendants at Church must be devised if we would secure satisfactory financial results. Call it house to house collecting or whatever else you like, I am persuaded there can be no substitute for a personal canvass, conducted periodically, by people of experience, influence and standing, who cannot be lightly put off with a trifle still less met with a blank and brusque refusal. To tax only those who are habitual churchgoers savours at once of unfairness and unwisdom. It is hardly fair because it lays a heavy burden on the faithful and lets the careless go free. And it is less than wise because it can be only partially effective, and because it deprives the non-churchgoer of the opportunity and blessing of contributing. On this subject I would recommend the careful perusal of two pamphlets which may be had, with others of like character, from the Board of Missions of the Protestant Episcopal Church, 281 Fourth Avenue, New York,—possibly also from our own Canadian Board. They are entitled, "Is there any substitute for the organized canvass?" and "Suggestions to Leaders in the every-member canvass." Yes; undoubtedly the imperfection of our system may have much to do with the persistence of our diocesan debt. And it should be a matter of simple loyalty with every parish and mission to master in detail, and to fall heartily in with, any system the Synod, in its wisdom, may see fit to adopt.

But I fear there is more than lack of system behind our financial needs. I fear we do not give to the work of the Church,—and especially to the missionary work of the Church,—the high place in our scheme of life which really belongs to it. If as a Church we felt the shame and discredit of falling behind, some thousands of dollars, in our missionary outlay, we should not be many days in paying the paltry sum we owe! If we had at heart, as we should do, the establishing of the historic Church on sure foundations in this land, of which we are so justly proud, we should rally round our spiritual leaders and enable them to enter every open door, and to press into every inviting field, without the slightest fear of financial disaster. If we realized as we should do the essential importance of spreading the Gospel throughout the earth we should never rest contented with approximating to the sum allotted us as an apportionment for missions. We should never fail to exceed what was asked. What we need is a true sense of proportion to enable us to put things in their right places—first things first, and other things in order—first the Kingdom of God and His righteousness and other things in due submission to these.

STATISTICAL SUMMARY.

The following statistical summary will help to the better understanding of what has been said. It will also form a basis for a brief consideration of the condition of the Diocese:

	1909-10	1910-11	Totals
Church population	17,361	18,380	
Communicants ..	5,102	5,349	
Sunday School pupils	3,969	3,976	
Confirmed ..	441	402	843

Baptized	909	945	1,854
No. of Clergy	47	52	
No. of Catechists and Readers	12	12	
Self-supporting Parishes	13	13	
Aided Missions	49	51	
No. of Churches	111	119	
No. of Parsonages	40	45	
Insurance:			
Churches	194,905 00	\$217,360 00	
Other buildings	57,900 00	70,350 00	
Amount raised for objects outside the			
Diocese	2,825 83	3,833 77	6,659 60
Total amount raised for all objects	71,623 60	85,627 15	157,250 75
Total amount of Parochial Debt:			
Churches	52,606 15	76,480 91	
Other buildings	19,426 52	27,263 26	

THE CONDITION OF THE DIOCESE.

It is not easy, in a few words, to convey an adequate impression of the condition of things in a region so large and varied as the Diocese of Algoma. Perhaps it would be a fairly accurate statement to say that, during the past two years, the country has been gradually taking shape and settling down to business. They have been years of consolidation.

Temiskaming, the great silver region, is now quietly but steadily applying itself to the business of mining. Sault Ste. Marie is growing rapidly and solidly into a great centre of industry, and is assured of future importance. The twin cities of Fort William and Port Arthur have become wonderfully up to date, with their handsome buildings, public and private, their fine well-paved streets, their excellent street car service, and their constantly improving provision for the convenience and comfort of their people. And even the vast stretches of country which separate these centres of activity, though to a great extent yet absolute wilderness, are in every settled part slowly but surely taking form. Farms are better tilled, roads are better made, houses are neater and more comfortable, and towns and villages brighter and more thriving in appearance, than was the case even two short years ago.

And, although the large non-progressive areas, of which I spoke at length at the last Synod, still exist and, owing to the decay of lumbering and the stubbornness of the soil among other causes, continue to decrease in population and wealth, even this state of things may be regarded as a feature in the general process of consolidation which has been going on throughout the land during the past few years. The population is shifting in search of the best centres. The poorer places are being finally deserted. The fittest survive and make progress. And on the whole the conditions are becoming more and more stable and permanent every year that passes. The country as a whole is finding itself. In some small way we are beginning to see what it will eventually be like. We are coming to realize that, as a great industrial and mining area, this broken and rugged country of ours is destined to play no unimportant part in the future development of our Dominion. Nay, we are beginning to understand that it is already able to hold its own, and command respectful attention to its claims and interests, in the outside world.

Now the Church surely ought to be making progress and taking form *pari passu* with the country which it occupies. As the country settles down and finds itself so should the Church. As the country comes more and more to thrive on its own resources surely the Church ought, at least, to find more and more of the means required for its own subsistence.

The splendid houses of our people in our thriving centres, their mode of life, their enjoyment of every comfort, not to say luxury, their indulgence in costly recreations and amusements, the ease with which they find money for any desirable purpose in the worlds of business or pleasure,—all this might well suggest to us the possibility of a splendid, well-equipped, self-supporting

Church. In Fort William I learn there are to-day some fifty motor cars in commission. I am not aware how many the Sault possesses, but I observe a remarkable increase in the year just past in the number of these 20th century symptoms. Surely the day ought not to be very far distant when our missionaries will no longer, anywhere within our borders, be compelled to emulate Apostolic devotion and make their Sunday journeys, of 10, 15, or 20 miles, on foot. Surely we ought soon—and why not now?—to be asking "Is it not time we were setting our faces deliberately towards the goal of self-support? Should we be content as a self-respecting people to go on indefinitely receiving charity from Eastern Canada, or from friends in England, or even from Missionary Societies? How much longer will it be necessary and right for us to go on accepting money which is needed so desperately in the so-called foreign field?"

I am quite aware that it would be very difficult not to say impossible for us, in a brief period of time, to rise to the level of complete self-support. Human nature being what it is time will be required to work up towards the desired goal. But my point is this, that it ought to be deliberately recognized as our goal, and that from this time onwards we should definitely and resolutely set our faces towards it.

It is quite true, and I do not lose sight of the fact, that we have much yet to provide in the way of equipment;—new churches to build for new missions; larger and more suitable churches for older ones; and in one or two important parishes really fine and costly churches worthy of the localities they will adorn. Halls, too, for parish gatherings and Sunday schools are almost essential for the efficient working of our larger missions and parishes. And I believe the time is ripe for an organised effort, in large and promising centres at least, to secure suitable sites, at considerable cost, with a view to future church building and expansion. Land which might be obtained to-day at a fairly reasonable figure at a later date may be difficult to obtain at all. For all such purposes I am well aware it will probably be necessary for us to go on seeking outside aid for some time to come. Moreover and above all we have not yet covered the land, and the field is still growing. There are places still waiting for our missionaries, in Temiskaming, on the Manitoulin Island, on the North Shore of our great lakes, and at the western end of the Diocese. And there are hundreds of souls scattered here and there in remote parts,—fishermen, lumbermen, railway men and settlers—for whom no ministrations of any sort have been provided. Add to this that our settlements are expanding, and new railway lines are opening out new areas in various directions, and it is obvious that we have still a heavy task before us.

But surely we ought not to seek or receive aid for any purpose one day longer than is absolutely necessary, and least of all, it seems to me, should we receive it for the support of our missionaries. I know,—no one better,—how many things set themselves in array against us. I am well aware of the fact that we have many poor missions which are not now, and possibly never will be, able to support themselves, and whose only hope of future maintenance seems to lie in the completion of our "Clergy Sustentation Fund." But the completion of that Fund is by no means a hopeless task. And that once completed, surely the contributions of our more thriving parishes and missions ought, in the near future, to provide whatever else is needed. In short, the Diocese might forthwith deliberately aim at self-support. The stronger parishes and missions should definitely lay their plans to help the weaker. There should be so real a unity of feeling and action throughout the Diocese as a whole that strong and weak should stand together on the Apostolic principle, if "one member suffer all the members suffer with it; or one member be honoured all the members rejoice with it."

And this ideal might be approximately realized far sooner than we imagine if we would only set our faces towards it in the right spirit,—that is in the spirit of self-sacrifice,—and according to our means—that is on the principle of proportion in all things. Let us consider these two points.

1. Self-sacrifice. We sorely need a new fashion in Churchmanship—a fashion of saving money for Church purposes by the curtailment of our per-

sonal expenditure on luxuries and trifles. I do not think the statement calls for any laboured proof that we are behind other and less favoured bodies of Christians in this particular. It may not be a bad thing that we have fallen below those other bodies in numbers. If we love our Church as we should do the fact may startle us into a larger measure of self-denial. No small part of the debt we owe our friends of the English Association is due for their splendid example of self-abnegation in our behalf.

But there is self-seeking in parishes and missions as well as in individuals. It shows itself at times in the determination to have every comfort and even luxury in the home Church without any regard for the needs of struggling missions outside. I do not for a moment wish to antagonize that proper feeling of reverent devotion which would make Gods house as perfect and beautiful as it can be. But I would urge that first and before our own gratification, even in such matters, should come the claims of the Church at large. We should be content to wait long for stained glass, fine organs, and costly church furniture, if the purchase of such things would, in the slightest degree, interfere with our duty to the outside Church,—our duty to the mission field.

2. The principle of proportion in giving is hardly considered to-day as a serious thing. And yet most men would agree that, in the abstract at least, it is the right principle. Still less are our people nowadays disposed to consider the giving of tithes as a reasonable proposition, although from the earliest days of the Church's history, and among the ancient people of God, it was a recognized rule. I hardly need remind you, my brethren, of the well-known passage in Malachi where the withholding of tithes and offerings is spoken of as a robbing of God, and where the promise is given that the payment of tithes shall be recognized by the outpouring of an exceptional blessing. I simply wish to record here my conviction that the Church is waiting for her people to realize that they owe to God a due proportion of what He has given them, and that when they realize, and act upon, that principle the day of financial trial will be practically past. But after all is not the tithe system a reasonable thing? Is a tenth of their income too much to ask of those who believe in the Gospel of a Crucified Redeemer?

A short time ago I was speaking on the subject of the tithe to a man reputed to be well off. He said, "but how can a man who has less than a thousand dollars a year give a tenth of his income to the Church?" My answer was this: "It is not, as a rule, the man of small means but the well-to-do man who holds back. The rich man holds back because the tenth part of a large income seems so large a sum to give away. For example, a man who has only a thousand dollars a year might not be seriously staggered by the suggestion that he should give one hundred and live on the remaining nine. But a man who has ten thousand a year would be likely to think it a monstrous proposal that he should give a thousand though he would still have nine thousand left to live upon."

But you will say I am wasting time over what is after all beyond our reach. Very well: I will come to what is practical. We need, for the support of our missionary clergy, at least \$14,000 a year more than we have, and there are 18,000 Church people in the Diocese. One additional dollar a year from each Church member would give us more than is required. "Impossible," do you say? I reply it is only so because we will not do it.

Here then is another suggestion. The time is surely ripe for us to assess our missions and parishes for our own Diocesan Mission Fund as we do for M. S. C. C. and are thinking of doing for Diocesan Expenses. And if, coupled with such an assessment we could see our way to appoint a live, resourceful, winning, consecrated, missionary agent to go through the Diocese annually, furthering the interests of all these assessments by explaining the need and by appealing personally to the liberality of individuals and congregations, I believe a great onward step towards self-support would have been taken. And, if it be questioned whether such a missionary agent could be afforded, I would remind the Synod that there would be many other interests which he might serve,—such for example as adjusting mission stipend quotas,

stopping occasional gaps in vacant missions, and stirring up the flagging zeal of stagnant mission fields. And, last but not least, I venture to suggest a very important field of activity which might be open to him if he were the right kind of man. The "western fever" has drawn away hosts of our people of late, and has, for the present, depreciated the value of property in many parts of the Diocese. In not a few places improved farms, and desirable properties for various classes of immigrants, are available at low prices. It is a great opportunity. Our agent might serve the interests of his Church and country by gathering and recording accurate information respecting such properties. And, working in connection with, say, the Church Emigration Society or some other reliable organization or authority in the old land, he might secure Church settlers of the right kind for certain depleted portions of our Diocese. We have not far to go to learn what may be done by systematic effort in the way of Church colonization. There is surely in all this a wide sphere of usefulness for a missionary agent. It is after all a question whether such an office might not be made to pay well.

WORK AMONG THE YOUNG.

Another feature of our present condition is one that gives me much anxiety. Our work among the young is by no means what it ought to be. Instead of increasing the number of children in our Sunday schools has remained stationary in the year just past, while the number of persons presented to me for confirmation has decreased. The decrease is slight but it is ominous. When we consider that we have 4,074 Church families in the Diocese, and that, were there only on the average two children in every family, that would give us more than double the number of children reported in our Sunday schools,—we have surely reason to be disturbed. And then when we consider the imperfect character of Sunday schools, the difficulty of obtaining trained teachers, the brevity of the time during which the children are under instruction, and the unavoidable imperfection of discipline, we find little to allay our apprehension.

The children of to-day are the hope of the future Church. And our only way of instructing them is the Sunday school. The old Church method of home training and public catechising has been so completely dropped and superseded that we can hardly hope for its revival. Religious teaching is practically ruled out of our Day schools. The public services of the Church, though educative to a remarkable degree where properly used, can hardly be efficacious in imparting elementary knowledge to children,—their purpose being worship rather than instruction of the young. We therefore are as I say dependent upon our Sunday schools for our childrens training in religious things; and it behooves us to make those schools, as far as possible, what they ought to be.

We have now a Sunday School Commission appointed by our General Synod for promoting Sunday school interest and efficiency; with a General Travelling Secretary who gives his whole time to the work. It is alike our duty and our wisdom to co-operate, to the fullest possible extent, with that Commission. A Canon having this end in view will be submitted to the Synod for approval and adoption.

A venture, made recently by the Sunday School Commission, will, I feel sure, be hailed with thankfulness by this Synod. We have long felt the need of a weekly periodical for Sunday schools. After long and patient consideration, the Commission has come to an agreement with the S. P. C. K. with reference to a weekly Sunday school paper of twelve pages to be known as "The Empire Sunday Scholar." It is to be published for the Church throughout the Empire at the very moderate price of one shilling a year. It is to be well illustrated, and made as bright as possible. The contents are to be adapted, as far as may be, to colonial conditions and needs. I commend this undertaking to your loyal support. It is our bounden duty to fall in with, and, as far as we are able, to promote the success of this venture.

A FEW DIOCESAN PROBLEMS.

I turn now to a few diocesan matters which are of much importance to our work, and on which I think a few words should be spoken.

And first I wish to express my own deep sense of the value of our Executive Committee's work. It is only fitting the Synod should recognize its character. At no small cost to themselves the members of that Committee, who were within easy reach, have met in Sault Ste. Marie nearly every month, and have transacted a large amount of business of very varied character which will be laid before you in due time through the medium of a formal report. But two matters which the report will hardly touch, and which arise out of the Committee's work as a Mission Board for making grants to the stipends of missionaries and for regulating the quotas paid by missions, I wish now to deal with.

STIPENDS OF MISSIONARIES.

Our missionary pay list is not a public document, but it would supply edifying reading for an indifferent or critical body of Churchmen. It would tell them of educated men putting aside the prospect of a comfortable living in ordinary spheres of life in order to minister to the spiritual needs of their brethren, and receiving in return the barest pittance by way of stipend. It would tell them of heroic men, who, in this age of increasing prices, and while salaries in every other walk of life are rising rapidly, have deliberately, and even cheerfully, undertaken to maintain their families, and in some cases also to keep a horse, on little better than \$600 a year. If we wish our clergy to be efficient and faithful we must at least see that their bodily necessities are supplied, and that their spirits are not completely broken by grinding poverty. In saying this I wish it to be clearly understood that I am not speaking either for myself (my needs are amply provided for) or as the mouthpiece of a discontented body of clergymen. I am speaking rather as a responsible officer of the Church. I am reminding the Church of its duty towards those who devote their lives to its service. Nay, I am urging the natural and Scriptural principle that "the labourer is worthy of his hire."

Clergymen as a rule are slow, and rightly so, to make any complaint of straitness or to appeal for a larger measure of consideration. Indeed the most faithful and right minded among them are not thinking so much of what they ought to get in the form of stipend as of what they can manage to give in the form of service. They expect to endure hardness when they enter the Ministry. Self-sacrifice is a recognized and essential feature of the Priestly life. And, if they at all compare their giving and their getting, it is not to determine whether they are getting what they earn, but to make sure that they are earning what they get. They are clearly conscious that their ministry, if it be of the right sort at all, cannot be paid for in this world's coin, and that it can only be a worthy service when it rises above the consideration of individual rights to glory in self-sacrifice.

But while that is the point of view of the faithful clergyman, it were a sin and a shame for the Church to take advantage of his self-forgetfulness. It is her bounden duty to say to herself—here is a man who at my bidding has gone out, it may be with a wife and family, into the mission field to do the work the Lord has laid upon us all, and to the utmost limit of my ability I must see that he has at least a decent living, and is not spiritually crippled in his efforts by the straitened conditions under which he lives and toils.

It seems to me the Church's duty is obvious. Every clergyman among us should at least receive what our Canon leads him to expect, viz., \$600 for the first 5 years of his ministry, \$700 for the second 5 years, \$750 for the third 5 years, and \$800 after that. For these are surely the smallest stipends a self-respecting Church should allow itself to offer. And then as the cost of living rises we should see that the scale of missionary stipends rises with it. For in no other walk in life are men content to-day to work for what was given them 15 or 20 years ago. But in both respects our Executive Committee has been tied and bound by the straitness of its resources. Obviously it can only distribute what is put into its hands for that purpose. I have no suggestion

to make as to how the existing state of things may be improved. It is for the laity, who are ministered to, not the clergy, who minister, to solve this problem.

NEED OF LOYALTY TOWARDS THE EXECUTIVE COMMITTEE.

The second matter I wish to say a few words upon is the lack, in certain quarters, of a right spirit towards the Executive Committee. The Committee has at times been sorely tried by missions which should have known better. These missions apparently regard the Mission Grant as a right to which they are entitled. They seem unable to grasp the fact that the Committee is their benefactor, helping them to help themselves; and that it is their bounden duty to strain every nerve to build up their cause into self-support and so to free the Committee from any further anxiety about them. I cannot help feeling that the clergy might do a great deal more than they commonly do to correct this evil. Can it be that the clergy themselves are in any degree at fault?

Pardon a reference to first principles applicable to clergy and people alike. The spirit of missions is the central principle of our holy religion. It brought Christ to earth. It led Him to endure the cross. It prompted His charge to the Apostles. It lies behind the existence and work of His Church. A Christian should glow with desire to win others. He to whom religion means nothing but saving himself is a parody of the true disciple. A mission which is concerned only about receiving is missing the purpose of its existence. A missionary who is not aggressive is a contradiction of terms. It is by giving not by getting that we grow. All this should need no saying in a missionary diocese. And yet I am not so sure that in a diocese like this it does not need urgent repetition. For missions at first must be mainly receivers, and to receive, without giving in return, is perilous. In a new country, too, like ours, where hustling is the order of the day, missions like individuals may easily become too selfish to think of the spread of religious truth. And where sectarianism is rife, as it is with us, even a clergyman may shrink needlessly from aggressive work lest he be deemed a proselytizer.

At a business meeting, in a remote and somewhat isolated mission, one of the Wardens said to me, "We have decided, Bishop, that it is foolish for us to be sending money out of the mission when we need it to pay our own clergyman. We will first pay our own way and then we will help others." I said, "You had better close the mission at once, for Christianity is giving not getting, and you cannot live if you think only of yourselves."

"It is no use going there, there are no Church people in the place," said a clergyman in reply to my enquiries about a new settlement. "But surely," was the reply, "that may be the very reason why you should go. Our business is to make Church people as well as to find them. With God's commission behind us, and God's grace upon us, all we should need to ask is material to work upon."

Our Executive Committee has a right to expect every mission in the Diocese to be loyal, sympathetic, and keen to co-operate with it by falling in with all rules and suggestions, and by doing its utmost to build itself up and become self-supporting at the earliest possible date. Indeed, the Committee may rightly require good reasons for continuing its assistance to missions which have received aid for ten or twelve years without making any appreciable advance.

FREE SEATS.

Another matter calling for a word or two is the free seat system in our Churches. It is a minor point but one of no small importance. When I became Bishop of Algoma there were many discouraging features in the outlook as I entered upon my work. But one feature there was which gave me no small satisfaction. There was not a Church in the whole Diocese which was not proclaimed free and open to all comers. Now however as I look around upon my growing field of responsibility I am not without apprehension in this matter. Our churches are still proclaimed free. But in several of our larger centres the selfish spirit has so overmastered the spirit of missions that the freedom

of the seats in church is little more than theoretical. I think we still perceive the objections to the pew rent system, namely, that it creates a money test, emphasizing the distinction between rich and poor, and giving the pew holder a right to turn strangers out and keep his pew empty if he chooses. I think we still have some realization of the fact that it alienates the poor and unimportant by relegating them to back and out-of-the-way seats, and that it is clean contrary to the teaching of the inspired Apostle St. James.

But yet there is growing up among us a system which is well nigh as objectionable as the pew rent system itself. People are appropriating, or having assigned to them, particular seats and are getting to think and speak of these seats as their own. In some cases they have even been known to turn visitors out. Now I wish to protest, with all possible emphasis, against this practice which is so absolutely inconsistent with the notice on the Church door telling the stranger that "All seats in this Church are free."

Surely if we wish to foster the spirit of Christian fellowship, if we wish to be true to the missionary principle and draw outsiders to Church, we must maintain, at whatever personal cost may be involved, the system of free and unappropriated seats in our Churches. Of course there is no reason why, if they come in time, people should not habitually occupy the same seats. And regular attendants are quick to know and to respect each other's preferences. But they have no right to forget that habitual use confers no title to a seat and gives no right to expel other worshippers from it.

THE INDIAN HOMES.

I rejoice to say that our Shingwauk and Wawanosh Homes have at last been placed upon a more satisfactory basis. To begin with, our title to the Home property has been established by the execution of a quit claim deed by the Rev. Edward F. Wilson, now of the city of Santa Monica, in California, formerly Principal and Trustee of the Homes, whereby the property is conveyed "to the Synod in fee simple," and released from all restrictions and conditions contained in the original deed dated Feb. 8th, 1875. By this new deed the Synod obtains absolute and undoubted control of the property subject only to the general trust that it is to be used for our Indian School work.

Again, the Homes have been placed upon what we trust and believe will be a satisfactory financial footing.

On the 8th of November last I was called, together with representatives of other religious bodies interested in Indian schools, to attend a special conference summoned by the Superintendent-General of Indian Affairs, and held in his office at Ottawa. At this conference the Superintendent-General outlined a scheme the two main features of which were, the maintenance of buildings according to a prescribed standard by those who own them, and the increase of the Government per capita grant to a figure which would make our work possible.

At the beginning of April this agreement was carried into effect by the execution of a contract between the Superintendent-General, representing the Government, and myself as Bishop of Algoma; and from April 1st we have been entitled to \$100 instead of \$60 for each child duly admitted to the Homes. In two particulars, however, this contract clearly limits us. Our pupillage is not to exceed 75; and we are not under any circumstances in future to ask or expect the Department to pay our deficits. Before we leave the subject of the Homes, it is necessary to call the Synod's attention to two or three points of importance.

(1) The standard of fitness and equipment prescribed for our school buildings demands alterations and improvements likely to involve an expenditure of about \$400. For this work, whatever its cost may be, the Diocese, according to the terms of our agreement, is entirely responsible.

(2) There remains still to be paid a balance of deficit amounting to \$2,600. And for this also we are ourselves responsible.

(3) It is obvious therefore that strict economy must yet be practised in the management of the Homes, and that the various contributors and Societies

which have been helping us so nobly, must be asked to continue their generous assistance undiminished until our financial equilibrium has been once more restored.

(4) From the very inception of the Synod there has been a lack of touch between it and the Indian Homes. The Homes Committee, so far as can be learned, was a creation of my predecessor, Bishop Sullivan. It has worked under the Bishop's chairmanship and direction. The relationship between the Homes Committee and the Synod has never been defined. The Synod holds the property and is responsible, to a large extent, for the management and for any debts which may be incurred. Yet the Homes Committee remains essentially a Bishop's Committee, not a Committee of the Synod, and its work is done upon a somewhat independent basis. I would recommend a small Committee to look into this question, and to propose, if possible to the present Synod, some method of readjustment.

I cannot pass from the subject of the Homes without a few words upon the change of management. In August, 1909, after many years of devoted service, Mr. George Ley King resigned the Principalship, and the Rev. B. P. Fuller was appointed to succeed him. Mr. Fuller entered upon his duties at a time of unprecedented crisis. By dint of ceaseless toil, and cautious management, and aided nobly by Mrs. Fuller as matron, and by Miss Fuller as teacher, Mr. Fuller has not only kept the work alive but reduced the large deficit from over \$3,000 to some \$2,600. He is making the Homes fulfil the suggestion of their title, and is generally securing the best results possible from the resources at his command.

One other personal reference is due. We sincerely mourn the loss of a faithful and devoted member of the Homes Committee in the person of the late Judge Johnston. Judge Johnston had been secretary of the Committee for many years, and took the warmest interest in the welfare of the Homes. He died in January after a brief illness. We recall his services with respect and gratitude.

"THE A. M. N."

"The Algoma Missionary News," our Diocesan Magazine, has continued its life and labours, and, though beset with the usual difficulties, seems to have justified its existence. I cannot refrain from making one more appeal to the brethren either to support the publication as it is, or to show us how it may be improved. It is to me unaccountable that our clergy, and other missionary workers, should so persistently ignore the requests of the Editor for news, and in particular when those requests are consistently and emphatically endorsed and urged by the Bishop.

TRINITY COLLEGE.

There are one or two matters of moment to the Church at large on which I wish to touch. And first I wish to place on record my position with respect to the removal of Trinity College, Toronto, to a new site in Queen's Park. When the question came before me I voted against removal, as a step both undesirable in itself and calculated to perpetuate the recently accomplished federation with Toronto University, which I deplored. And now that the matter is settled I call upon all under my influence and jurisdiction to do what they can to make the College, in the highest possible degree, successful under the new order of things.

For my opposition to change has not been mere wilfulness. I have been honestly anxious to maintain the Churchly and spiritual character of the College. There are abroad to-day many symptoms of a growing laxity respecting the Church's principles and traditions. There is an ominous revolt from all dogmatic instruction. Definite principles in religion are considered a sign of narrowness. The Church's sense of responsibility for her people is so feeble that under the fine phrase, "comity of missions," she is tempted to hand over her scattered flocks in out-of-the-way places to any respectable Communion before her in the field. Religious teaching has vanished from our Public

schools. Udenominationalism is in the air. Under colour of the re-union of Christians the very principles for which our fathers fought and died are being dropped out of sight. If we are to hold our own our Colleges must be able to give our men the stamp of sound unswerving Churchmanship as well as high spiritual tone. Affiliation with great secular Universities may help in many ways. Sometimes it may be the best that can be done. It is not likely to give much help in the matters to which I allude. This is a very old-fashioned view I fear. But as an honest man I am bound to confess myself old-fashioned.

THE NE TEMERE DECREE.

We cannot well ignore the course pursued of late by the authorities of the Roman Catholic Church with respect to mixed and clandestine marriages. By a decree published in 1908, and known from its opening words as the *Ne Temere* decree, the Roman Pontiff has put forth regulations respecting such marriages. According to this decree no betrothals are to be considered valid and binding but such as are put in writing, and signed by the contracting parties in the presence of a duly authorized priest and two witnesses. And marriages are only to be regarded as valid when contracted before the duly authorized priest in the presence of two witnesses and in accordance with certain specified rules.

But this is simply and solely a decree of the Roman Catholic Church, and has, of itself, absolutely no legal force or authority whatsoever. Nevertheless, in applying it Roman priests have not scrupled to use it in such a way as to confuse issues, frighten and mislead people as to the state of the law, and cause serious distress and trouble in family life,—in some cases even effecting the separation of husbands and wives duly married according to the law of the land.

We members of the Church of England in Canada should be careful not to go too far in uttering hasty and indiscriminating denunciations of the *Ne Temere* decree.

It cannot be denied that any church, or religious Society, has the right to regulate its own affairs, and to discipline, or even expel, those members who deliberately violate its regulations. Moreover, there are likely to be occasions when such regulations may, as the expression of conscientious conviction, be out of accord with the law of the land. On the principle of obeying God rather than men the law of our own Communion here, and in England, is at variance with the civil law in respect of the remarriage of divorced persons and the marriage of a widower with his deceased wife's sister. It is important then that we should realize just where and what the wrong is of which we complain. That there is wrong, and very grievous wrong, there can be no manner of doubt whatsoever. But the wrong lies rather in the application of the decree than in the decree itself. It comes of Rome's attempt to force her regulations upon those outside her pale, and her application of them in such a way as to override the law of the land. It is obvious, therefore, that some clearing of the air should be effected by an authoritative declaration as to what the law of the land really is.

Christianity has taught us to place marriage upon the highest possible plane, and to support and solemnize it with religious rites of the most sacred character. But these religious rites are not of the essence of marriage. The Church of Rome herself admits that the essence of marriage is the life contract, made between the man and the woman concerned. Where such a contract can be proven, and no impediment of pre-contract, affinity or consanguinity can be shown, there the real and indissoluble bond of matrimony must be admitted to exist, even though there has been no religious ceremony at all. This in no sense detracts from the importance of the religious ceremony which is of the nature of a solemn blessing such as no Christian people should be content to do without, and without which marriage cannot be regarded as Christian marriage at all. But it does detract from the consistency and straight-forwardness of the Roman authorities, who have the temerity to declare invalid, null, void, and even sinful, marriages against which can be al-

leged no impediment whatever in the way of previous contract, affinity, or consanguinity, but whose only defect is that they have not been performed before a Roman priest, and in accordance with Roman regulations. This is tantamount to saying that there is no such thing as lawful marriage, or legitimacy in offspring, outside the Roman Communion! And it convicts the authorities of that Church of outrageous wrong doing, against morality and home life, when, by public statement and by social and ecclesiastical influence, they carry matters so far as actually to separate persons duly married and to proclaim their children illegitimate.

Against this wrong doing it is right we should lift up our voice demanding of our Government ample legislative protection.

PRAYER BOOK REVISION.

I cannot bring myself to pass over this subject without a word or two. It is a live question to-day. And there seems to be a widespread conviction that something, in the way of adaptation at least, is desirable to make the Book of Common Prayer suitable and effective for the Canadian Church. I have no disposition to quarrel with this conviction. There are certainly many respects in which the Prayer Book must sooner or later be adapted to our conditions and needs. But there are at least three points which I think ought to be urged with emphasis:

(1) Whatever we do we must be careful not to touch doctrine. And we must remember that this may be effectively done by the alteration of rubrics as well as by changes in the body of the book.

(2) We shall do well to submit new forms and services to a process of testing before committing the Church permanently to them. And to this end they should be put into an Appendix at the end of the book rather than into the book itself.

(3) Liturgical knowledge being in its infancy in Canada, we should be cautious and humble in our handling of such a precious heritage as the Book of Common Prayer, which embodies the wisdom of the ages in its forms and principles of devotion. And whatever we do should be modest and tentative in its character until, by careful study of the principles which governed the formation of the early Liturgies, our Church becomes really capable of shaping its own Prayer Book.

THANKS.

Finally, certain acknowledgments are due to those who have served and helped us in various ways.

To the Clergy one and all, with the Archdeacon and Canons at their head, a veritable band of brothers whom I hold in most affectionate esteem, and to whose loyalty, patience, and forbearance I owe more than I can say, I render heartfelt thanks. It is no small comfort to me that, with so much to try them within the Diocese, and so much to tempt them without, they cling faithfully to the arduous service of this missionary field.

To the officers of the Diocese also, clerical and lay, my heart goes out in gratitude. There is not one who has not been eager to do what in him lay for the advancement of our cause.

And what shall I say of the many friends, and the great societies, who have aided us? What do we not owe to our own M. S. C. C. for its uniform consideration and liberality? The splendid work accomplished by the society under Canon Tuckers brilliant leadership we confidently expect to see supplemented and amplified, on his own lines, by the new Secretary, Canon Gould, whom we have the happiness of welcoming with us to-day.

We are specially indebted to the English Societies; to the C. and C. C. S. which has helped us form the beginning of our diocesan existence; to the S. P. C. K. which has invested money, in the form of grants for books or churches, in every one of our missions and parishes; and to the Venerable S. P. G. whose long continued kindness, so far from being exhausted, has this

year expressed itself in a special grant, and in the rescinding in our behalf of the rule of annual reduction. To each and all of these I am sure you will join me in giving heartfelt thanks.

And yet more especial thanks we owe to our Woman's Auxiliary at home and to our Algoma Association in England. The W. A. has been a tower of strength to the Diocese. I shall not be content until every parish and mission is equipped with an active and thriving Branch. And words fail me to express the sense of grateful obligation which I feel towards the English Association. With a zeal beyond praise, and a consideration most exemplary, they have thrown the weight of their ministering ardour wherever it was most needed, helping in turn all the great Funds of the Diocese, and touching with their fostering hand the countless lesser interests of our work. Above all they have never flagged in their constant offering of appeal to God in our behalf. With full hearts we thank these friends and pray that God may amply reward them.

And now, Brethren, I commend you to the grace of God. It is not without significance that we meet during the week which follows Whitsunday. If anything of value to ourselves or to the Church at large is to result from our deliberations let us remember it will be because, and in proportion as, we have yielded ourselves submissively to the movement and guidance of God the Holy Ghost. Let it be our constant prayer, as we address ourselves to the tasks which lie before us, that God, by the light of His Holy Spirit, may so direct and rule our hearts that we may have a right judgment in all things which we are required to take in hand.

When the Bishop had concluded the reading of his Charge, it was

Moved by Ven. Archdeacon Gillmor, seconded by Rev. Canon Allman,

That the Bishop's Charge, of such deep absorbing interest and of so great vital importance to the Synod, be referred to a Committee of the Synod, who will consider the same and duly report to this Synod.—Carried.

The Bishop appointed as such committee: The mover and second, Rev. C. W. Balfour, Rev. Canon Brooke, Mr. W. J. Thompson and Mr. W. J. Ard.

APOLOGIES.

The Clerical Secretary reported apologies for non-attendance from Revs. Canon Young, A. W. Hazlehurst, Geo. Prewer and Mr. W. F. Stewart. He also read a letter from Mr. A. J. Worrell, K.C., Hon. Treasurer of Invested Funds, regretting his inability to accept an invitation to be present.

The Clerical Secretary also read a letter stating that Rev. R. A. Hiltz, the Secretary of the S. C. Commission, was unable to be present at the Synod.

NOTICES OF MOTION.

The following Notices of Motion were given:

By Rev. J. Leigh—

That the Charge of the Lord Bishop of the Diocese, with the recommendations made by the Committee appointed to deliberate thereon, be printed separately for circulation throughout the Diocese.

By Mr. J. J. Wells—

That a Committee be appointed to consider the possibility of arranging that the control, custody, management and investment of all or any of the moneys or funds of the Diocese of any nature or kind whatsoever shall be administered, invested or re-invested by and through a sub-committee of the Executive Committee on such terms and conditions as the Executive Committee may from time to time approve and in accordance with such conditions as may be imposed and provided by the Synod under section 8 of chapter 141, 6 Edward VII, 1906, and that the Committee report to the Synod in time for action.

By Mr. J. J. Wells—

That this Synod, deprecating the attempt of any religious organization to interfere with civil rights or liberties, even in the pursuance and enforcement of its own discipline, protests against the action of those Roman ecclesiastics who, in the application of their canon law on marriage as enunciated in the "Ne Temere" decree, have endeavored to override the civil law of our country, thus bringing, in certain cases, humiliation and suffering into legally sanctioned family life.

That this Synod, therefore, requests the General Synod to memorialize the Dominion and Provincial Legislatures to take such necessary action as will best ensure the justice and equity and safety of our civil marriage law, protecting it from any ecclesiastical inroads whatsoever.

By Chancellor Boyce—

That the Executive Committee may, in its discretion and in pursuance of its duties under Canon 6, section 2, delay the payment of any of the annual Synod grants referred to in said Canon 6, to any mission or mission station until such mission shall have passed and furnished to the Executive Committee the certificate referred to in said Canon.

By Rev. E. M. Rowland—

That a travelling missionary be appointed by this Synod to work under the direction of the Bishop.

By Rev. Canon Allman—

That the Diocesan expenses be provided by assessing the various parishes and mission stations of the Diocese on the basis of the amount raised and spent within the parish or mission, viz., (1) stipend raised, (2) salaries to parish officers, (3) general parochial expenses, as an adjustment of the present method.

By Rev. R. A. Cowling—

That the travelling expenses of the members of the Synod be pooled.

IMMIGRANTS.

Letters were read from the S. P. C. K. relating to commendatory letters to emigrants and from the Secretary of the S. S. Commission announcing the early publication of a weekly S. S. magazine.

The Bishop read extracts from a private correspondent urging that efforts be made to induce English Church immigrants to settle on lands within reach of Anglican places of worship.

Relating to the letter first mentioned it was

Moved by Rev. W. H. Johnson, seconded by Rev. W. H. Hunter,

That each church be provided with a notice board to enable immigrants to learn the name of the clergyman in charge; also that each clergyman receiving notice of immigrants sent word of encouragement at this special time to the port chaplains.—Carried.

The Committee on Credentials of Lay Delegates reported as present and entitled to seats in the Synod: Messrs. T. Harris, North Bay; and Geo. Williams, Garden River.

The following clergymen arrived during the afternoon and took their seats: Revs. R. A. Cowling, Parry Sound; John Tate, Gore Bay; W. E. Phillips, Echo Bay; W. H. Hunter, Korah; C. W. Hedley, Port Arthur; and H. G. King, Fort William.

The Treasurer of the Synod presented his report for the year ending 31st December, 1910, and an interim report to 31st May, 1911. (See Appendix).

Rev. Canon Gould, M.D., General Secretary of the M. S. C. C., at the request of the Bishop, addressed the Synod until the hour of adjournment—5.30 p.m.

[The Diocesan Missionary meeting was held in St. Luke's Parish Hall at 8 p.m. The Bishop presided. The speakers were Rev. Canon Gould, M.D., and Rev. H. G. King].

SECOND DAY—THURSDAY, JUNE 8th, 1911.

The Bishop took the chair at 10 o'clock a.m. and said prayers.

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

The Bishop then announced that he had added Rev. E. J. Harper, Rev. C. W. Hedley and Mr. J. J. Wells to the Committee on the Bishop's Charge.

The Committee on Lay Credentials reported as present and entitled to seats in the Synod: Messrs. A. J. Boreham, Nipigon; Arthur Stevens, Temagami; J. B. Wallace, Little Current; J. J. Wells, Fort William, and F. W. Colloton, Victoria Mines.

PRESENTATION OF REPORTS.

The Clerical Secretary presented and read the report of the Executive Committee.

Rev. C. W. Balfour presented and read the report of the Diocesan Committee connected with the Sunday School Commission of the General Synod.

Rev. Canon Allman read his report to the Bishop as Rural Dean of Parry Sound.

The Treasurer of the Synod read his report presented yesterday.

CANON ON SUNDAY SCHOOLS.

The Canon on Sunday School work, recommended by the Executive Committee, was next presented and read, after which it was

Moved by Rev. Canon Piercy, seconded by Rev. Canon French, That the report be considered clause by clause.—Carried.

The Clerical Secretary then read, clause by clause, the proposed Canon on Sunday Schools, and, seconded by Rev. Canon French, moved the adoption of the same with the result following:

Clause 1—adopted.

Clause 2—adopted.

Clause 3—amended as under:

Moved by Rev. C. W. Balfour, seconded by Rev. C. W. Balfour,

That the clause shall have added to it the words: "who shall nominate to the Synod two of their number to be representatives for the Diocese on the S. S. Commission.—Carried.

Clause 4—adopted.

Clause 5—amended as under:

Moved by Rev. C. W. Hedley, seconded by Rev. H. G. King,

That the clause be amended by inserting after the words "on that day" the following words: "in the Sunday School or at a Children's service."—Carried.

The Canon was then read as amended and so adopted.

"THE QUEBEC SYSTEM."

The next order of business brought before the Synod the notice of motion standing in the name of Rev. C. E. Hewitt on the agenda paper.

Moved by Rev. C. E. Hewitt, seconded by Rev. T. B. Holland,

That the system of payment of clerical stipends known as the "Quebec system" be forthwith adopted by this Synod.

Moved in amendment by Rev. C. W. Hedley, seconded by Rev. W. Evans,

That this matter of the "Quebec system" be referred to a Committee to be appointed forthwith and to report to this session.

The amendment was adopted.

The Bishop appointed the following Committee: The Right Rev. the Bishop, Revs. C. W. Hedley, W. Evans, C. E. Hewitt, T. B. Holland, and Messrs. H. Plummer and A. Stevens.

The Synod rose at 12.45 p.m.

On resuming business at 2.45 p.m. the business specially appointed for the session was

ELECTIONS.

The Bishop appointed as scrutineers for the lay vote—Revs. E. J. Harper and H. G. King; and for the clerical vote—Mr. J. J. Wells and Mr. W. J. Ard.

THANKS TO REV. CANON GOULD.

By unanimous consent of the House, the rules were suspended to permit the introduction of the resolution following:

Moved by Chancellor Boyce, seconded by Rev. Canon Allman,

That this Synod desires to place on record its very deepest gratitude to and high appreciation of the presence and valuable assistance of Rev. Canon Gould, M.A., M.D., General Secretary of the M. S. C. C., who by his presence and earnest, eloquent and most instructive address to this Synod on the great work of the Society of which he is so able an advocate, has contributed in a large degree to the success of this gathering of the Church in Algoma.—Carried unanimously.

Rev. Canon Gould, who was present, briefly acknowledged the thanks of the Synod.

GENERAL SYNOD.

The delegates elected to the General Synod were:

Clerical—Rev. C. W. Hedley, Ven. Archdeacon Gillmor, Rev. Canon Piercy and Rev. Canon Brooke.

Lay—Messrs. C. V. Plummer, W. J. Thompson, Chancellor Boyce and J. J. Wells.

The substitute delegates elected were:

Clerical—Rev. H. G. King, Rev. C. W. Balfour, Rev. Canon Burt and Rev. E. J. Harper.

Lay—Messrs. W. J. Ard, A. Stevens, H. Plummer, and F. K. Ebbitt.

PROVINCIAL SYNOD.

The delegates elected were:

Clerical—Revs. Canon Allman, H. G. King, F. H. Hincks, Canon Brooke, C. W. Hedley, E. J. Harper, Canon Burt, D. A. Johnston, S. M. Rankin, C. W. Balfour, R. A. Cowling, and Ven. Archdeacon Gillmor.

Lay—Messrs. H. Plummer, A. Stevens, Chancellor Boyce, C. V. Plummer, J. J. Wells, W. J. Thompson, J. J. Beaumont, F. K. Ebbitt, F. H. Keefer, W. F. Langworthy, W. J. Ard and F. W. Colloton.

The substitute delegates elected were:

Clerical—Revs. W. Evans, J. Waring, W. H. Hunter, C. E. Hewitt, T. B. Holland, John Leigh, Canon French, E. M. Rowland, T. O. Curliss, J. Tate, B. P. Fuller and T. N. Munford.

Lay—Dr. Arthur, Judge Hewson, Messrs. T. H. Young, W. G. Cressy, A. Elliott, J. B. Wallace, A. Sydney Smith, T. Harris, C. E. Emerson, P. Mayes, J. J. Bailey and A. J. Boreham.

RURAL DEANS.

The members of the several rural deanery chapters having met and decided upon their nominations for Rural Deans and handed the same to the Bishop, he at this time announced his appointments in accordance with the nominations. They were:

Rural Deanery of Algoma—Rev. T. B. Holland, B.D.

Rural Deanery of Muskoka—Rev. A. W. Hazlehurst.

Rural Deanery of Nipissing—Rev. E. J. Harper, M.A.

Rural Deanery of Parry Sound—Rev. Canon Allman, B.Sc.

Rural Deanery of Thunder Bay—Rev. H. G. King.

THE EXECUTIVE COMMITTEE.

In addition to the ex-officio members of this Committee, the Bishop appointed six and the Synod elected seven members in accordance with the terms of the Constitution:

The Bishop appointed—

Revs. Canon Brooke, C. W. Hedley, and Canon Young, and Messrs. W. J. Thompson, T. J. Foster and Dr. Arthur.

The Synod by ballot elected—

Revs. Canon Burt, R. A. Cowling and E. J. Harper, and Messrs. A. Sydney Smith, W. J. Ard, J. J. Wells and W. F. Langworthy.

REPRESENTATIVES ON THE BOARD OF MANAGEMENT OF THE M. S. C. C.

Moved by Rev. C. W. Hedley, seconded by Rev. C. E. Bishop,

That Ven. Archdeacon Gillmor, Rev. Canon Piercy, Mr. F. H. Keefer and Mr. A. C. Boyce be the representatives of this Diocese on the Board of Management of the M. S. C. C.—Carried.

S. S. COMMISSION.

Moved by Rev. C. W. Balfour, seconded by Rev. R. A. Cowling,

That Messrs. T. J. Foster, J. B. Way and T. Harris, and Revs. Canon Brooke, F. H. Hincks and T. N. Munford be the Committee appointed under the Canon on Sunday School work.

On motion of Revs. C. W. Balfour and R. A. Cowling the rules of the House were suspended.

By unanimous consent of the Synod, the Canon on Sunday School work adopted in the morning session, was reconsidered to permit the introduction of the amendment following:

Moved by Rev. C. W. Hedley, seconded by Rev. E. M. Rowland,

That clause 3 read as follows: "This Sunday School Committee shall consist of the Bishop, who shall be, ex-officio, chairman, and three clergymen and three laymen elected by the Diocesan Synod at each regular session, who shall nominate to the Synod four of their number to be representatives for the Diocese on the S. S. Commission.—Carried.

At the request of Rev. Canon Brooke his name was omitted from the resolution moved by Rev. C. W. Balfour.

With this change the resolution was adopted.

To fill the vacancy on the Committee it was

Moved by Rev. Canon Brooke, seconded by Rev. E. J. Harper,

That Rev. C. W. Balfour be the third clerical member of the Sunday School Committee.—Carried.

The rules of the House were again suspended, when the Ven. Archdeacon Gillmor presented and read the report of the Committee on the Bishop's Charge.

The Synod rose at 6 o'clock p.m., having previously decided to commence business on the morrow at 9 o'clock a.m.

THIRD DAY, FRIDAY, JUNE 9th, 1911.

The Synod re-assembled according to adjournment at 9 o'clock a.m., when the Bishop took the chair and said prayers.

The House dispensed for the present with the reading of the minutes of yesterday's proceedings in order to facilitate the discussion of important subjects without delay.

REPORT OF COMMITTEE ON THE BISHOP'S CHARGE.

The rules of order were suspended and it was

Moved by Ven. Archdeacon Gillmor, seconded by Rev. A. T. Lowe,

That the report of the Committee on the Bishop's Charge be considered clause by clause.—Carried.

The report of the Committee was brought before the Synod in the names of the same mover and seconder, and all the clauses severally adopted. Then it was

Moved by Ven. Archdeacon Gillmor, seconded by Mr. W. J. Thompson,

That the report of the Committee on the Bishop's charge be adopted as a whole.—Carried. (See Appendix).

In consequence of the adoption of the above report, the Bishop appointed a Committee on Invested Funds. It was composed of the Right Rev. the Bishop, Ven. Archdeacon Gillmor, Rev. Canon Boydell, Mr. Chancellor Boyce and Messrs. J. J. Wells, H. Plummer, W. J. Thompson and F. H. Keefer.

The Bishop also appointed a Committee on Indian Homes matters. It was composed of the Right Rev. the Bishop, Ven. Archdeacon Gillmor, Revs. Canon Boydell, Canon Piercy, Canon Brooke and Messrs. W. J. Thompson, H. Plummer and J. J. Wells.

REPORT OF COMMITTEE ON "QUEBEC SYSTEM" LOST.

Rev. C. W. Hedley presented the report of the Committee on the "Quebec system" as follows:

Your Committee considers that the time is not opportune in the present condition of diocesan affairs to attempt the application of the Quebec system, though we recognize that it has some very desirable features.

To meet in a measure the difficulties in regard to stipend felt by our missionaries we recommend that it be an instruction to the Executive Committee to furnish to missionary clergy as well as to catechists a form for quarterly reports to be filled out with information concerning the mission, which might also be utilized for copy for the diocesan paper.

Moved by Rev. C. W. Hedley, seconded by Rev. W. Evans,

That the report of the Committee on the "Quebec system" be received and adopted.

Moved in amendment by Rev. John Leigh, seconded by Rev. C. W. Hedley,

That the word "missionary" before the word "clergy" be omitted in the recommendation made by the Committee appointed to consider and report upon the "Quebec system."

Moved in amendment to the amendment by Rev. E. M. Rowland, seconded by Rev. Canon Burt,

That the clause containing the recommendation in question be referred back to the Committee with instructions to report at the next meeting of the Synod.

The amendments and the motion to adopt the report were put to the House in order and severally lost.

INDIAN HOMES.

Rev. B. P. Fuller, Principal, presented and read his report on the Indian Homes.

Permission by the House being granted, it was

Moved by Rev. B. P. Fuller, seconded by Rev. John Leigh,

That the report of the Principal of the Indian Homes be adopted.—Carried.

Moved by Rev. C. W. Hedley, seconded by Rev. S. H. Ferris,

That the thanks of this Synod be conveyed to Rev. B. P. Fuller for his work in connection with the Indian Homes, with an expression of keen appreciation of his devoted work and assurance of our entire confidence and assured support as he carries his work out to a successful conclusion.—Carried.

INSURANCE.

The insurance officer, Mr. C. V. Plummer, presented his report.

TO AMEND THE CONSTITUTION.

The House next discussed the motion standing in the name of Rev. C. W. Hedley on the agenda paper. It was seconded by Ven. Archdeacon Gillmor.

The Synod consented to the incorporation in the motion of the substance of two offered amendments which made it read as follows:

"That Article 4 of the Constitution be amended to read as follows:—Every separate cure, irrespective of the number of stations

therein contained, shall be entitled to elect one lay delegate and one substitute. Should the number of canonical voters exceed sixty it shall be entitled to two lay delegates and should the number of canonical voters exceed one hundred and fifty it shall be entitled to three lay delegates. Not more than one lay delegate in each cure shall be non-resident therein. In case of the election of more than one delegate, the chairman of the vestry shall sign a certificate stating the number of canonical voters and shall forward the same to the Secretary of the Synod with the certificate of election."

On the vote being counted it was shown that there were 25 nays and 13 nays—not sufficient majority to become effective without confirmation.

ADOPTION OF REPORT OF EXECUTIVE COMMITTEE.

Moved by the Clerical Secretary, seconded by the Lay Secretary,

That the report of the Executive Committee be considered clause by clause.—Carried.

The Synod adopted the report of the Committee as read, with the exception of two clauses, viz.:

1. Relating to special collections—

Moved by Rev. C. W. Hedley, seconded by Rev. Canon Burt,

That this clause be referred back to the Executive Committee with the recommendation that in any alteration in regard to missionary offerings they take into consideration the duplex-envelope system and endeavour to arrange a scheme consistent with that system.—Carried.

2. Relating to Division Expense Fund—

Moved by Mr. Harry Plummer, seconded by Rev. Canon Burt,

That the sum given by the Mission Fund be not included in the amount subject to assessment.—Carried.

Moved by Rev. Canon Piercy, seconded by Mr. C. V. Plummer,

That the report of the Executive Committee as amended be adopted.—Carried. (See Appendix).

The Synod rose at 12.30 p.m.

THE A.M.N. AND S.S. COMMITTEE REPORTS.

On reassembling at 2 o'clock p.m. Rev. Canon Piercy presented his report as Editor of "The Algoma Missionary News."

Moved by Rev. Canon Piercy, seconded by Rev. John Tate,

That the report of the Editor of "The Algoma Missionary News" be adopted.—Carried.

Moved by Rev. C. W. Balfour, seconded by Rev. Canon Brooke,

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

WEEKLY S. S. MAGAZINE.

Moved by Rev. E. P. S. Spencer, seconded by Mr. W. J. Thompson,

That this Synod most heartily welcomes the introduction of a weekly Sunday School magazine known as "The Empire Sunday Scholar" by the S. S. Commission, and strongly urges its adoption by the Sunday Schols of the Diocese.—Carried.

The Sunday School Committee reported the following nominees as representatives of the Diocese on the S. S. Commission, viz., Rev. F. H. Hincks, Rev. C. W. Balfour, Mr. T. J. Foster and Mr. T. Harris.

On motion of Rev. C. W. Balfour, seconded by Rev. Canon Brooke, the report was adopted.

CONSIDERATION OF MOTIONS.

The Synod proceeded to deal with the motions of which notice had been given on the first day.

Permission having been given to amend, it was

Moved by Rev. J. Leigh, seconded by Rev. H. Bruce,

That the "Charge" of the Lord Bishop of the Diocese, with the recommendations made by the Committee appointed to deliberate thereon, be printed for circulation throughout the Diocese for use of the clergy and laity alike, according to the discretion of the Executive Committee.—Carried.

The motion in the name of Mr. J. J. Wells on Invested Funds was withdrawn with consent.

The motion in the name of Mr. J. J. Wells on the "Ne Temere" decree was adopted with the deletion after "General Synod" of the words "to memorialize the Dominion and Provincial Legislatures." The motion was seconded by Rev. C. W. Balfour.

The motion standing in the name of Mr. Chancellor Boyce was adopted, seconded by Mr. H. Plummer.

The motions standing in the names of Rev. E. M. Rowland, Rev. Canon Allman and Rev. R. A. Cowling were withdrawn with consent.

Under a suspension of rules Mr. Chancellor Boyce presented the report of the special Committee on the Invested Funds. He then moved, seconded by Mr. J. J. Wells,

That the report of the Committee be adopted.—Carried. (See Appendix).

THANKS FOR PASTORAL ON "NE TEMERE" DECREE.

Moved by Rev. W. E. Phillips, seconded by Rev. T. N. Munford,

That this Synod desires to thank the Archbishops and Bishops of the Ecclesiastical Provinces of Eastern and Western Canada for

their recent Pastoral Letter with reference to the "Ne Temere" decree.—Carried.

TO EXPEDITE BUSINESS.

Moved by Rev. Canon Burt, seconded by Rev. A. T. Lowe,

That in view of the distance many members of the Synod are obliged to travel and the expense to which they are put, more time should be given to the work proper of the Synod. In order to accomplish this end the Convening Committee should arrange to have the important work of the Synod put in as early in the Synod week as possible and so avoid rushing important matters through at the last and when members are already gone home.—Carried.

PRINTING JOURNAL OF PROCEEDINGS.

Moved by Rev. C. W. Balfour, seconded by Rev. F. H. Hincks,

That as heretofore the Executive Committee of the Synod be instructed to have the records of this Synod printed and copies of the same distributed to the members of this Synod and a copy sent to every parish and mission of the Diocese.—Carried.

VARIOUS RESOLUTIONS OF THANKS.

Moved by Rev. E. M. Rowland, seconded by Rev. C. W. Balfour,

That a hearty vote of thanks from the delegates of this Synod, both clerical and lay, is due and is hereby tendered to those citizens of Sault Ste. Marie who have so kindly and graciously extended their hospitality during the present session, and that we further wish to thank Rev. Canon Brooke and the Hospitality Committee and the W. A. for the thoughtful and highly successful way in which they have arranged for our comfort and refreshment, both bodily and spiritually.—Carried.

Moved by Chancellor Boyce, seconded by Rev. T. O. Curliss,

That a hearty vote of thanks be tendered to Rev. Canon Piercy for his faithful services in the management and editorship of "The Algoma Missionary News," and also that the sum of \$50 be given him as a slight recognition of the Synod's appreciation of those services.—Carried.

Moved by Rev. Canon Brooke, seconded by Mr. C. V. Plummer,

That this Synod desires to acknowledge and place on record its sincere appreciation of the devoted work of the W. A. of the Diocese, and that a copy of this resolution be forwarded to them.—Carried.

Moved by Rev. F. H. Hincks, seconded by Rev. C. W. Balfour,

That this Synod tenders to the Clerical and Lay Secretaries of the Synod a very hearty vote of thanks for their efficient and unremitting labours during the present session of Synod.—Carried.

Moved by Rev. W. H. Johnson, seconded by Rev. C. W. Balfour,

That the heartfelt thanks of this Synod be sent to those great societies which have with such consideration and liberality ministered to our present needs—the S. P. G., the S. P. C. K., the C. and C. C. S., and the M. S. C. C.—also to the English Algoma Association, which with a zeal beyond praise has been, as in times past, of the greatest material and spiritual assistance to us.—Carried.

Moved by Rev. R. A. Cowling, seconded by Rev. J. Waring,

That this Synod extends to the ladies of St. Stephen's Guild, Sault Ste. Marie, its sincere thanks for their kind and courteous services in connection with the luncheons served to the Synod and the ladies of the W. A., and that a copy of this be sent to their President.—Carried.

Moved by Rev. Canon Allman, seconded by Ven. Archdeacon Gillmor,

That the warmest thanks of this Synod be presented to the venerable S. P. G., whose long continued kindness, so far from being exhausted, has this year expressed itself in a special grant and in the rescinding in our behalf of the rule of annual reduction.—Carried.

APPOINTMENT OF TREASURER OF SYNOD.

Rev. Canon Piercy reported for the Executive Committee that it had nominated Mr. H. Plummer as the Treasurer of Synod.

Moved by Rev. Canon Piercy, seconded by Rev. J. Waring,

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

OTHER APPOINTMENTS.

Moved by Mr. J. J. Wells, seconded by Rev. L. A. Todd,

That Messrs. P. H. B. Dawson and Geo. Reid be appointed auditors.—Carried.

Moved by Rev. E. M. Rowland, seconded by Mr. H. Plummer,

That Rev. Canon Piercy be reappointed Editor of "The Algoma Missionary News."—Carried.

Moved by Rev. Canon Boydell, seconded by Rev. Canon Piercy

That Mr. C. V. Plummer be reappointed Insurance officer.—Carried.

THANKS TO THE BISHOP.

Moved by Rev. Canon Allman,

That the thanks of the House be tendered to the Bishop for his considerate conduct in the chair.

There was no seconder, the Synod showing its unanimous assent by rising to its feet.

The Bishop responded to the kind feeling manifested towards him.

MINUTES CONFIRMED.

The minutes of the proceedings of the past two days were then read and confirmed.

SCHEDULE OF ENACTMENTS.

The Bishop then read the following schedule of enactments adopted and sanctioned by the Synod:

- Election of Clerical and Lay Secretaries.
- A Reference to Immigrants Arriving.
- A Canon on Sunday Schools.
- Resolution re Rev. Canon Gould.
- Election of Delegates to General Synod.
- Election of Delegates to Provincial Synod.
- Appointment of Rural Deans.
- Election of Executive Committee.
- Election of Members on Board of Management of M.S.C.C.
- Appointment of Committee on S. S. work.
- Amendment to Article 4 of Constitution, adopted by insufficient majority to come into effect without confirmation.
- Adoption of Executive Committee's report as amended.
- Reference to Executive Committee of matter of Special Collections.
- Adoption of report of Committee on the Bishop's Charge.
- Election of members on S. S. Commission.
- Resolution of thanks to Archbishops and Bishops.
- Votes of thanks to various bodies and individuals.
- Election of Treasurer of Synod.
- Appointment of Auditors.
- Appointment of the Editor of the "A. M. N."
- Appointment of Insurance officer.
- Reference of Invested Funds to a Committee.
- Reference of Indian Homes to a Committee.

The Bishop declared the Synod prorogued and pronounced the benediction.

(Signed) GEORGE ALGOMA,

President.

Sault Ste. Marie, Ontario,
June 9th, 1911.

APPENDIX.

REPORT OF THE EXECUTIVE COMMITTEE TO THE THIRD SYNOD OF THE DIOCESE OF ALGOMA, 1911.

To the Right Reverend the Bishop of Algoma and Members of the Synod of Algoma:

Since the adjournment of the Second regular Synod of the Diocese of Algoma your Executive Committee has had twenty-three meetings.

REGULATIONS ADOPTED BY THE EXECUTIVE COMMITTEE.

In addition to the rules and regulations adopted by this Committee and approved by the Synod, the following by-law regarding conditions upon which grants shall be made from the Mission Fund of the Diocese to the missions within our boundaries has been adopted by the Executive Committee and is, in accordance with Canon 4, hereby submitted for your approval:

"Grants are made from the Mission Fund, subject to the following conditions:

"(1)—That the buildings of the missions be adequately insured in the name of the Incorporated Synod of the Diocese of Algoma, and that the policies be deposited with the Diocesan Insurance Officer.

"(2)—That the requirements of the Synod respecting special annual collections, the annual assessment for the Diocesan Expense Fund and other payments be complied with by the various stations of the missions receiving aid.

"(3)—That each mission station agree by resolution passed at a duly called vestry or congregational meeting to pay the quota towards the missionary's stipend required of it by the Executive Committee and that a certificate bearing witness to the passage of such resolution be sent annually to the Clerical Secretary of the Synod, such certificate to be made on a form specially provided for the purpose."

Your Committee also amended its rules of procedure by requiring reports from its "officers" as well as from its sub-committees.

THE MISSION FUND.

Your Committee, acting as a Mission Board, has, with the Bishop, annually revised the grants from the Mission Fund. It is now able to say that the grants made are in no case in excess of the rule laid down in Canon 6.

In obedience to the direction of the Synod, your Committee has taken due steps to increase the contributions of all our congregations to this Fund, especially by the envelope collection on the First Sunday in Lent.

It has been with the greatest reluctance that your Committee has been compelled by want of funds to check the Bishop's desire to venture into new fields, but, faced with a huge deficit, the Committee dare not go beyond estimated receipts. In this connection your Committee recognizes the fact that our missionaries are in receipt of stipends that can only be described as meagre and deplores a state of affairs it has been unable to improve.

M. S. C. C. APPORTIONMENT.

Though it is recognized that the increase of the sum asked from the Diocese by the M. S. C. C. is a great advance—from \$2,500 to \$3,600—the Committee has used every effort to secure the sum asked of us and hopes that in the near future our contribution will be up to the mark.

MORTGAGES.

Applications have been made for mortgages on church property and consent given as under:

Port Arthur—St. Ansgarius Church\$4000 00

In this instance no action has been taken.

Sault Ste. Marie—St. Luke's Parish Hall..... 6000 00

North Bay—Mission Hall 650 00

Bruce Mines—Parsonage .. 800 00

Sault Ste. Marie West—St. John's Parsonage..... 700 00

Torrance—Mission Hall 400 00

North Bay—on parsonage, for church extension..... 3000 00

Applications have also been received for a mortgage of \$3000.00 from Haileybury and from Little Current, but action is deferred because conditions are unfulfilled.

SALES.

Consent has been given for the sale of church property, as follows:

Burk's Falls, old church site, \$150.00.

Copper Cliff, old church building.

Elk Lake, a town lot on condition that price be not less than cost.

Thunder Bay District—Township of Ledger—the timber on two lots—to be cut in three years—\$500.00.

The proceeds of the last-mentioned are a trust for the education of the children of missionaries, preference to be given to those of clergymen in Thunder Bay Deanery.

The mission of North Seguin desired to sell the old parsonage lot. This the Committee refused and suggested that the place be rented.

CHURCH AND PARSONAGE FUND GRANTS.

The following are grants made from the Church and Parsonage Fund:—

Burk's Falls, for new church\$125 00

Silverwater, purchase of parsonage 150 00

Parkinson, new church 100 00

Sucker Creek, new church 75 00

Copper Cliff, new church 100 00

Point au Baril, new church 100 00

Bruce Mines, parsonage 75 00

Sault Ste. Marie, St. Stephen's Mission Hall..... 75 00

Slate River, new church 50 00

South Gillies, new church 50 00

Temagami, new church 125 00

These grants were nearly all made on conditions imposed by the Committee.

The Copper Cliff congregation occupies a very exceptional position, holding only a lease, which the Committee referred to Mr. Chancellor Boyce in order to be sure that the Church's interests were safeguarded. The report being satisfactory, the Committee agreed to effect a loan from the Church and Parsonage Loan Fund of \$500, secured by notes, to help erect the new church.

The Committee also made itself responsible for \$360 more on Nipigon parsonage, and made a loan of \$400 from the Church and Parsonage Loan Fund.

In many instances delay would be avoided and time of the Committee saved if applications for grants in aid of Church buildings were made on the prescribed form to be obtained from the Secretary of the Committee.—(See Synod Journal, 1909, Appendix, p. 61).

MINOR GRANTS.

A number of applications for aid under circumstances not of an ordinary character, met with a favourable response as far as the limitations of the Committee's resources permitted. They include:

Rev. J. Waring, bonus	\$25 00
Mr. C. E. Emerson, towards cost of horse.....	50 00
Rev. C. E. Hewitt	25 00
Missionary at Providence Bay, for bicycle.....	12 50
Rev. C. W. Balfour, work on register of deeds.....	20 00
Rev. Mr. Bloomquist, settlement of claim for expenses re Swedish mission	30 00
Rev. Canon Allman, repairs to parsonage	15 00
Rev. Canon Piercy, towards furnace for church.....	10 00
Rev. H. Bruce, portion of transportation expenses to Elk Lake	15 00
Rev. C. R. Clark (in recognition of services voluntarily given	25 00
Rev. B. P. Fuller, expenses in re repair to engine of launch at Sheguindah	18 00

There is also to be included a grant towards the education of Rev. Canon Piercy's daughter—\$100 for the year 1909 and \$100 for the year 1910. This was given from the special fund created by the sale of timber in Thunder Bay region and after the consent of the clergy in Thunder Bay Deanery had been given.

DIVINITY STUDENTS' LOAN FUND.

Applications for loans from this Fund have been received from and granted to the following Divinity students, viz.:

Mr. C. D. Longmore	\$150 per annum for 3 years.
Mr. Percy Paris	\$150 per annum for 3 years.
Mr. W. F. Hague	\$100 per annum for 2 years.

THE INDIAN HOMES.

The matter of the Indian Homes and their difficulties was by the last Synod referred to the Executive Committee with instructions to cease active work therein if the Homes could not be sustained without charge to the Diocesan Funds.

The matter was taken up at once with the Indian Homes Committee with the idea that the Synod could acquire the property if it paid the indebtedness. But the advice of the Hon. Registrar was a sale must be a bona fide sale. In endeavouring to find a way out of difficulties with the co-operation of the Indian Homes Committee, your Executive Committee offered to take over the management on conditions which failed to meet with approval.

Subsequently your Committee adopted resolutions to sell chattels and if necessary to mortgage the Indian Home property to pay liabilities; also to remodel the work and to reduce the staff and pupils in order that the Homes might still be operative and able to claim the Government grant per capita and to live within their income.

Your Committee submitted to the Indian Homes Committee conditions upon which we were willing to make a grant from the Mission Fund. They include (1) the requirement of a half-yearly report of work and finances; (2) that any radical changes affecting expenditure be submitted for approval to your committee; (3) that all officers and permanent employees be members of the Church; (4) that religious teaching in the Homes be subject to the Bishop's approval; (5) that the Memorial Chapel and its services be subject to the general rules and regulations governing an ordinary mission; (6) that the Homes shall be represented in the Synod and through its representative shall make a special report to each regular session of Synod; (7) that the continuance of a grant depend upon the fulfilment of these conditions and

upon the satisfaction of the Synod with the general order and progress of the work; (8) that the Synod be understood to be free at any time to retire from the Trusteeship of the Homes by transferring the Homes property back to the Bishop of the Diocese.

The refusal of these conditions by the Indian Homes Committee was to result in the transfer of the Indian Homes property from the Synod to the Bishop of Algoma.

In March, 1910, the Bishop reported as a result of his representations that the Rev. E. F. Wilson, the founder of the Indian Homes, had executed and forwarded to the Bishop a quit claim deed to the Shingwauk Home property, vesting in the Synod the fee simple to said property, free from all uses, trusts and conditions.

Since the advent of Rev. B. P. Fuller as Principal of the Indian Homes, so great has been the improvement in management that your Committee hopes the debts will be reduced to nothing without recourse to a mortgage. The half-yearly reports of the Principal have been so satisfactory that your Committee has placed upon its minutes a resolution expressing unanimous appreciation of the work done for the Indian children as well as for the efficient economy manifested.

EPISCOPAL ENDOWMENT FUND.

In accordance with the Synod's reference to this Committee of the matter of increasing the Episcopal Endowment Fund, a circular was sent out in June, 1909, to the incumbents and churchwardens of every cure in the diocese. It was set forth that the Synod was pledged to secure an endowment that would provide an episcopal stipend of \$3,000 per annum; that the present income was some \$700 short of that amount; that the expenses incident to the Bishop's office reduced the income to a sum that was humiliating to mention, viz., \$1200 to \$1500 per annum; that while the capital should be immediately increased by at least \$10,000, an annual contribution should be imposed upon every cure to secure an immediate increase of income.

The Treasurer's statement will show the increase in capital—not what was hoped for. The annual contribution seems to have dropped off. This is largely to be accounted for, perhaps, by the urgent appeals made for the Diocesan Mission Fund, which the Bishop kept in the front. However, this matter should not be permitted to drag.

The last report of the Hon. Treasurer shows the capital now to be \$61,577.65.

THE SWEDISH MISSION.

The Swedish Mission in Port Arthur has failed. The church, however, which was erected in our endeavour to minister to the Swedish people is still an asset, though encumbered with a heavy liability. It is now the centre of a new mission in the growing city of Port Arthur, of which Rev. W. S. Weary is the incumbent, under the superintendence of the Rev. C. W. Hedley.

INSURANCE.

Since the meeting of Synod in 1909, your Committee has more than once been applied to for funds to pay insurance premiums on mission church property. This it was, of course, unable to do. Attention regarding this subject is directed to the report of the Executive Committee adopted by the last Synod to be found on page 43 of the Journal of Proceedings, 1909.

SPECIAL COLLECTION.

In response to an appeal for increased support for the S. P. C. K., the Committee recommends the substitution of Ash Wednesday for the Circumcision as the day when special collections in aid of the Society mentioned be taken.

Subsequently it suggested that a Sunday might be given for special collections for the S. P. C. K., the S. P. G. and the C. and C. C. S., and leaves

the matter for the decision of the Synod.

[Referred back to Committee with instructions—see p. 34].

INTERPRETATION OF CANON 9.

Your Committee was applied to for reinstatement on the W. and O. Fund by a priest who was three years in arrears. The interpretation of the Canon 9 was sought at the hands of the Chancellor (Mr. A. C. Boyce, K.C., M.P.), who, in a valuable memorandum, gave his decision that though the applicant was three years in arrears, he was not *more* than three years in arrears until the 1st of Jan. following, and that the Committee had power to consider the application. The Committee acted accordingly and reinstated the applicant on the conditions laid down in the Canon.

DIOCESAN EXPENSE FUND.

Your Committee recommends to the Synod a basis upon which to assess parishes and missions for the Diocesan Expense Fund, namely, a *pro rata* levy on the total expenditures from year to year on account of

- (1) Stipends of clergy or lay missionaries—grants from the Mission Fund not to be included.
- (2) Salaries of parish officers.
- (3) General Parochial expenses, and
- (4) Expenditures for other parochial objects: this, however, not to include payments made for building or repair of churches, parsonages, or parish halls.

The assessment shall be made annually by the Executive Committee on the payments shown by the Easter returns.

The amounts received from "the open offerings of the principal service on the occasion of the annual visitation of the Bishop" shall be counted as payments on account of the Expense Fund assessment from the several parishes and missions of the diocese, and shall forthwith be remitted to the Treasurer of the Synod.

That this basis of assessment come in effect for the current year ending Easter, 1912.

MISCELLANEOUS.

Your Committee appointed Mr. Geo. A. Reid as auditor vice Mr. C. M. Piercy, left the diocese.

In the matter of trespass by the Town of Little Current upon Church property of the mission there and a claim for damages therefor, your Committee was averse to a law-suit and advised an amicable settlement. The latter failing, consent to an action for trespass was given, all the costs to be borne by the local authorities. The suit was brought and dismissed and your Committee discouraged further litigation.

All of which is respectfully submitted.

(Signed) CHARLES PIERCY,

June 9th, 1911.

Secretary.

REPORT OF THE COMMITTEE ON THE BISHOP'S CHARGE.

My Lord,—Your Committee appointed to consider your Lordship's Charge to this Synod have done so, and are deeply impressed with the gravity and importance of your Lordship's words on the different subjects set forth. We congratulate your Lordship that there has been steady advance and development in the Diocese since our last Synod; and we confidently look forward to still greater development in all parts of this vast field of work before ever our next triennial Synod arrives. We greatly rejoice in the bodily and spiritual strength given to your Lordship, and we pray you may be granted long

to rule over this Diocese, and in all our hearts.

Under the head of Finances and the Episcopal Endowment Fund, your Committee recommends that circulars be sent out at once in order that the contributions already asked for towards increasing the Bishop's income be paid.

We recommend the appointment of a Committee to consider the question of the investment of the Trust Funds of the Diocese, with a view to larger revenue, and with a view to participation on the part of the Synod in the control of the funds—and to report to this Synod.

We recommend to the Executive Committee the experimental appointment of a Diocesan Missionary Agent, clerical or lay, to place before the various parishes and missions the claims and special needs of the Church in the Diocese, including the increase of salary of missionaries, where needed, and to fulfil the other duties mentioned in the Bishop's Charge, as opportunity presents; and we believe that if the right man can be secured, the results will justify and furnish the financial outlay. We heartily concur in all your Lordship's words on the whole question of diocesan funds and corporate loyalty, feeling that this is a matter of education, and we urge upon all the members of this Synod that they carry back to their parishes and missions, as special agents, an enthusiasm that will result in warmer loyalty and better service to the Church.

It is with a great deal of pleasure and satisfaction your Committee recognise the real and genuine progress made in the financial affairs of the Diocese—how our Church buildings have improved and increased, and also how the increase in the strength of our congregations has been substantial, while this Church development has kept pace with the general business development throughout the Diocese. But we feel that we cannot let it pass that there has been a decrease in the number of candidates for confirmation during the last three years. It does seem remarkable that while every other phase of our Church life has developed and increased, yet this most important part shows a decrease. We feel that it is important that this fact should not be lost sight of, and if there is any neglect to make amends by taking greater care of this most important part of the Church's work, and to see that our children and those of older years are educated to come forward and receive the holy rite of Confirmation.

With regard to the Indian Homes, your Committee recommend the appointment of a small committee to consider the relation of the Indian School Committee to this Synod, and report.

Your Committee heartily concur in all your Lordship says regarding the Roman Catholic "Ne Temere" decree, and we recommend that the matter be brought before the General Synod, that they may take such action as will secure the safety of the marriage state in Canada.

Your Committee heartily concur in your Lordship's words regarding Prayer-book revision, and we feel that this is a matter which will be fully dealt with by the General Synod.

Your Committee recommend that the thanks of this Synod be conveyed in suitable terms to the C. and C. C. S., the S. P. C. K., the S. P. G., the English Algoma Association, and the Woman's Auxiliary; with special reference in each case to the words of your Lordship's Charge.

All of which is respectfully submitted.

(Signed)

GOWAN GILLMOR, *Chairman.*

June 8th, 1911.

REPORT OF THE COMMITTEE ON INVESTED FUNDS.

After a careful consideration of the Trust Deed, and the terms under which the trust was created, and conditions surrounding these funds, your

Committee finds that the Episcopal Endowment Fund was created by the great English Societies,—that the Bishop of Toronto, the Bishop of Niagara, and the Hon. Treasurer of this Diocese (at that time Mr. A. H. Campbell), were the original Trustees under the Trust Deed—the present Hon. Treasurer, appointed by the Bishop of Algoma, succeeded to the Trust (ex-officio).

The Bishop Sullivan Memorial Sustentation Fund appears to be under a Trust created by the Bishop of Algoma,—the Bishop; James Purvis, Esq.; and J. A. Worrell, Esq., (in his private capacity and not as Hon. Treasurer), are the Trustees named.

In view of the legal difficulties presented and to be overcome in the change of the present status of the Episcopal Endowment Fund, the Committee recommends that the whole matter of invested Funds be referred to the Executive Committee, with instructions to ascertain and determine—after consultation with all concerned in the Trusts, and with the consent of those whose consent is necessary,—whether the funds cannot be so disposed and invested as to produce a higher rate of interest, either by the employment of a Trust Company, or in such other way as may be thought most expedient.

Most respectfully submitted.

(Signed)

A. C. BOYCE for Chairman.

REPORT OF REPRESENTATIVES ON THE S. S. COMMISSION.

At our last meeting of Synod, June, 1909, a resolution was passed rejoicing in the formation of a Sunday School Commission under a Canon of the General Synod of the Church in Canada.

Our Synod elected the following as Diocesan members of this Sunday School Commission: Rev. H. A. Brooke, Rev. C. W. Balfour, Mr. J. B. Way, and Mr. W. J. Thompson.

On the third Sunday in October, in common with the whole Canadian Church, children's services were held in many of our parishes and missions and offerings taken up on behalf of the Sunday School Commission. I was asked to receive those sums. Twenty-eight parishes and missions sent to me \$62.87. Mr. Plummer also received from certain Sunday Schools \$15.49, making a total of \$78.36 for 1909. Of this sum \$54 were sent as a quota for the Sunday School Commission. In acknowledging the same Mr. Nicholson, the Treasurer, wrote that Algoma was the first diocese to pay in full its allotment. Printing, postage, stationery came to \$3, leaving a balance of \$21.37 at the end of the year.

In 1910 thirty-four parishes and missions sent in \$96.77, an increase on the previous year of \$18.41. Our apportionment for the S. S. Commission was \$96. We sent \$100, thus being one of four dioceses to exceed our apportionment. Printing, postage, stationery came to \$3.75, leaving a balance with interest of \$14.58, which we have on hand at present.

We are pleased to state that a beginning has been made by the S. S. scholars of our diocese in writing on the annual S. S. examinations held by our Commission. We would like to see many of our Sunday Schools taking advantage not only for their scholars but also for their teachers of these annual examinations, which are held for both.

Your representatives are glad to report that the S. S. Commission has at last made arrangements with the old reliable and most revered S. P. C. K. for a weekly S. S. paper which it is believed will commend itself to all. This paper is to be called "The Empire Sunday Scholar," and is to be published not only for the Sunday Schools in Canada, but for the Sunday Schools of the Anglican Church throughout the world. We have every confidence that this paper will supply what we have long been looking for—a magazine to place every Sunday before our scholars of an interesting, instructive and

Churchly nature—calculated to foster love for Christ and His Church and for the Empire and for the country in which we live.

As the price of this paper will be small and the benefit great, we would strongly urge that every Sunday School in this diocese subscribes to it for its scholars and so from the outset our diocese with other dioceses gives this earnest effort the encouragement and support which it deserves. We are of opinion that a motion should be passed by this Synod endorsing "The Empire Sunday Scholar" and making its support a matter of moral obligation for every parish and mission in this diocese.

(Signed) C. W. BALFOUR.

NEW CANON ADOPTED JUNE, 1911.

Canon 21—On Sunday Schools.

1. There shall be a Committee for the Sunday School work in the Diocese, under the control of the Synod, to be known as the Sunday School Committee of the Diocese of Algoma.

2. The objects and purposes of such Sunday School Committee are amongst others as follows:

- (a) To co-operate with the Sunday School Commission of the Church of England in Canada in promoting the Sunday School work of the Church.
- (b) To suggest such measures as it may deem advisable for securing the greater efficiency of the Sunday Schools of the Diocese.
- (c) To encourage in deaneries or joint-deaneries the formation of Sunday School Associations.
- (d) To submit a report of its proceedings to the Synod of the Diocese.

3. This Sunday School Committee shall consist of the Bishop, who shall be, ex-officio, chairman, and three clergymen and three laymen elected by the Diocesan Synod at each regular session, who shall nominate to the Synod four of their number to be representatives for the Diocese on the Sunday School Commission.

4. This Committee shall elect its own Secretary and Treasurer. The Committee shall fix its own quorum and time and place and frequency of meeting.

5. The third Sunday in October has been appointed by the General Synod as a day of intercession for Sunday Schools on which an offering in aid of the work of the Sunday School Commission is to be made. The third Sunday in October shall therefore be observed by special sermons and addresses in each parish and mission of the Diocese, as far as possible, and an offering shall be taken up on that day in the Sunday School or at a children's service in aid of the work of the Sunday School Commission of the Church of England in Canada and to be sent to the Treasurer of the Committee.

THIS IS TO CERTIFY that Mr. J. A. Worrell, Honorary Treasurer of the Diocese of Algoma, has produced and shown to me the several securities belonging to the following funds of the Diocese of Algoma:—

1. The Bishop Sullivan Memorial Sustentation Fund,
2. The Episcopal Endowment Fund,
3. The Widows and Orphans' Fun,
4. The Superannuation Fund,

and I find on examination of the same that the amounts of the said Securities are correctly set out in the Four Schedules of Securities of the said several Funds sent to the Right Reverend the Lord Bishop of the Diocese on the 30th of June, 1911.

DAVID KEMP.

Toronto, 19th July, 1911.

DIOCESE OF ALGOMA—BALANCE SHEET, 31 DECEMBER, 1910.

Dr.		
Savings Bank, General	\$	2,582 69
Savings Bank, Divinity Students		1,647 23
Investments	157,019	13
Expense Account		411 28
Church and Parsonage		145 13
Mission Fund		5,697 50
		\$167,504 96
Cr.		
Bank of Commerce, current account overdrawn.....	\$	3,591 07
Foreign Missions		25 33
Episcopal Endowment	61,583	95
Bishop Sullivan Memorial Sustentation Fund	64,282	37
Episcopal Income		543 19
Widows and Orphans	24,454	21
Superannuation		7,455 11
Indian Homes		155 42
Special Purposes		3,840 08
Divinity Students' Fund		1,574 23
		\$167,504 96

I hereby certify that I have examined the books and accounts of the Treasurer of the Diocese of Algoma and find the same to be true and correct.

Note.—The balance shewn at the credit of the Investments Account, I am unable to verify, as the books, etc., are under the control of the Hon. Treasurer in Toronto.

(Signed) GEO. A. REID, Auditor.

Sault Ste. Marie, May 5th, 1911.

RECEIPTS AND SOURCES FOR YEAR ENDED 31 DECEMBER, 1910.

Diocese of Algoma	\$	9,477 10
Diocese of Toronto		226 35
Diocese of Quebec		63 65
Diocese of Ottawa		263 98
Diocese of Ontario		20 00
Diocese of Niagara		31 00
	\$	10,082 08
M. S. C. C.	\$	7,355 00
S. P. G.		1,730 69
C. and C. C. S.		1,604 66
S. P. C. K.		748 68
English Association	6,534	16
Tynemouth Guild		29 85
Edinburgh Rep. Council		77 26
Other English donations		349 40
Bishop Sullivan Memorial Fund	2,427	96
Episcopal Endowment Income	2,436	06
Widows and Orphans' Income		625 00
Port Sydney insurance		800 00
Indian Homes, all sources	2,435	75
		\$ 27,236 55

RECEIPTS AND DISBURSEMENTS, 31 DECEMBER, 1910.

	Receipts.	Disbursements
Expense Account	\$ 741 28	\$ 565 85
Episcopal Endowment	524 12	
Bishop Sullivan Memorial Fund	138 05	
Episcopal Income	2,501 56	2,350 00
Domestic Missions	371 91	376 91
Foreign Missions	604 88	580 95
M. S. C. C.	2,352 47	2,333 11
Widows and Orphans	731 25	625 00
Superannuation	220 04	5 00
Church and Parsonage Fund	685 03	928 92
Special Purposes	5,054 61	4,207 58
Mission Fund	20,423 92	17,140 12
Divinity Students' Fund	433 28	850 00
Investments		1,150 83
Indian Homes	2,435 75	2,280 33
	\$37,236 55	\$34,897 17

MISSION FUND, 31 DECEMBER, 1910.

Receipts.	
Diocese of Algoma	\$ 2,713 17
Diocese of Ottawa	50 00
Diocese of Toronto	63 25
Diocese of Quebec	70 15
Diocese of Niagara	31 00
	\$ 2,927 57
M. S. C. C.	7,355 00
Income B. M. S. Fund	2,427 96
English Association	4,741 13
Edinburgh Council	77 26
C. and C. C. S.	1,569 65
S. P. G.	1,228 56
Mrs. Tarratt	96 79
	\$17,496 35
	\$20,423 92
Disbursements.	
Stipends	\$17,140 12
Paid W. and O. Fund for Clergy	\$ 87 50
Paid Superannuation for Clergy	125 00
	212 50
Debit Balance 31st December, 1909	8,768 80
	26,121 42
Debit Balance 31st December, 1910	\$ 5,697 50

EXPENSE ACCOUNT.

Receipts.	
Parochial Assessments	\$ 325 11
Parochial collections at the Bishop's visits.....	416 17
	\$ 741 28
Disbursements.	
McPhail & Wright, work at Bishophurst.....	\$ 4 50
Rent of Executive office	45 00
Insurance on Sheguindah launch	11 00
Algoma Missionary News	150 00
Taxes on Nepigon lands	4 83
Moral Reform Association assessment	22 32
Treasurer's bond	20 00
Board of Candidates at ordination	11 00
Insurance, Bishophurst	47 20
Taxes, Bishophurst	171 93
Boyce & Hayward, disbursements	9 24
Canon Piercy, expenses to Executive Committee meetings.....	73 35
Canon Piercy, postage, etc.	15 05
Printing and stationery	41 65
Telegrams	9 10
Bank commission	6 20
Treasurer's postage, etc.	23 48
Treasurer's salary	200 00
	865 85
Debit Balance 31st December, 1909	286 71
	\$1152 56
Debit Balance 31st December, 1910	411 28

WIDOWS' AND ORPHANS' FUND, 31 DECEMBER, 1910.

Receipts.	
Balance 31st December, 1909	\$23,777 42
Received from Clergy	\$ 106 25
Hon. Treasurer to pay annuities	625 00
	731 25
Accrued interest	483 04
Collected from Clergy	87 50
	1,301 79
	\$25,079 21

Disbursements.

Mrs. Llwyd	\$ 150 00	
Mrs. Chowne	150 00	
Mrs. Sullivan	125 00	
Mrs. Ulbricht	100 00	
Mrs. Pardoe	100 00	
		625 00
Balance 31 December, 1910		\$24,454 21

SUPERANNUATION FUND.

Balance 31st December, 1909		6,771 62
Received from parishes	215 04	
Received from Clergy	5 00	
Accrued interest	343 45	
Collected from Clergy	125 00	
	468 45	688 49
		\$ 7460 11
Refund to Clergy		5 00
Balance 31 December, 1910		\$ 7455 11

CHURCH AND PARSONAGE FUND.

Receipts.

Balance 31 December, 1909		\$ 98 76
Repaid by parishes out of loans from Church and Parsonage Loan Fund	\$ 375 00	
Rose Bowen and Morris Drury	1 50	
Mrs. Malony	9 60	
S. P. G. for North Cobalt, £20	96 80	
S. P. C. K. for North Cobalt, £30	144 94	
C. and C. C. S. for Burk's Falls	35 01	
J. K. Wilson	12 18	
Rev. J. Francis	10 00	
		685 03
		\$ 783 79

Disbursements.

Sheguiandah from W. A.	\$ 94 00	
Elk Lake	15 15	
Byng Inlet	350 00	
North Cobalt	316 77	
Burk's Falls	35 00	
Expenses Mortimer Point site	8 00	
		818 92
Transferred to Special Purposes Fund—		
Bishop Williams for Richards Landing	25 00	
Mrs. Davidson for Englehart	50 00	
Algoma W. A. for Sand Lake	35 00	
		110 00
		928 92
Debit Balance 31 December, 1910		\$ 145 13

DIOCESE OF ALGOMA—BALANCE SHEET, 1st JAN., 1911, TO 31st MAY, 1911.

Dr.

Bank of Commerce, current account	\$ 2,069 18	
Bank of Commerce, Savings Bank, general	2,682 69	
Bank of Commerce, Divinity Students' account	1,157 66	
		\$ 5,909 53
Investments		158,301 26
Church and Parsonage account overdrawn		82 58
Mission Fund		561 71
		\$164,855 08

Cr.		
Expense Account		\$ 279 87
Episcopal Endowment		61,693 38
Bishop Sullivan Memorial Sustentation Fund		64,489 87
Episcopal Income		1,215 38
Domestic Missions		36 34
M. S. C. C.		6 10
Widows and Orphans		24,540 71
Superannuation		7,571 50
Special Purposes		3,864 27
Divinity Students' Fund		1,157 66
		\$164,855 08

INVESTED FUNDS, JUNE 30, 1911.

Statement of Securities held by J. A. Worrell, Esq., K.C., Honorary Treasurer for the
Funds of the Diocese of Algoma.

Widows and Orphans' Fund.

	Principal.	Rate of Interest.	Annual Income.
1. Arnprior, Town of, Debentures	\$ 500 00	4 %	\$ 20 00
2. Belleville, City of	3000 00	4 %	120 00
3. Belleville, City of	10000 00	4 %	400 00
4. Belleville, City of	2000 00	4 %	80 00
5. Brantford, City of	1000 00	4 %	40 00
6. Cobourg, Town of	780 00	4 %	31 20
7. Cornwall, Town of	421 75	4 %	16 87
8. Dunnville, Town of	352 48	4½ %	15 86
9. Dunnville, Town of	116 85	4½ %	5 25
10. Goderich, Town of	1000 00	5 %	50 00
11. Ingersoll, Town of	372 17	4 %	14 88
12. Owen Sound, City of	1680 50	5 %	84 00
13. Peel, County of	387 18	4½ %	17 42
14. St. Catharines, City of	1000 00	4 %	40 00
15. St. Thomas, City of	294 63	4.40 %	13 00
16. Toronto, City of	973 33	4 %	38 93
17. Wingham, Town of	500 00	4½ %	22 50
18. Cash	459 97	3 %	13 79
	\$24,838 86		\$1023 70

The Bishop Sullivan Memorial Sustentation Fund.

	Principal.	Rate of Interest.	Annual Income.
Belleville, City of Debentures	7000 00	4 %	280 00
Belleville, City of	5000 00	4 %	200 00
Belleville (Waterworks)	5000 00	4 %	200 00
Brantford	2000 00	4 %	80 00
Brockville	2688 28	4 %	107 52
Chatham	2093 11	5 %	104 65
Cobourg	2000 00	4 %	80 00
Cornwall	2078 46	4 %	83 14
Goderich	357 49	4½ %	16 09
Orillia Township	571 11	5 %	28 86
Owen Sound	4485 24	5 %	224 26
Port Hope	1040 27	4½ %	46 81
Russell Township	286 17	4 %	11 44
Seaforth	4000 00	4 %	160 00
Seaforth	1200 00	4½ %	54 00
Stratford	4000 00	4 %	160 00
St. Catharines	3000 00	4 %	120 00
St. Catharines	500 00	4 %	20 00
Tilbury East	9902 00	4 %	396 08
Tilbury East	1834 60	4 %	73 38
Toronto	6000 00	3½ %	210 00
Cash	16 79	3 %	50
Premiums—			
Chatham	40 00		
Owen Sound	390 00		
	\$65,483 52		\$2656 73

Episcopal Endowment Fund.

	Principal.	Rate of Interest.	Annual Income.
1. Almonte, Town of Debentures.....	2000 00	4 %	80 00
2. Cornwall, Town of	1500 00	4 %	60 00
3. Dunnville, Town of	887 31		
Advanced by W. & O. Fund	116 85	7 70 46	34 69
4. Ingersoll, Town of	5000 00	4 %	200 00
5. Kerr, Geo. (Harcourt), Mortgage.....	10000 00	5 %	500 00
6. London, City of Debentures.....	9000 00	4½ %	405 00
7. Peel, County of	370 71	4½ %	16 67
8. Peterborough, City of	5000 00	4¾ %	237 50
9. Port Hope, Town of (No. 1)	1247 91	4½ %	56 15
10. Port Hope, Town of (No. 2)	380 66	4½ %	17 12
11. St. Catharines, City of	10000 00	4 %	400 00
12. St. Thomas, City of	1854 44		
Advanced by W. & O. Fund	294 63	4½ %	70 43
13. Toronto, Synod of (No. 1) Mortgage.....	9000 00	4 %	360 00
14. Toronto, Synod of (No. 2)	4500 00	5 %	225 00
15. Woodstock, City of Debentures.....	968 51	4½ %	43 58
Cash	108 19	3 %	3 24
Premium—			
London, City of	189 00		
	\$61,533 94		\$2709 38

The Superannuation Fund.

	Principal.	Rate of Interest.	Annual Income.
Arnprior Debentures.....	500 00	4 %	20 00
Dunnville	660 00	4½ %	29 70
Goderich	373 56	4½ %	16 81
Owen Sound	485 23	5 %	24 26
Peel	404 58	4½ %	18 21
Peterborough	1000 00	3½ %	35 00
Peterborough	1000 00	3 %	30 00
Port Hope	305 46	4½ %	13 75
Seaforth	1200 00	4½ %	54 00
Stratford	1611 00	4 %	64 44
Cash	196 61	3 %	5 89
	\$7736 52		\$312 06

Toronto, June 30, 1911.

(Signed) J. A. WORRELL, Hon. Treasurer.

DIOCESE OF ALGOMA

Application to the Executive Committee of the Synod of the Diocese for a grant of money in aid of.....
in the Parish or Mission of

N.B.—It is necessary that Canon 15 be complied with before an application can be entertained.

- Has the site been acquired?..... Its size?.....
 - Is it conveyed to the Incorporated Synod of Algoma?.....
 - Have the plans and specifications been approved by the Bishop?.....
 - State the cost of the proposed undertaking.....
 - How much money has been raised on the spot and now in hand?.....
 - How much money has been raised from other sources and now in hand?.....
 - How much more money is there a prospect of raising on the spot or elsewhere?
 - How much has been promised but not yet paid?.....
 - State the amount of accommodation to be provided.....
 - State the material to be employed in construction?
 - State the number of Church people for whom accommodation is required.....
 - State the general condition of the people.....
 - State the object for which a grant is asked — church, parsonage, or school hall?
 - Are all other Church properties insured?
 - Give any particulars likely, in your opinion, to assist the Committee to arrive at a decision.
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CONDITIONS.—Grants are payable on the understanding that the buildings are insured during course of construction and continuously thereafter. The Committee does not pledge itself to pay grants until funds are in hand. All Grants will lapse if not claimed within two years.

To be signed by the applicant, who must state his official connection with the case.

Signed.....
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